

## VOCABULARY IN THE OLD TURKISH LANGUAGE (ON THE EXAMPLE OF "OLTUN YARUG")

Nazarbay Radjapbaevich Kilichov  
Associate Professor of "Uzbek Linguistics" KSU, Ph.D. (PhD)

Allaberdieva Durдона  
Student of Karakalpak State University

### Summary

The article deals with the usage of borrowed words from the examples of the ancient Turkic language in "Oltun yoruk" novel.

**Keywords and Word Expressions:** "Oltun yoruk", the ancient Turkic language, parts of speech, dialect, literal language, noun, verb, Buddhism terms, dictionary.

### Rezyume

Ushbu maqolada qadimgi turkiy til namunasi bo'lgan "Oltin yorug'" asarida qo'llanilgan o'zlashma leksik xususiyatlari yoritilgan.

### Резюме

В данной статье рассматриваются использованные взаимственные слова из образца древнетюркского языка в произведение «Олтун ярук».

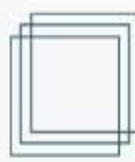
**Tayanch So'Z Va Iboralar:** "Oltin yorug'", qadimgi turkiy til, so'z turkumlari, sheva, adabiy til, buddaviylik terminlari, lug'at.

**Ключевие Слова И Выражения:** m «Олтун ярук», древнетюрксий язык, части речи, диалект, литературный язык, буддийские термины, словарь.

### Introduction

Among the languages of the world, there is no language that can communicate orally and in writing based solely on its vocabulary. Among the levels of linguistics, the most changing level is the lexical layer, where people learn words from one language to another due to the need of peoples and nations to express economic, social, political relations, territorial unity, new concepts in culture.

Not only modern, but also the ancient cultural and historical ties of tribes and peoples, translations from other languages into Old Turkic have given rise to a new lexical layer for the enrichment of language and the expression of new concepts, while this phenomenon is part of the linguistic landscape of the world. In addition, the introduction of words belonging to the language of certain tribes is a feature of the



lexical layer of the ancient Turkic language, in particular, the language of the "Oltun Yarug".

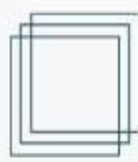
It is noteworthy that the words used in the Oltun Yarug are mainly religious, especially Buddhist terms. It should be noted that when translated from one language to another, from the second language to the third, the words in the original language reached the final language of translation. We are referring to the transition of Sanskrit terms to Chinese and from Chinese to Old Turkic in the Oltun Yarug . What does it mean to learn the original language in this way? In the Sanskrit language, it is clear that the Buddhist beliefs and the Buddhist terms that express these beliefs have formed a separate layer. Terms denoting Buddhist beliefs indicate that Chinese, who believe in Buddhism, have not yet been formed in Tibetan. After all, in order for terms in any field to be formed in the host language, there had to be a basis in that language.

In general, it is expedient to analyze the lexical layer of the ancient Turkic language by dividing it into two groups:

- 1) Ancient (pre-Islamic) period. This includes the lexical layer of Sanskrit, Sogdian, Tibetan, Chinese, and some other Oriental languages;
- 2) a relatively new (post-Islamic and Mongol-era) lexical layer. This group includes Arabic, Persian-Tajik and Mongolian dialects. [1.78-79.]

The absorbing layer in the "Oltun Yarug" belongs to the first group. The following can be said about the Buddhist terms learned from these languages: formed in Sanskrit, Chinese, Tibetan and other languages, and the original Turkic language was in great need of the originality of Buddhist terms in order to convey the concepts of Buddhism clearly and intelligibly among the Turkic peoples. Since Buddhism did not enter the ancient Turkic cultural environment, why did the Sogdian name (name - religious doctrine, religious law) upasi (male listener), upasansh (female listener), shimnanch (female monk), Chinese toyin (monk male) It is clear at this point that Buddhist terms such as. The fact that the terms of origin have entered the "Oltun Yarug" as a separate lexical layer determines the special importance of the lexical layer in the cultural process. It is noteworthy that in the lexeme of assimilation the use of word-forming suffixes in the ancient Turkic language. For example, nomchi (preacher of religious laws), nomla - (to teach from the law), nomlug (law-abiding), and so on. It is clear from this wording that translators have expanded the possibilities of expressing in Turkish the wide range of events related to the Buddhist movement.

Due to the fact that Turkic peoples have lived side by side with the Chinese people since ancient times, before the translation of " Oltun Yarug" from Chinese into Old Turkic, the words of various fields were divided into five thematic groups by the famous Turkologist N.A. Baskakov. On the basis of the Sino-Russian dictionary, he cites a total of 47 words in the Turkic languages, the pronunciation and spelling of which have changed significantly today. [2.71.] In addition, at the end of the XIX century, the famous Chinese scholar VP Vasilev emphasized the need to compare Chinese with the



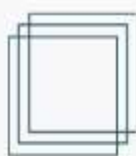
languages of Central Asia. From this point of view, it is self-evident that the study of the Sanskrit, Sogdian, and Tokhar dialects used in The Oltun Yarug also requires special research. In this article, we analyze the meaning and functionality of the Sanskrit dialect words used in the Oltun Yarug. We will not focus only on the lexical layer in the Oltun Yarug, but also on the linguistic features of the Urhun-Yenisei written monuments. The lexical features of these monuments have already been studied. The presence of assimilated words in the lexical layer of pre-Islamic Buddhist monuments is associated with changes in the ancient Turkic cultural environment. Since the Oltun Yarug was a translation, it was natural for Sanskrit, Chinese, Sogdian, and other languages to be used, especially in various fields.

At the same time, the principles of word acquisition were formed through translated works, that is, Sanskrit words were copied as in the original language and adapted to the phonetics of the ancient Turkic language. For example, dharm-darma (truth, doctrine, law, belief), sutra-sudur (Buddha's advice), sastr-shastra- (holy book of Buddhism, treatise); translating into Sanskrit words with the addition of the ancient Turkic language acharya-nomci acari (teacher of laws) and kalkalash devati deva - god of gods (god of gods, supreme), Surya - Sun god (Sun god). In this way, many words were introduced into the ancient Turkic language: But, darm, sang, slok, padak, quarantine, sudur, sastar, kavi, purani, patar, nirvana, acari, caqsapat, karmapatha, paramit, sansar, simnu, raksas, magastv, bodisatv including. [3.101.]

However, not all of these Sanskrit words are found in the Oltun Yarug. Furthermore, it is doubtful whether some of the words cited (idol, sang) are Sanskrit or Hindi. There are also some differences between the originals of the Sanskrit words and their variants in the Oltun Yarug .

Below we give a comparative aspect of the origin, form and meaning of the most active Sanskrit terms used in the Oltun Yarug on the basis of the Drevnetyurkskiy Slovar. sloka-slok (poem), padaka-padak (poem), nirvana-nirvana (nirvana), acarya-acari (teacher), caqsapata- caqsapat (covenant), paramita-paramit (virtues), samsara-sansar (rotation of being), bodhisattva - bodisatv (a creature striving for enlightenment) is one of them.

The introduction of Sanskrit terms is important, firstly, to expand the object of linguistic Turkology, and secondly, to study cultural-historical relations as a system. The fact that Sanskrit terms were included in the Oltun Yarug with some phonetic changes, but retained their meaning, shows that although the work was translated from Chinese into ancient Turkic, the Sanskrit language is the language of the gods. has come to reflect the essence of his creed. Furthermore, the 'heir' of Sanskrit, Hindi, has traditionally retained the notion of 'language of the gods'. Therefore, according to the research on the lexicon of Nosiriddin Burhoniddin Rabguzi's work "Qisasi Rabguzi", it is known that this work also has Hindi accents. [1.79.]



At this point, we must mention one fact. Most of the lexemes learned from Hindi are words related to Hinduism and Indian culture. According to the five-volume Dictionary of the Uzbek Language (2006-2008), the number of words borrowed from Hindi is small. For example, bang, brahman, yog, corundum, roja, sanskrit, sari and compound words made with them are bangixona, bangidevona, bangibashara, banginusxa; brahmanism, brahmanzoda, etc. can be shown. [3.107.]

The Sanskrit dialects used in The Oltun Yarug can be classified as follows: 1. Words and terms related to the Buddhist movement.

2. Names of persons belonging to Buddhism.

The Golden Light also contains Sanskrit, as well as ancient Turkish equivalents of words from Chinese and Sogdian languages, which formed a synonymous line.

"The linguistic features of the Oltun Yarug show that the main task was to use the words in the context, to convey the meaning of the words clearly and clearly to the audience."

"The aim was to convey the meaning of the terms and words and the concepts under them, to avoid stylistic and logical distortions in the text." In the play, otachibaqshi (doctor), chinkertukoni (real, true), bursangquravag (congregation of monks), budiyansaqinch (observation, thought), akashkok (heavenly expanse), buyanedguqilinch (good manners), chambudivip jirtinchu jer water (universe, The fact that Chinese and Old Turkic, Sanskrit and Old Turkic words such as, chambudivipulush (universe, universe) are given as a synonymous series also confirms N. Rakhmonov's opinion.

As can be seen from this article, the lexical layer of "Oltun Yarug" is rich. In particular, the use of Sanskrit, Chinese, Sogdian, and Turkish words in pairs indicates that the ancient Turkic language was based on a separate linguistic law. In the future, along with the Oltun Yarug, one of our main tasks will be to compile a dictionary of words that have entered the ancient Turkic language in other written monuments, to study those terms and words.

## **References**

1. Abdushukurov B. Vocabulary "Qisasi Rabguziy". –T .: «Akademiya» publishing house, 2008. B.54.
2. Baskakov N.K. K probleme kitayskix zaimstvovaniy v tyurkskix yaxykax. /Sovetskaya turkologiya. - 1987. - №5. –S.69.
3. Xodjaeva N. Hindi words mastered through literary translation. Uzbek language and literature. - Issue 5 of 2016. 101-107-b.
4. Golden light. Book 1. (Foreword, comments and translation from ancient Turkic to Uzbek by Nasimhon Rahmon) –T .: «Fan», 2009. B.3.