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ABOUT THE RELATIONS BETWEEN UZBEK AND SANSKRIT LANGUAGES

Jumaniyazova Dilnoza Alimboyevna*

*Student,
Faculty of Foreign Philology, Urgench State University,
UZBEKISTAN
Email id: dilnozajumaniyazova@bk.ru

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ABSTRACT

This article deals with the relations between Sanskrit and Uzbek. Additionally, the opinions of linguists and scholars on this topic, the information on the quantity and quality of Sanskrit assimilations cited in their scientific work are deeply analyzed. Our opinion can be supported by the following conclusion of the great Uzbek linguist E. Begmatov: "The relationship of the Uzbek language with foreign languages has different levels and qualitative aspects.

KEYWORDS: Sanskrit, Uzbek, Sanskrit Assimilations, Uzbek And Sanskrit Relations, Written Sources, Quantitative And Qualitative Analysis.

INTRODUCTION

The relations between Uzbek and Sanskrit languages have a long history. These languages are known from ancient times, including the close proximity of the peoples of Central Asia to the Indians, the location of these countries along the Great Silk Road, the long-standing political, cultural, social and economic ties of our ancestors are worth to mentioning. It is known from history that Sanskrit contributed to the development of world languages and cultures, played an important role in the history of the peoples of Northeast and Central Asia, and even in the lexical system of all European languages today there are many Sanskrit cultural and spiritual terms. came without leaving anyone indifferent. In addition, the fact that the historical and gradual study of the spiritual and cultural development of the world, especially languages, is almost impossible without Sanskrit [1] does not increase or decrease the interest of any of our compatriots interested in the fate of the motherland and language.

The main part: It is known that written sources on the Sanskrit language date back to the millennia before and after our era [2]. The written monuments of the Uzbek language (ancient Turkic language) have not reached us since the 6th century. Only written monuments after this century can be the object of research in the study of the features of the Uzbek language at that time. B.Bafoev notes that in the works of Alisher Navoi there are some words belonging to Hindi, Greek, Latin, Chinese, Mongolian languages [3; 107]. The great poet of our people ErkinVahidov said: "Our scholars have also found ancient Sanskrit words that have already been forgotten in our language treasury. That is why we have the right to say without hesitation that our language is rich" [4; 14] is also proud in a sense. However, it should be noted that the number of Sanskrit masterpieces in the Uzbek language is small, the quality of scientific work has been

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analyzed, and our encyclopedias [5] are not yet perfect in this regard. For example, in our huge encyclopedia, where the vocabulary (perfect?!) Of our language is explained, exactly 8 words are recorded as Sanskrit [6]. The nearly 400-year rule of the Baburis in India, and the fact that Jalaliddin Manguberdi spent much of his time fighting the Mongols in India, especially the fact that trade with this people was ancient, must have influenced the Sanskrit and Uzbek languages. The Great Silk Road trade caravans passed through Central Asia, Sogdiana, Bactria and Ortospona (Kabul), and the second option was waterways, to which Indian goods were transported to us via the Amudarya and which could be brought in seven days, depending on the possibilities of the time (Strabo, 1st century BC, Pliny, 1st century AD, the great Roman-Greek encyclopedic scholars) [7]. Commercial goods were mainly fabrics (banoras, chit, satin), spices (tea, zarchava, sesame, rice, grain), precious stones (turquoise, lapis lazuli / lazurite), and these language units are products of the Sanskrit language.

The number of researchers who have studied the relationship between Sanskrit and Uzbek and its impact on the languages of these peoples is relatively small and there are no major fundamental works. Even Uzbek-Sanskrit languages are not mentioned in such fundamental works of our ancestor Beruni as India for many years, perfect knowledge of Sanskrit [8], Indian history, cultural and spiritual monuments, social life, ancient and medieval Indian science, such as "India", "Saydana". There is almost no mention of the relationship between these two languages. The reason for this is explained by our ancestor in his book "India": I write the Hindi words in this book on its own, and I add similar Greek words to it to indicate that they are related to the Greeks. I will not quote the words of others along with the words of the Greeks..." [9] In his second work, "Saydana", he explains the names of medicinal substances in 29 chapters and 1116 articles, each chapter is devoted to one letter. He collects and interprets plant, animal, and medicinal names from more than 4,500 Arabic, Greek, Syrian, Persian, Khorezmian, Sogdian, Hindi, Turkish, and other languages. [8; 48] also provides a Sanskrit alternative to some words. However, the interpretations of the collected names are inconsistent, including no explanations in other languages (73 words with or without anonymity) [10] and the pronunciation and spelling of a word in several (five to ten) languages can be seen. We were interested in the Sanskrit language units that are still present in the Uzbek dictionary and found that only about ten rice out of 1116 medicinal plants according to the work of K.Toyjanov, K.S.Safarov, R.A.Eshchanov "Saydanadurdonalari", spelling, pronunciation and semantic similarities of the Uzbek language units of rice, isfand (sipand), sugar, gora, shibit, fig were noted [10].

In addition, many textbooks and manuals on the interlinguistic status of the Sanskrit language we have studied [2,13,14,8,15], notes [6] and notes [3] state that there are Sanskrit words in our language, some Sanskrit words (realities such as *brahmana*, *rupee*, *veda*) are given as examples. Such views are often expressed in reference to the ancient written monuments of our people - Mahmud Kashgari's "Devonulug'otitturk", Yusuf Khos Hajib's "Kutadgubilig" and a number of works by AlisherNavoi. Therefore, when we turned the pages of the great encyclopedia of Turkic linguistics "Devonulug'otitturk", we came across only Sanskrit lexemes such as *or*, *ariq*, *osh*, *pish*.

Of course, the author did not consider it interesting to take an interest in the etymology of these words. It is not surprising that the name of this great work is similar to the body, no linguistic units other than the Turkish dictionary are explained, phonetically and grammatically described, the words of other foreign languages (Mongolian, Chinese, Hindi) are almost not commented on,

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and their interpretations are understood as Turkish. Now, if we look at the number of Sanskrit words used in Yusuf Khos Hajib's Qutadg'ubilig, another great written monument of the Uzbek people of that period, although these two works are about the same period, the number of Sanskrit units is more than Devonulug'otitturk. . As we browsed through Qutadg'uBilig, we came across simple and infamous words such as osh, ipor, sugar, nom, bola, taft, balo, shirin, rang, shatrani, chavgon, gov. The numerical difference between the Sanskrit words in these two works leads us to consider the Annotated Dictionary of the Language of AlisherNavoi's Works. The Sanskrit words in the dictionary are numerous, 77, and even more qualitatively diverse, with which we have witnessed the formation of new phrases, conjunctions, and cases of discovery of portable meanings. The following are examples of words found in this dictionary: abr, aria, bad, band, barahman, barodar, barhaman, bahramon, dara, daryo, kor, shakar, shir, etc. The gradual increase of Sanskrit words can be assessed, first of all, as a result of the past 400 years or the richness of the personal vocabulary of the great language sultan AlisherNavoi. Of the 26,035 words used by our ancestor in his works, about 80 are in Sanskrit, which is like a drop in the ocean. By the way, the layer of Sanskrit words in the Uzbek dictionary is very thin, very little compared to Persian, Arabic, Russian or Western European languages. In this sense, it is not accidental that many of our researchers say that "there is no significant trace" in the relationship of lexical layers of Uzbek and Sanskrit. Our opinion can be supported by the following conclusion of the great Uzbek linguist E. Begmatov: "The relationship of the Uzbek language with foreign languages has different levels and qualitative aspects. Some of the languages with which Uzbek is communicated have not left a significant mark on the Uzbek lexicon. In particular, only a few words from Hindi and ancient Greek entered Uzbek. For example: from Hindi: but, kotvol, lak (lok) (color), nil, nilufar / nilupol (nilufar), baragman(brahman), barcha, bibi, paysa, chandan / chandol (sandal), peacock, lightning, chit (fabric) and others "[3; 13]. E. Begmatov goes on to say that Sanskrit words are numerically insignificant, that Sanskrit elements are imperceptibly absorbed into the Uzbek lexicon, and that the word is Sanskrit can only be determined on the basis of scientific analysis, even if it is perceived by Turkic speakers as Turkish lexicon. [3] N.Rakhmonov, K.Sadikov's textbook "History of the Uzbek language" with the following quotation we get acquainted with one or two Sanskrit words that appear in our language: buyan (Sanskrit-good work), bodi (Sanskrit-perfection), kshanti (Sanskrit-repentance) "[15].

Uzbek linguist B.B.Abdushukurov also notes that in the abstract of his doctoral dissertation "Vocabulary of QisasiRabguziy" [11] he found 4 words related to the Sanskrit language, but in the "Sanskrit mastery" section of the abstract he analyzes only the word (pilu). In this regard, Professor Z. It should be noted that the etymology of the 3 words (*ar*, *arna*, *ap*) mentioned in Dusimov's monograph "Khorezmtoponyms" [12] is Sanskrit and the explanations given to them are clear and accurate.

CONCLUSION

In conclusion, we can say that in addition to the above-mentioned popular scientific works on the influence of Sanskrit on the Uzbek language and their interrelationships, no serious research works have not been found which were conducted on them.

Although the relationship between the Indian and Uzbek peoples has been going on for many years, there is not enough information about the lexical influence of their languages (Sanskrit-

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Uzbek) on each other. The first written sources on this date back to the 6th century AD. The interaction of languages, the possibility of encountering Sanskrit words in the Uzbek lexical system dates back to the X century, and the written monuments left from that time (Devonulug'otitturk, Qutadg'ubilig). Later, based on the explanatory dictionary of the language of AlisherNavoi's works, it is possible to make certain comments on the lexical relations of these languages. Finally, although the lexical layer of Uzbek linguists and their scientific works, textbooks, manuals, dictionaries and encyclopedias do not provide perfect information about these two languages, it is possible to draw certain conclusions based on about a dozen examples. These examples are mainly real (such as *rupee*, *veda*, *yoga*, *roja*, *brahman*) names, which live forever in their own and mastered languages.

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