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COMPARISON OF LEXICAL-SEMANTIC GROUPS OF THE OLD UYGHUR AND KAZAKH LANGUAGES

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Abstract. The article compares the lexical-semantic groups of the ancient Uyghur and Kazakh languages, which are related to the Turkic languages. The similarities of the words in the two languages are analyzed in terms of sound and meaning. The purpose of the article is to determine the extent to which the words used in the ancient Uyghur language are used in the modern Kazakh language, and to clarify their kinship by comparing the lexical-semantic groups of the two languages. The relevance of the article is that the lexical-semantic groups of the ancient Uyghur and Kazakh languages, which have never been considered extensively in the Kazakh language, are being scientifically addressed for the first time.

The examples given in the article were taken from the text of “Sekiz Yukmek Yaruk”, which is considered a fictional sutra written in the ancient Uyghur language. The article uses comparative-historical, grouping, analysis, translation, and comparison methods. In order to achieve the goal of the article, the following results were achieved: words in both languages that convey abstract concepts, express the quality and quantity of objects, express actions, denote kinship relations, religious beliefs, names of natural and human organs, plants, animals, birds, were grouped and compared. Similarities and differences were analyzed. The article is of great practical and theoretical importance. It can be used as an auxiliary teaching tool for the subjects of the history of the Kazakh language and ancient Turkic languages.

Keywords: Turkic languages, Kazakh language, ancient Uyghur language, lexical-semantic groups, comparison, semantic similarity, historical words, linguistic features

Introduction

The study of lexico-semantic groups in Turkic languages plays an important role in uncovering the historical, cultural, and ethnolinguistic ties among peoples. In this context, the comparison of the vocabulary of Old Uyghur and Kazakh languages is of particular interest, as both belong to the Turkic language family, yet reflect different stages of its historical development. Old Uyghur, being one of the earliest written Turkic languages, contains a rich layer of vocabulary related to religion, culture, and everyday life of that time. The Kazakh language, in turn,

represents a modern Turkic language that preserves both archaic elements and later borrowings and innovations. The comparison of the lexico-semantic groups of these languages allows us to identify similarities and differences in linguistic worldviews, trace the evolution of meanings and word forms, and establish the continuity of lexical units. Moreover, such research contributes to a deeper understanding of the developmental patterns of Turkic languages and the cultural transformations reflected in language. This study aims to provide a comparative analysis of the lexico-semantic groups in the Old Uyghur and Kazakh languages in order to identify both shared heritage and the unique features of each language.

The Turkic language family spans a vast area of Eurasia and includes numerous languages, among which Old Uyghur and Kazakh hold an important place. The comparative study of these languages is not only of linguistic interest, but also serves as a valuable source of information on the cultural, historical, and ethnic continuity of Turkic peoples. One of the effective methods of linguistic analysis is the study of lexico-semantic groups—sets of words united by semantic similarity or thematic commonality.

Old Uyghur occupies a special place in the history of Turkic writing. It was used in the Middle Ages (8th–14th centuries) in various areas of public life, including religion (especially Buddhism and Manichaeism), literature, science, and administration [1, 169 p.]. This language is preserved in a rich corpus of written monuments, many of which have come down to us as manuscripts in the Uyghur script. The vocabulary of Old Uyghur contains many words that reflect the realities of its time—from terms related to spiritual culture to those referring to daily life and economic activity. Kazakh, which developed much later, is a modern Turkic language belonging to the Kipchak branch. Despite external influences—including Arabic, Persian, Russian, and Mongolian borrowings—the Kazakh language has preserved a significant portion of the Old Turkic lexical heritage. This makes it possible to conduct a comparative analysis of the Old Uyghur and Kazakh languages to identify semantic and structural continuity as well as differences shaped by historical development, cultural contact, and changes in social structure.

Purpose and Objectives of the Study

The purpose of this study is to conduct a comparative analysis of the lexico-semantic groups of the Old Uyghur and Kazakh languages, to identify their common and distinctive features, and to determine the extent to which historical, cultural, and religious factors influenced the formation of the lexical systems of both languages.

The research objectives include:

- classification of lexico-semantic groups in both languages;
- identification of common lexical units and their semantic equivalents;
- analysis of changes in the meaning and usage of words;
- determination of the factors that influenced these changes;

identification of trends in lexical development within the context of the linguistic evolution of Turkic peoples.

Relevance of the Topic

The relevance of this topic is determined by the growing interest in Turkology, historical lexicology, and interlingual contact, as well as the need for a deeper understanding of linguistic and cultural continuity within the Turkic world.

Methods and materials

This study employs a comparative-historical and descriptive method to analyze the lexical-semantic groups of the Old Uyghur and Kazakh languages. The primary goal is to identify similarities and differences in the semantic structures and usage of key lexical groups, which reflect cultural, historical, and linguistic continuities and transformations.

1. Corpus and Sources

To ensure accuracy and depth, the research is based on both primary and secondary sources:

Old Uyghur texts: Religious, administrative, and literary manuscripts from the 8th–14th centuries, including translated Buddhist and Manichaean texts, were used. These texts were accessed through published collections and online corpora of Old Turkic scripts. (Akalin M. (1998) *Tarihi Türk Şiveleri*, Oda J. (2015) *A Study of the Buddhist Sūtra called Säkiz Yükmäkn Yaruq or Säkiz Törlügin Yarumış Yaltrimış in Old Turkic*, Berliner Turfantexte XXXIII, Ölmez M. (2019) *Köktürkçe ve Eski Uygurca Dersleri*, Serebrennikov B.A., Gadjeva N.Z. (2018) *Türk Yazı Dillerinin Karşılaştırmalı Tarihi* Grameri, Şen S. (2021) *Eski Uygur Türkçesi Dersleri*. Kazakh language sources: Contemporary Kazakh dictionaries, linguistic corpora, and academic works on Kazakh lexicology and historical linguistics, including: Kaliyev G., Bolganbayev A. (2006) *Lexicology and Phraseology of the Modern Kazakh Language*, Korabay S. (2006) *History of Kazakh Literature. Volume 2. Comparative dictionaries and etymological studies of Turkic languages* were also consulted to trace semantic development and lexical borrowing.

2. Methodological Approach

Lexical-semantic field analysis: Words were grouped into thematic fields such as kinship terms, nature and environment, body parts, social structure, and abstract concepts (e.g., time, emotion, morality). These groups were compared across both languages.

Etymological tracing: Historical roots of shared lexemes were traced to identify common Turkic origins and language-specific developments.

Semantic shift analysis: Cases of semantic broadening, narrowing, or shift were documented to understand the evolution of meaning in each language.

Quantitative analysis: Frequency and productivity of lexical-semantic fields in both languages were measured where possible to highlight dominance or decline of certain fields.

3. Limitations

Due to the fragmentary nature of Old Uyghur texts, the dataset is limited in scope compared to modern Kazakh. Additionally, some semantic interpretations of Old Uyghur lexemes rely on reconstructed or contextually inferred meanings.

Results and discussion

Words denoting abstract concepts. The Old Uyghur language is also very rich in words denoting abstract concepts. **ağı barım**, **bay barımlı(ı)ğ** “wealth”, **yèrtinçü**, **ažun** “world”, **tamu** “hell”, **emgek** “suffering”, **irinü övkilegü** “regret, resentment”, **kut** “blessing, sacred”, **tuyuğ** “intuition”, **ögrünçülüg sevinçlig** “joyful, cheerful”, **bil uq** “know, understand”, **q(a)rariğ** “dark”, **y(a)ruq** “light”, **edgü** “good”, **yavlaq** “bad”, **küç basut** “support”, **b(e)lgür** “to appear”, **tsuy** “sin”, **kértgünç** “sincere”, **köñül** “intention”, **saqınmak** “to think”, **tapıgsaq** “obeyed, devoted with soul and body”, **bügülüg** “wise”, **batur** “to hide”, **asağ tusu** “profit”, **yükün** “obey, beseech”, **turuq süzük** “transparent, clean”, **ötug** “request”, **ötün** “request, wish, ask”, **küü küzedü** “protect, guard”, **ağrla** “show respect” and other words that express abstract concepts [2, Oda, 110-238 p.]. Some words in the Old Uyghur language are used in the Kazakh language with minor changes in personality and sound. In order to show their use in sentences in the Old Uyghur language, we have provided examples from the text of the “Sekiz Yukmek Yaruk”, along with their Kazakh translation.

alkınçsız seviglig bürtmek бүrtter ol kim **bürtmek** tètir (178 IIc) / kalıcı sevimli hissleri hisseder kim hessemektir ise / to experience pleasant **feelings** that last a long time;

y(i)par yükmek (atl(ı)ğ) burhan et’özi bolur taqı yme ((173) Ia) / **koku birikimi** adlı burhan vücudu olur yine / there is also a sense organ called the **sense of smell**;

uvutsuz biligi ertinü küçlüg erip **öpke** az almır kılinçı (71 Ib) **utanmazlığı** (zamparalığı) güçlüdür **kızgın** ve hırsa yönelik eylemi / **shameless** knowledge goes beyond limits, his **arrogant** and rude behavior;

oğrı **oğurlasar** tutsuqsar (110 Ia) / hırsız **hırsızlık** yaparsa tutuklarsa / if a thief commits **theft** and is arrested;

az t(e)ñrim **edgüke** qatıqlanur tınl(ı)ğlar az **ayığka** tavra-020 IIc1 / az tanrım **iyilik** için çabalayan canlılar az, **kötülüğe** yöne- / My God, there are few people who turn to **good**, and few who turn to **evil**;

yutuz yme bir èkintike ertinü **amraq** bolur ne köñülinte (108 IId) / karı yine bir birine son derece **aşık** olur ne kalbinde / the couple falls so deeply **in love** with each other, in their hearts;

ètiglig közüñü **körklüg** burhan b(e)lgürer (411 Ia) / süslenmiş ayna gibi **güzel** bir burhan görünür / a **beautiful** mirror-like ornament appears;

esüg yalğan tınl(ı)ğlar üküş t(e)ñrim anı üçün bo yèrtinçüteki (6 IId) / **yalancı** canlılar çok tanrım, onun için bu yeryüzündeki / there are many **liars**, my God, that’s why on this earth;

künıta bo nom bitigig üç qata okızun kızlı küteğüke uluğ **törü toqu** kılmış (343) 344 IId / günde bu sutrayı üç kere okusun kızları ile damada büyük **tören**

yapsınlar / let him recite this sutra three times a day and have a grand **wedding** for his daughters and son-in-law.

Names that denote color, quality, etc. Words common to the ancient Turkic languages such as blue **kök**, white **aq**, black **q(a)ra**, red **kızıl**, tar **tar**, wide **kên**, etc. denoting color, quality, etc. are also used unchanged in the ancient Uyghur and Kazakh languages [3, 63 p.].

toprak erkligi yêr t(e)ŋri xanı soltun **kök** luu öŋdün **aq** (94 Ia) / toprak hakimi, yer tanrı hanı, soldan **mavi** ejderha, sağdan **beyaz** / soil knowledge: the king of the earth, the **blue** dragon on the left, the **white** dragon on the right;

bars küntün **kızıl** sağızğan tağdın **q(a)ra** yılan altı qav yaraşmazı (95 IIc) / kaplan, güneyden **kızıl** saksagan, (Çin astrolojisine göre tanrı yıldızlarından birinin adı), kuzeyden **kara** yılan, altı kav tabusu, (astrolojiye göre tanrı yıldızlarından birinin adı) yaraşmazdı (geçinemezdi) / a leopard, a **red** thirsty snake from the south (the name of one of the gods in Chinese astrology), and a six-foot **black** snake from the north (the name of one of the gods in astrology) who disagree with each other and cannot get along;

ötrü ol oq ün yine **soğançığ** ünlüg ((167) IIc) / sonra o ses yine **sevimli** ses / then that voice is a **pleasant** voice;

t(e)rslı oŋlı edgüli anıgli iki törlüg (196) Ia / **ters doğru, iyi kötü** iki türlü / **negative and positive, good and bad** are two different things;

uluğ törü toqu iderler törü toqu kılmışta kên yine **söki** 231 IIc / **büyük** tören yaparlar, tören yaptıktan sonra yine **eski** / **a large** feast is served, and after the feast is served, the **old** one returns;

kirmişke sanur turqaru **kên alqıg köni uluğ** yoluğ qodup 274 Ia / girmeyi düşünür, daima **geniş, gerçek, büyük** kurbanlıklara varıp / thinks about involvement, always making **broad, sincere, and great** sacrifices.

Numeral names. The category of numbers is one of the main mechanisms used in identifying related language groups. Numbers in Old Uyghur and Kazakh are pronounced and written the same, and have not undergone any changes in personality or meaning. For example: **bir** is one, **iki** is two, **üç** is three, **tört** is four, **bêş** is five, **altı** is six, **yiti** is seven, **sekiz** is eight, **on** is ten, etc. [4, Erdal, 220 p.].

qaltı ög qañnıñ **bir** kye amraq kênç urı ((250) Ib) / anne babasının **bir** sevgili oğlunu / a beloved **one** child of his parents;

oqısarlar **üç** ağıl(ı)q nom[uğ qamağ] **bir** qata oqımış teg bolur (438 Ia) / okursalar **üç** kutsal hazineyi **bir** kere okumuş gibi olur / if you read it, it will be like reading the **three** sacred treasures **once**;

qamağ tınl(ı)qlarta tuğmaq ölmek bo **iki** törlüg törü ertinü (226 IId) / bütün canlılarda doğmak ölmek bu **iki** türlü kural çok / in all living beings, these **two** different rules of birth and death are followed;

menji menileyür azu qodı **üç** y(a)vlaq yolqa kirür emgek emgenü (198 Ia) / sevinçlerini paylaşıyorlar veya çok kötü **üç** yolla gider, eziyet çeker / share their

joys or fall into **three** very bad paths, suffering;

tétir edgü kılınç(ı)ğ üçün alkuğun y(a)vlaqs(ı)zn **tört** bulunuğ (244 Ia) / dır iyi davranış için herkese kötülüksüz **dört** köşeyi / **four** corners without evil to everyone for good relations;

bêş azun tınl(ı)ğ tétir tınsız erser kamağ ı ıgaç yaş ot [tuğar b(e)lgürer] (323 Ia) / **bêş** alem (dünya) canlıdır, cansız ise bütün yetişen ağaç, yeşil ottur / if the **five** worlds are entered, all trees and green grass enter the inanimate;

körser ötrü öñ körk ulatı **altı** törlüg yağıda [öñi] kırtulur (156 IIc) / görse sonra güzellik ve diğerleri **altı** türlü düşmandan iyi kırtulur / then beauty and others were successfully saved from **six** different enemies;

üçün bo nom bitigig **yiti** kıta okısar ölmüş ög kaç özütü anta kığa ok kırtulur (125 IIc) / için bu kitabı **yedi** kere okursa ölmüş ana baba ruhu böylece zorluktan kırtulur / therefore, if you read this book **seven** times, the spirits of your deceased parents will be freed from trouble;

bodunta bar erser ötrü anta **sekiz** bodistvlar ezrua hormuzta (142 IIc) / halkta vardır ondan sonra orada **sekiz** budistler zervan tanrısı urmuzd (yukarı tanrı) / the people then have **eight** Buddhist deities, the god Urmuzd (the supreme god);

nom idişi tétir kim kayu üç ağılık [nom] **iki y(i)g(i)rmi** bölük nomuğ (201 Ib) / öğretisidir kim hangi üç hazinenin (sutranın) **on iki** bölük kanununun / who is behind the teaching of the **twelve** sections of the Three Treasures (sutras);

kigürür **on** edgü kılınç kılturur özütleri t(e)ñri yeriğe barır yine (256 Ia) / girer, **on** iyi amel yaptırır vücutları tanrı yerine gider, yine (başkanları) / they will fall, perform **ten** good deeds, their bodies will go to the land of their gods, and so on (leaders);

têp tétürler **on** edgü kılınç(ı)ğ törüde boşgutda burhanlar yrlıgıta (271 Ia) / diyorlar **on** iyi amel yazılan kanunda öğretide burhanlar emrinde / the **ten** good deeds are written in the law, in the book of instruction, according to the command of the Burkhans;

yêti tümen yêti miñ bodunlar t(e)ñri burhan y(a)rlıgın eşidip (302 Ib) / **yetmiş yedi bin** halk tanrı burhan emrin duyup / **seventy-seven thousand** people heard the divine decree;

ol ödün **bêş yüz** t(e)ñri oğlanı ol kuvrağda erür ertiler t(e)ñri t(e)ñrиси (221 IIc) / o zaman **bêş yüz** tanrı oğlanı o toplantıdadırlar tanrıların tanrısı / at that time, **five hundred** gods were present in that great assembly, the god of gods;

kaşıurlar kız bərişip k(e)lin içgerip **miñ** yıl tümen künki (311 Ia) / görüşürler kız verip gelin alıp, onlar **bin** yıl ve on bin gün / they meet to give a girl and take a bride, they are a **thousand** years and ten thousand days;

teginmiş ergeyler ulatı **altı tümen altı miñ toyınlar** şmnançlar upası (429-430 Ia) / ulaşmaya çabaladılar ve diğeri **altmış altı bin** keşiş ve rahibe, dinleyici erkek ve / tried to reach and others **sixty-six thousand** religious leaders, male listeners and;

yıl yılı ertinü edgü artuğ yavaş bitig okıp iş işleser **yêtinç** (300 Ib) / yıllar boyu son derece iyi çok nazik sutrayı okuyup, (işlesinler) çalışsınlar **yedinci** / **seventh**, may he read and study such a good and wonderful holy book for years;

köñül bilig bo erür eñ **ilki** köz bilig **ikinti** kılkaķ bilig **üçünç** (397 Ia) / gönül bilgisi budur **ilk** olan (birincisi) göz bilgisi **ikinci** kulak bilgisi **üçüncüsü** / the knowledge of the heart is the **first**, the knowledge of the eyes is the **second**, the knowledge of the ears is the **third**;

burun bilig **törtünç** til bilig **bêşinç** etöz bilig **altınç** köñül (398 Ia) / burun bilgisi dördüncüsü dil bilgisi beşincisi vücut bilgisi altıncısı kalp (gönül) / nose knowledge, **fourth** language knowledge, **fifth** body knowledge, **sixth** heart (mind);

bilig **yêtinç** adıra tēp tuyuğlı bilig **sekizinç** ağılık kömsü bilig ķaltı (399 Ib) / bilgisi **yedincisi** ayırt etme bilinci (bilinç farkı) **sekizincisi** (kesin) mutlak hazine bilincidir / the **seventh** is the knowledge of discernment (difference of understanding), and the **eighth** is the knowledge of the specific, treasured.

Names denoting action. Most of the words denoting action in the Old Uyghur language are widely used in the Kazakh language without any changes. For example: **eşid** “hear”, **kel** “come”, **erti** “was”, **örü tur** “stand”, **aç** “open”, **çök** “sink”, **ötün** “pray”, **üzül** “break”, **yaşa** “do”, **öl** “die”, **tile** “wish”, **bol** “be”, **bēr** “give”, **ķorķ** “fear”, **tüş** “fall”, **tod** “be full”, **yori** “walk”, **bil** “know”, **uķ** “listen”, **ķıl** “do”, **öpkile** “breathe”, **tē** “say”, **ķutrul** “save”, **tıqlaņ** “listen”, **kötrül** “rise, rise”, **bütür** “finish”, **yara** “suitable, useful”, **kod** “put”, **tut** “consume, use, hold”, **küü küzedü** “guard”, **oķı** “read”, **nomla** “read, learn”, **tapın udun** “find”, **işle** “do, create”, **ķarış** “fight, fight”, **son** “extinguish”, **ēt yarat** “create”, **toķı** “weave, weave”, **başla** “begin”, **kit** “go”, **yaraş** “match”, **bar** “go”, **oğurla** “steal”, **örten** “burn”, **sözle** “speak”, **tuğ** “birth”, **ayıt** “say”, **aķ** “flow”, **arta buzul** “break down, spoil, stink”, **bütür** “finish”, **ķör** “see”, **tat** “taste”, **yañılma** “not to be mistaken”, **yorıt** “to come to light, to crawl”, **atan** “name”, **ökün** “regret”, **unit** “forget”, **ötgür** “pass, pass”, **ķom** “swim, bathe”, **bat** “sunset”, **aç** “open”, **ķıl** “do”, **bol** “be”, **bar** “go”, **saçıl** “to sprinkle”, **tökül** “to pour”, **ayıt** “to say, speak”, **tıqla** “to listen”, **biltür** “to express”, **işlet** “to do, to make”, **büt** “to sow”, **tēr** “to pick”, **açıl** “to open”, **kiter** “to remove”, **sın** “to break”, **ur** “to hit”, **ornan** “to place”, **tur** “to live, to live”, **süzül** “to filter, to purify”, **ķörüş** “to see”, **ķavış** “to gather”, **tēril** “to pick, to gather”, **yaraş** “to make”, **batur** “to hide, to immerse”, **yükün** “to fall”, **yarıl** “to burst”, **söküd** “to bend, to sink”, **ķavşır** “vomit”, **yaltr** “shine”, **atan** “to be called”, **üzlün** “to break, stop”, **büt** “to end, to end”, **bulğa** “to mix”, **tıntur söntür** “to extinguish”, **ulğat** “to enlarge, to enlarge”, **ķarı** “to grow old”, etc. Below are examples from the text of the “Sekiz Yukmek Yaruk”.

ötrü **olurmuş** orunıntın **örü turup** oñ egninteki tonın birtin **açınıp** tizin **çöķiķip** 011 Ilc / sonra **oturduğu** yerden **ayağa kalkıp**, sağ omzundaki elbisesinin bir tarafını **açıp**, diz **ķırıp**, / then he **stood up**, **opened** one side of his garment on his right shoulder, and **bent** his knees;

[neñ] **bilmez uķmaz** kim m(e)niñ aşnuķı azunta ķılmış öz ķılınçım (16 Ia) / önceki hayatımdaki yaptığım kendi amellerim bana öyle acı çektiirdiğini kimse **bilmiyor, anlamıyor** / no one **knows or understands** how much suffering my actions in my past life have caused me;

soğançıǵ nom **ötünürsiz** sizler qam(a)ǵ tözünler qoduru **tınlanlar** (25 Ia) tatlı (hoşgörülü) öğretiyi **isterseniz**, sizler bütün soylular çok dikkatli **dinleyin**, / if you **want** a book of healing (teaching) for the soul, **listen** carefully, all of you;

qayu tınl(ı)ǵ **étiglig yaratıǵlıǵ** iş küdük kent uluş ev bark (79 IIc) / hangi canlı (eğer birisi) **yapılmış** iş, şehir, kasaba, ev / what kind of creature (if any) is the city, village, house **being built**;

qodurlar ırak **tezerler** bodsuz köligesiz barırlar neñ ada tuda kılu (99 IId) / **bırakıp ayrılırlar**, vücutsuz, gölgesiz **giderler**, asla zarar vermeyi / **leaves**, without a body, without a shadow, without causing any harm;

ol tınl(ı)ǵ örtke **kirser örtenmegey** suvda **ölmegey** taǵda öñde yérde (115 IIc) / o canlı yangına girse **yanmasın**, suda **ölmesin**, daǵda, vahşi doğada, yerde / if that creature enters a fire, it will **not burn**, nor will it **die** in water, whether in the mountains, on the plains, or on the ground;

teǵsilmez artamaz buzulmaz alqınmaz yoqadmaz ol burhanların(ı)ñ (206 Ia) / **deǵışmez, bozulmaz (hor olmaz) ezilmez yok olmaz** o burhanların / of **unaltered, uncorrupted** (not desecrated), **unobstructed, unlost** [5, 7-750 p.]; [6, 10-550 p.].

Names related to kinship relationships. The names оғыл and киз in the old Uyghur language are used in the Kazakh language in the same way as boy and girl. It is known from ancient written monuments that father and mother have been called ər and hañ since the old Turkic language. In the old Uyghur language, which is the official continuation of the Turkic khaganates, it is also natural to use mother and father as ər ər **ög** and hañ **qañ**.

inçip **oǵulu kıızı baǵrı boşüki qası qadaşı** ölmüş **ögi qañı [özüti]** (124 Ia) / böylece **oǵlu kıızı, dönürü, akrabaları (kardeş)** ölmüş **anası, babası, özü** / thus, his **eldest daughter**, in-laws, **relatives (brothers)**, his deceased **mother, father, and himself**.

Names of nature and names related to celestial bodies. We have noticed that many words related to names of nature and celestial bodies are the same in the Old Uyghur and Kazakh languages. For example: earth **yér**, water **suv**, mountain **taǵ**, soil **topraq**, stone **taş**, sun **kün**, moon **ay**, etc.

inça bilin birök bo nom bitig bo çambudvip atl(ı)ǵ **yér suvda** qayu qayu **yérde** (141 IIc) / böyle bilin fakat bu kitap bu dünyanın yöneticisi adlı **yer** ve **suda** hangi hangi **yerde** / know that this is so, but this book is the ruler of this world, everywhere on **land and in water**;

ol tınl(ı)ǵ örtke kirser örtenmegey **suvda** ölmegey **taǵda öñde yérde** (115 IIc) / o canlı yangına girse yanmasın, **suda** ölmesin, **daǵda, vahşi doğada, yerde** / if that creature enters a fire, it will not burn, nor will it die in **water**, whether in the **mountains, on the plains, or on the ground**;

üç qata ol **yérde** oqımış k(e)rgek anta kèn **topraq** (81 IIc) / üç kere orada okuması gerek, ondan sonra **yeri (toprağı)** / must recite it three times on the spot, then on the **ground (soil)**;

küdenlik ev bark uluǵ kiçiǵ kapıǵ quduǵ otçuq **taş** soǵu tegirmen (86 IIc) / misafir odası, büyük ve küçük kapı, kuyu, ocak, **taş** havan (soku), değirmen, / living room, large and small door, well, hearth, **stone** kiln, mill;

kaşınçığ kırkınçığ erklighlerniñ atları bo [erür] **kün** yorığı **ay** ölütcü erkligh ((91)92 Ia) / korkunç güçlerin adları bunlardır; **güneş** yürüyüşü **ay** (denen) öldürücü, güçlü / the names of the terrible forces are: the rotation of the **sun**, the murderous force of the **moon**;

ertinü uluğ kên alığı ertinü **yaruk** (243 Ib) / çok büyük geniş çok **parlak** / very large, spacious, very **bright**;

tayşuy sar(ı)ğ **urunguluğ** irbis kudruķı **yumuzuğluğ** beş törlüg (93 Ia) / **Jupiter** sarı sancaklı, **vaşak** (çin astrolojisine göre gökteki yıldızlardan birinin adı), kuyruğu **bayraklı** beş türlü / **Jupiter** has a yellow flag, **a leopard tail** (the name of one of the stars in the sky according to Chinese astrology), and a five-color flag-bearing **Mercury** star;

bars küntün kızıl **sağızğan** tağdın **ķ(a)ra yılan altı** kav yaraşmazı (95 IIc) / kaplan, güneyden kızıl **saksağan**, (Çin astrolojisine göre tanrı yıldızlarından birinin adı), küzeyden **kara yılan**, altı kav tabusu, (astrolojiye göre tanrı yıldızlarından birinin adı) yaraşmazdı (geçinemezdi) [7, 10-690 p.].

leopards, red-thirst from the south (the name of one of the stars of the Chinese astrology), the northern six-eared black snake (the name of one of the stars of the astrology), is irreverent, unable to communicate.

Names related to human body organs. In all Turkic languages, the same names are used in the ancient Uyghur and Kazakh languages in relation to the common human body. For example: құлақ **ķulķak**, мұрын **burn**, тіл **til**, көңіл **köñül**, тырнақ **turgak**, etc. [8, 56 p.].

tétir yme **ķulķakı** turķaru adruk adruk alķınçsız ün eşidür ol kim ün tēp (163 IIc) / onun **kulakı** daima her türlü susmayan sesi işitiyor (duyuyor) o kimin sesidir /his ear always hears a different nonstop sound whose voice it is;

tétir yme **burnı** turķaru adruk adruk alķınçsız yıd yıpar (168 IIc) / dur yine **burnu** daima türlü türlü kalıcı güzel kokuyu / at the same time, there is always a variety of long-term anodyne on the head;

tilin turķaru adruk adruk alķınçsız tatıǵlıǵ tatıǵ tatar ol kim tatıǵlıǵ tatıǵ tēp tétir (174 IIc) / **dilin** daima türlü türlü kalıcı tadı dener kim tatlı tat diye söylerse / your tongue always tastes a variety of long-term tastes, who says it's a sweet taste;

öz **köñülüm et'özüm** burhanların(ı)ñ nom tözi yıldıız erür tēp (217 Ib) / öz **kalbim, vücudum**, burhanların öğreti esası, köküdür diye bilmese / my heart, my body, the foundation of training, the bottom of the burhans;

yine kişi etözin buluǵalı antağ ol ķaltı bo **turgak** üzeki toprakça (336 Ib) / yine kişi vücudunu bularak böyle o bu **turnak** üstündeki toprak gibi / *find the body again, and it's like the soil above the nail* [9, 106 p.].

Words associated with plant names. There are very few words associated with the names of plants in the text Секиз йүкмек йапык in our research facility. Analyzing the text, we learned that hu'a means "flower" and ali means the name of the tree "arzhaka".

t(e)ñriler ulatı ķamağ yaruk t(e)ñriler [tözün yavaş] ķutlar vahşiklar turķaru **hu'a** (143 Ib) / tanrılar ve diğerleri bütün parlak tanrılar özleri yavaş, merhametli ruhları daima **çiçek** / the foundation of all the glossy tegans of the tenacies and others is soft, the spirits are kind

ol yavlaq yek içgeknñ başı yėti öñi yarılğay inçe kıltı *ali* (375 II d) / o kötü vampirin başı yediye ayrılır *arjaka* / let the head of the bad vampire be divided into seven parts

ıgac teg ol ödün elkinçsz ülgüsüz etözlüg bodistv ornınta (376 Ia) / *ağacının* dalları gibi o zaman sürekli ölçüsüz vücutlu Bodhisatva yerinden / like a tree tree, a buddhist with a non-stop, immortile body at the same time.

Words related to the names of animals and birds. Since most of the names of animals and birds are Turkic words, they are used equally in both languages (ancient Uyghur and Kazakh).

For example: жылқы *yulkı*, барыс *bars*, бөрі *böri*, ұлу *luu*, қарақұс (бүркіт) *krakuš* [10, 185 p.].

ағалық көмсүлік улатı *yulkıka* атлық кішіке батıғлыққа теги (87 II c) / depo ve *hayvanlara* ahır ve insanlara tuvalet / storage, animal feed, and people to the toilet;

қанта yorisar *bars irbis böri* улатı yavlaq tınlıǵlar alqu (116 Ib) / nerede yürürse *kaplan, leopar, kurt* ve başkaları kötü canlıların hepsi / where verdant *leopards, lions, wolves and others*

kirdiler sansaz saqışsz t(e)ñriler yekler uluǵ küçlüg *luular* ((431) Ia) / girdiler sayısız tanrılar şeytanlar büyük güçlü *ejderhalar* / the satans, the great powerful dragons, the innumerable tenographers; [11, 203 p.].

knırlar asurılar talım krakuš hanları gantarvılar mahuruglar kişiler (432 Ib) / *gontarvi, asura, yurtıcı kartal, kinarular, mayorogiler* kişileri / cantavra, aura, predatory eagle, minarets, majorogi people;

Names related to religious beliefs. There are a lot of terms associated with buddhism, because the work of Секиз йүкмек йарук in our research facility is a work that promotes Buddhism.

теңри теңриси *teñri teñrisi*, бұрқан *burhan*, дарни *darni*, судур *sudur*, вайшалы *vayşalı*, чамбудивип *çambudivip*, кам *kam*, чхшапты *çxşaptı*, арвыш *arviş*, вахшиклер *vahşiklar*, шамну *şamnu*, эзруа хормузта *ezrua xormuzta*, архант *arxant*, пртикубут *prtikubut*, шравиклер *şraviklar*, низванилер *nizvanilar*, этөз *et'öz*, шлок такшут *şlok takşut*, биш азун тынлыг (*biş azon tınlıg*), бадра (*badra*), ратнакр (*ratnakr*), нарайан (*narayan*), сумир *sumir*, интрадати *intradati*, тайшинг махайана *tayşing mahayana*, нирван *nirvāṇa*, парамит битиг *paramit bitig*, тойынлар *toyınlar*, шмнанчлар *şmnançlar*, упаси *upasi*, упасанч *upasanç*, т.б.

tamudaki emgeklig tınl(ı)ǵlar alqu ozdı kurtultı edgü et'özke kirdiler (423 Ia) / *cehennemdeki* eziyet çeken canlıların hepsi özgür oldular kurtuldular iyi vücuda kavuştular / all those who suffered in the hell were liberated, saved and included in the good body;

t(e)ñrisi *burhan* tıdıǵsız *bodistvıka* inça tēp yarlıkadı *vipaşi* burhan ödinte yme (129 II c) / tanrısı *burhan* engelsiz *budistvaya* böyle diye emr etti *vipaşi (hoca)* burhanlar zamanında yine / impeccable budist was told again in the days of the burhans by the emir vipashi (teacher);

anı bilir anı ötgürür antada öñi *arhant prtikubutlar* (209 Ia) / onu bilir, onu anlar (başından geçirir) başka *arhant* (kutsal) *pratikabutlar* (nirvanaya

yetişemeyen Budhalar) / other archaeological (sacred) praticabutts (buddhas that cannot be fully transferred)

ulatı kam(a)ğ *şraviklar* azu kamağ *nizvanilar(i)ğ* basmış yalñuklar (210 Ia) / diğer bütün (*şarvik*) *Budhanın öğrencileri* veya bütün tutku kapan insanlar / all other (sharwick) Buddha students or all (buddha) people who have fallen;

agam bitig *nirvan* bitig belgürer ((415) Ib) / *agama* sutrası ve *mahayana* kitabı görünür / agama sutra and the book of the mahayana appear [12, 25-705 p.].

bolmaz tınl(ı)ğlar üküş t(e)ñrim *buşı* bėrgeli aķı tınl(ı)ğlar az (4 IId) / olmayan canlar çok tanrım, *sadaka* veren cömert canlılar az / a lot of non-preachers, few people who are so beggars;

törü toķu kılıp üntürür kunte bo [nom] bitigig üç kıata okızun (285 Ia) / *ölüm töreni göreneğini* yapıp, ağıladığı gün bu sütrayı (darmayı) üç kere okusun / the day of death, and the day of absence, let him reread this sutra three times;

tınl(ı)ğlar *ölüg* kişı için *sın orun* ėtgeli yaratğalı saķınç saķınsar [özleri] kıanta ((289) 290 IId) / canlılar *ölen* kişı için *kabir yeri* yapmayı düşünseler kendileri nasıl / What if the owner of life thinks of preparing a tortoise for the dead.

Names associated with social groups. Words which were used in ancient Uyğur language such as хан han, ұлыс uluş, күң küñ, құл қуul, бай bay, жай yağı, etc. are also used in the Kazakh language without any change. Such words as Bodoun and Saghai serve as a significant change in the Kazakh language. The word Bodoun is used in ancient Turkic languages in the sense of “people under the control of foreign rule” in the face of the people, having undergone a sound change in the Kazakh language in the form of a bodan and a meaningful change in the words of the people. The word “Syghai” is also a poor concept in the ancient Turkic languages, and in the Kazakh language the meaning is changed, and in the image of “Shigaybay” he will come up with the phrase “shyk bermes Shigaybay” [13, 302 p.].

et’ öz tegşürüp kelirler ol *ėligler hanlar* yme alķuķa y(a)rlıķançuçı (249 IIc) / vücutlarını değıştirirler o *hükümdarlar, hanlar* yine bütün merhametli / they change their body he managers, khans again all kind

oğın evde barķta igidürçe bodunķa neñ yavlaķ saķınçı yok (251 Ib) / evde yetiştirirse (eğitirse) halka kötü düşünceleri olmaz / if he raises (educates) his son at home, he would not have bad intentions toward the people;

uluşı balıķı bulunçsuz buçğaksız tēp kamağ bodunı turķaru bodistv-(427) Ib / his country, city, being limitless and boundless, the whole people would continuously be Buddhists;

iki y(i)girmi erkligi toprakdaķı kıarı başı atlığı yüzlüğü batağl(ı)ķdaķı (96 Ib) / twelve wise men, elders, and noble people in the pit of excrement / twelve wise men, elders, and noble people in the pit of excrement;

yorığlı erklig xan süüsin başlağucı (91 Ia) / the rotation, the leader of Erklig Khan’s army / the rotation, the leader of Erklig Khan’s army;

ķadaş küñ қуul bir ėkintike kıarışur otlı suvl(ı) teg64 IIc / relatives, maidservants, slaves quarrel with each other like fire and water / relatives,

maidservants, slaves quarrel with each other like fire and water;

üküş t(e)ñrim bay barıml(ı)ğ tınl(ı)ğlar az yok (024 IIc) / many gods, few wealthy people / many gods, few wealthy people;

çığay tınlıqlar üküş t(e)ñrim tözün (025 IIc) / poor people, many gods / poor people, many gods;

körser ötrü öñ körk ulatı altı törlüg yağıda [öñi] kurtulur (156 IIc) / if he sees, then beauty and others escape well from six different enemies / if he sees, then beauty and others escape well from six different enemies [14, 15-705 p.].

Names of household items

1) Names of things that are related to household

In the Sekiiz Yükmek Yaruq text, there are not many household item names. The terms used in the Old Uighur language for household items like kuduğ (well), otçuq (hearth), tegirmen (mill), aşı(ı)q (kitchen) are the same in Kazakh [15, 2 p.].

küdenlik ev barı uluğ kiçig kapiğ kuduğ otçuq taş soqıu tegirmen (86 IIc) / guest room, large and small door, well, hearth, stone mortar, mill

yınax kéd'in yınax ekidin sınar bulañ anta ulatı aşı(ı)q (85 Ia) / on the south, north, both sides have corridors and together with this, kitchen

ağılıq kömsülük ulatı yıldıqa atlıq kışike batıqlıqqa tegi (87 IIc) / storage and barn for animals, toilet for people

2) Food-related terms

In the text we examined, there are very few food-related terms. The term aş içgü refers to the concept of eating and drinking, which is translated as “eating and drinking food.”

üze ilenürler uzatı inçe tapınzun udunzun aş içgü k(e)lürzün (268 Ia) / they announce that it is above (inaccessible), and thus they worship and bring food and drink for themselves

3) Clothing-related terms

In the Sekiiz Yükmek Yaruq text, there is only one term for clothing, k(e)dgü tonağı, which refers to clothes, and there are no other words related to clothing.

k(e)dgü tonağı ulatı as(ı)ğ tusu kılur (392 Ia) / they give clothes and fulfill other needs

4) Measurement-related terms

Words related to measurements, such as uzun (long), az (few), ulğat (growth), etc., used in Old Uighur, are also used in the Kazakh language in the same form.

-nur ermegü tınlıqlar üküş t(e)ñrim uzun yaşıyur tınl(ı)ğlar az (021 IIc) / lazy, indifferent beings; many gods, few long-living beings

üküş t(e)ñrim bay barıml(ı)ğ tınl(ı)ğlar az yok (024 IIc) / many gods, few wealthy beings

büş törlüg yini yme k(e)ntün bolmış [ol] tétir ulğatsar k(e)ntün uluğadur qarısar (448 449 IIc) / with five types of body, as you grow older, you will also grow and get older

kolusuz ölmez tek kèrtgünç köñül üçün ança utlısı (50 IIc) / one who doesn't die without time, a true believer is rewarded this way

tüzü tüketi ètmiş yaratmış k(e)rgek ötrü ol ödün yèr altınkılar (88 IIc) / one must complete everything, then at that time, those under the ground

ağ(ı)r tètir tuğduқта күн talulamaz ödi tegdükte ötrü tuğar (227 Ia) / the day we are born is heavy, and when the time comes, we will be born.

Conclusion

The comparative study of the lexico-semantic groups of Old Uyghur and Kazakh has revealed both stable elements of linguistic continuity and significant differences arising from the historical and cultural development of each language. Despite the temporal and geographical distance between the two language systems, the analysis shows that the Kazakh language has largely inherited the lexical and semantic features characteristic of Old Uyghur. This is most evident in basic lexical groups related to nature, kinship, labor activities, and social organization.

Shared lexico-semantic groups point to deep typological and genetic connections between the two languages, rooted in their common Turkic origin. Words denoting natural phenomena, life processes, elements of traditional life, and spiritual culture largely coincide or display semantic proximity. At the same time, the Kazakh language developed under different historical circumstances, leading to borrowings from other languages (notably Arabic, Persian, and Russian), as well as the formation of new words and meanings shaped by changes in lifestyle, religion, and social institutions. It was also established that part of the Old Uyghur vocabulary did not survive in the Kazakh language or changed its meaning, indicating natural processes of linguistic evolution. Some lexico-semantic groups relevant during the Old Uyghur era (for example, terms from Buddhist or Manichaean contexts) have lost their relevance in modern Kazakh and were replaced by other lexemes or forgotten entirely. Thus, the results of the analysis allow us to conclude that the Kazakh language, on the one hand, is a successor to the Old Turkic lexical tradition, and on the other hand, is a living, evolving language reflecting changes in the culture and consciousness of its people. The comparative study of the lexico-semantic groups of the two languages deepens our understanding of the historical dynamics of Turkic languages and contributes to the preservation and promotion of their shared cultural and linguistic heritage.

Finally, it is worth noting that further research in this direction could be expanded through the analysis of other Turkic languages and the incorporation of materials from archaeology, ethnography, and cultural studies, which would offer a more comprehensive view of the development paths of the Turkic linguistic world.

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КӨНЕ ҰЙҒЫР ЖӘНЕ ҚАЗАҚ ТІЛДЕРІНІҢ ЛЕКСИКА-СЕМАНТИКАЛЫҚ ТОПТАРЫН ӨЗАРА САЛЫСТЫРУ

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Аңдатпа. Мақалада туысқан көне ұйғыр және қазақ тілдерінің лексика-семантикалық топтары өзара салыстырылды. Екі тілдегі сөздердің сәйкестіктері дыбыстық және мағыналық жағынан талданды. Мақаланың

мақсаты ескі ұйғыр тілінде пайданылған сөздердің қазіргі қазақ тілінде қаншалықты қолданыста екендігін анықтау, түбі бір екі тілдің лексика-семантикалық топтарын салыстыру арқылы туысқандықтарын нақтылау. Мақаланың өзектілігі бұрын-соңды қазақ тілінде ауқымды түрде қарастырылмаған көне ұйғыр және қазақ тілдерінің лексика-семантикалық топтары алғаш рет ғылыми тұрғыдан қолға алынып отыр.

Мақаланы жазу барысында келтірілген мысалдар көне ұйғыр тілінде жазылған, ойдан құрастырылған сутра ретінде танылған «Секиз Йүкмек Йарук» мәтінінен алынды. Мақалада салыстырмалы-тарихи, топтау, талдау, аудару, салыстыру әдіс-тәсілдері қолданылды. Мақаланың мақсатына жету үшін қойған міндеттері негізінде төмендегідей нәтижелерге қол жеткізілді: екі тілдегі абстрактілі ұғымды беретін сөздер, заттың сынын, санын білдіретін, іс-қимылды білдіретін, туыстық қатынас, діни наным-сенім атауларын, табиғат және адам мүшелерінің, өсімдік, жан-жануар, аң-құс атауларын білдіретін сөздер топталып, салыстырылды. Ұқсас тұстары мен өзгешеліктері талданды. Мақаланың практикалық және теориялық маңызы зор. Қазақ тілі тарихы, көне түркі тілдері пәндеріне көмекші оқу құралы ретінде қолдануға болады.

Тірек сөздер: түркі тілдері, қазақ тілі, көне ұйғыр тілі, лексика-семантикалық топтар, салыстыру, мағыналық ұқсастық, тарихи сөздер, тілдік ерекшеліктері

СРАВНЕНИЕ ЛЕКСИКО-СЕМАНТИЧЕСКИХ ГРУПП ДРЕВНЕУЙГУРСКОГО И КАЗАХСКОГО ЯЗЫКОВ

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Аннотация. В статье сравниваются лексико-семантические группы древнеуйгурского и казахского языков, которые относятся к тюркским языкам. Были проанализированы соответствия слов в двух языках по звучанию и значению. Цель статьи – определить, в какой степени слова, употребляемые в древнеуйгурском языке, используются в современном казахском языке, и выяснить их родство путем сравнения лексико-семантических групп двух языков. Актуальность статьи заключается в том, что впервые в научной работе рассматриваются лексико-семантические группы древнеуйгурского и казахского языков, которые ранее не подвергались широкому изучению в казахском языке.

Приведенные в статье примеры взяты из текста «Секиз Юкмек Ярук», который считается вымышленной сутрой, написанной на древнеуйгурском языке. В статье использованы сравнительно-исторический, группировочный, аналитический, переводческий и сравнительный методы. Исходя из поставленных задач для достижения цели статьи были достигнуты

следующие результаты: в обоих языках найдены слова, передающие абстрактные понятия, описывающие предметы, выражающие количество, выражающие действия, выражающие родственные отношения, религиозные верования, названия природных и Органы человека, растения, животные. Слова, обозначающие названия животных и птиц, были сгруппированы и сравнены. Были проанализированы сходства и различия. Статья имеет большое практическое и теоретическое значение. Может быть использовано как вспомогательное учебное пособие по предметам история казахского языка и древнетюркских языков.

Ключевые слова: тюркские языки, казахский язык, древний уйгурский язык, лексико-семантические группы, сравнение, семантическое сходство, исторические слова, языковые особенности

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