

BUDDHISM EFFECTS IN URIANKHAI TEXTS OF KATANOV

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ABSTRACT

Buddhism is the name of the religious and philosophical system put forward by Siddhārta Gautama who lived in the northeast of India between BC 563-483. Although the date of the Turks' first encounter with Buddhism is not known clearly, the meeting of the Turkish ruling class with Buddhism is dated to the 6th century in Mongolia. In this way, Tatar Khan was tergiversated his religion by a captive Chinese monk. After that, he built a Buddhist temple and thought Buddhism had a magical power to expand the Empire's borders. Buddhism entered Tuva lands in the 18th century through Mongolia and Tibetan Buddhism was accepted. Tuva tribes were involved in the traditions of monastic life, Buddhist ideas, rituals, and the process of spreading rituals. All layers of society have practiced Buddhism in Tuva. The number of Buddhist temples increased from the end of the 18th to the second half of the 19th century. The spread of Buddhism in all areas of life has also been reflected in literature and folk compilations. The language examples, which Wilhelm Radlov collected from Altai and West Siberia since 1860 were published in 10 volumes under the name of *Proben der Volkslitterature*. The texts of Uriankhai (Tuva), Abaqan, Qaragas are included in the 9th volume of this work. N. Katanov prepared this volume with Radlov's notes. (St. Petersburg, 1907) Reflections of Buddhism in Tuvan texts compiled by Katanov in this study; Katanov's diary has also been taken into account.

Key Words: Radlov, Katanov, Buddhism, Tuvan, Uriankhai

KATANOV'UN URYANHAY METİNLERİNDEKİ BUDİZM ETKİLERİ

ÖZET

Budizm, MÖ 563-483 yılları arasında Hindistan'ın kuzeydoğusunda yaşayan Siddhārta Gautama tarafından ortaya atılan dinî ve felsefî sistemin adıdır. Türklerin Budizm ile ilk tanışma tarihi net olarak bilinmemekle birlikte, Türk kağanlığının Budizm ile tanışması Moğolistan'da 6. yüzyıla denk gelmektedir. Böylece Tatar Han, tutsak bir Çinli keşiş tarafından dinini değiştirmiştir. Bundan sonra bir Budist tapınağı inşa etmiş ve Budizm'in imparatorluğun sınırlarını genişletmek için büyümlü bir gücü olduğunu düşünmüştür. Budizm'in Tuva topraklarına girişi 18. yüzyılda Moğolistan üzerinden olmuş ve Tibet Budizmi kabul edilmiştir. Tuva kabileleri; manastır yaşamının geleneklerini, Budist fikirleri, ritüelleri ve bu uygulamaları yayma sürecinin içinde bulunmuştur. Budizm, Tuva'da toplumun tüm katmanları tarafından kabul görmüştür. 18. yüzyılın sonundan 19. yüzyılın ikinci yarısına kadar Budist tapınaklarının sayısı artmıştır. Budizmin hayatın her alanına yayılması, edebiyata ve halk derlemelerine de yansımıştır. Wilhelm Radlov tarafından 1860 yılından itibaren Altay ve Batı Sibirya'dan derlenen dil örnekleri, *Proben der Volkslitterature* adı altında 10 cilt

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hâlinde yayınlanmıştır. *Uriankhai (Tuva)*, *Abaqan*, *Qaragas* metinleri bu eserin 9. cildinde yer almaktadır. Bu cilt N. Katanov tarafından Radlov'un notlarıyla hazırlanmıştır (St. Petersburg, 1907).

Bu çalışmada Katanov tarafından derlenmiş olan Tuvaca metinlerdeki Budizmin yansımaları; Katanov'un günlüğü de dikkate alınarak incelenmiştir.

Anahtar Kelimeler: Radlov, Katanov, Budizm, Tuvaca, Uryanhay

1. Aim of This Study

The spread of Buddhism among the Tuvan coincides with the 18th-19th centuries. This new religion, which has entered the lives of the Tuvan, has also been reflected in their literature and cultural lives. Katanov compiled and wrote down the oral literature of Tuvan when he stayed in Tuva during the six months. Katanov bequeathed the most precious examples of Tuvan folklore. Since these texts compiled in 1889 are the oldest compilations of the Tuvan people, it was examined whether Buddhism was accepted among the people by looking at the compiled texts. As a matter of fact, in his book "Letters from Siberia and East Turkestan", Katanov said that the official religion of Tuvans was Buddhism. Still, the real faith of them was Shamanism. The Tuvans had appealed to both Buddhist monks (helin) and their shamans (kam) simultaneously.

Since Buddhism passed to Tuva through Tibetans and Mongols, the terminology of this religion was also formed through Tibetan and Mongolian. The words belonging to Buddhism in Mongolian were determined from the section titled "Buddhist Terminology" of the Mongolian-English dictionary written by Ferdinand Lessing, and it was examined whether these words were included in Katanov's compilations. Likewise, the words belonging to Buddhism in Tuvan dictionaries were scanned and the reflections of these words in the text were examined. Afterward, how the words are used in the text was examined, and the perspective of the people on Buddhism was questioned.

2. Buddhism in Tuva

Buddhism developed and spread with King Aśoka's acceptance of Buddhism. His close interest in this doctrine allowed Buddhism to spread both within India and to neighboring countries. Buddhism continued as a single doctrine without disintegrating from the 5th century BC until the 1st century AD, but then there were divisions due to disagreement on some issues. Thus, three major sects of Buddhism emerged: Theravāda or Hīnayāna sect, the Mahāyāna sect, and the Vajrayāna sect. Besides Christianity, Islam, and Judaism, Turks have adopted many religions, especially Buddhism and its sect, Tibetan Buddhism. Although it is not known precisely when the Turks encountered Buddhism, it is thought that Buddhist activities were carried out in the Turkish regions in the 2nd century AD. The Uyghurs played another important role in the spread of Buddhism. At the beginning of the 10th century, the Uyghurs were influenced by Sogdians and Chinese about Buddhism. The Uyghurs translated Buddhist texts from Sogdian and Chinese.

Later, Tibetan influence was seen in Uyghur Buddhism, along with translations of Tibetan texts (Tokyürek, 2019, s. 13-17).

The Republic of Tuva is an autonomous republic in the Russian Federation. Mongolia is the only outer country with which Tuva borders. Along with Kalmykia and Buryatia, it is one of the three Buddhist republics in the Asian region of Russia. The official religion of the Tuvans is the Mahāyāna sect of Buddhism. Their traditional beliefs are Shamanism.

Tuva and Tibet are two countries that differ, in language but the same in religion. Tibetan Buddhism spread through Mongolia in the 18th century. The historical and cultural ties between Tuva and Tibet have connected Tuvans and Tibetans throughout history through Buddhism. All layers of society have embraced Buddhism in Tuva. Because their traditional beliefs are Shamanism, it is seen that they synthesize Shamanism with Buddhism in social events. One of the important reasons for this successful synthesis is that Tibetan Buddhism was influenced by the traditional Tibetan religion, Bon. Thus, Tuva connected with Buddhism through cosmological concepts and brought richness to the world of Buddhism with a new version (Lamajaa, 2019, s. 27-29).

3. Who is Katanov?

Nikolai Fedorovich Katanov (1862-1922), a major Russian linguist, ethnographer and researcher of Turkic languages and peoples, was born near the village of Askiza, Minusinsk district, Yenisei province. In 1884 he graduated from the gymnasium in Krasnoyarsk with a gold medal. After that, he graduated from the faculty of Oriental Languages of St. Petersburg University in the Arabic-Persian-Turkish-Tatar category with a candidate's degree (1889), having received (under the supervisor of Academician W. Radlov) special Turkological training. After graduating from the university, N.F. Katanov was sent to Siberia, Northern Mongolia, Dzungaria and Chinese Turkestan on the recommendation of W. Radlov by the Imperial Russian Geographical Society and the Academy of Sciences to study the lives and languages of the Turkic tribes (1889–1893). N.F. Katanov visited Tuva in 1889 from March 13th to August 30th.¹ This trip was perhaps the most fruitful period in his life since the collected material formed the basis of the capital work for his doctoral dissertation named “Experience in the study of the Uriankhai language, indicating its relationship to other languages of the Turkic root (Опыт исследования урянхайского языка с указанием родственных отношений его к другим языкам тюркского корня)” (Kazan, 1903) - and other works. Its manuscript is stored in the archives of the Museum of Anthropology and Ethnography named after Peter the Great (Kunstkamera). He collected extremely interesting information about the life of Tuvans at the end of the 19th century, their spiritual and material culture, as well as about Russian settlers in Tuva. The diary contains the texts of songs, fairy tales, riddles and shamanic texts, ethnographic materials about the traditional dwellings of Tuvans; clothes and headdresses;

¹ N.F. Katanov, *Türk Kabileleri Arasında*, translator: Atilla Bağcı, p. 5-8, 2004, Konya: Kömen Yayınları



dishes; Tuvan musical instruments, also the rules for playing dominoes and chess; fishing methods; funeral rites, important information about the dead. Katanov also collected significant material on the cosmogony and demonology of the Tuvans. He completed this immortal work 125 years ago on behalf of the Imperial Academy of Sciences and the Imperial Russian Geographical Society. Labor of Katanov is invaluable for historians, ethnographers, directors, playwrights, philologists, geographers, and teachers of the Tuvan language and literature (Katanov, 2011, s. 4).

Radlov's work of folkloric texts compiled in Altai and Western Siberia since 1860 was published in ten volumes under the title "Proben der Volksliteratur". The ninth volume contains the compilations in this diary written by Katanov. Katanov published the diary in 1907 in St. Petersburg. Uryanhay (Tuva), Abakan and Karagas texts are included in this volume. These compilations prepared by Katanov were made under difficult conditions. Katanov, who thinks that he is insufficient in examining the dialects of Tuvan, stated that the reasons for this are the lack of transportation, the lack of vehicles and the suspicion of the people of Uryanhay, despite the abundance of texts. He compiled songs, riddles, tales and shamanic prayers by giving half or one capik per song, a quarter cap for each riddle, fifteen for the short tale, thirty for the long tale, and also needles, thread, pressed tea, tobacco, letter paper, henna, pencil, eraser, candy, bread. However, the people of Uryanhay, who suspected Katanov to be a Russian government official, did not inform him from time to time. So he introduced himself as the commander's interpreter, a Tatar clerk or an Abakan merchant.

4. Transcription System

Since the text reflects the dialect characteristics of Tuvan, the words were written in their original form instead of being written in standard Tuvan. Transcription signs used in the text are listed in the table below.

A/a	A/a
Ä/ä	Ä/ä
Ā/ā	Ā/ā
Ā̄/ā̄	Ā̄/ā̄
O/o	O/o
Ö/ö	Ö/ö
Ȫ/ȫ	Ȫ/ȫ
Y/y	U/u
Ÿ/ÿ	Ü/ü
Ÿ̄/ÿ̄	Ǖ/ǖ
Ÿ̄̄/ÿ̄̄	Ǖ̄/ǖ̄
Ы/ы	І/і
Ы̄/ы̄	І̄/і̄
ı	ı
І/і	İ/ı
İ/ı	ı
i near vowel	ÿ
К/k	Қ/қ
Қ/қ	Қ/қ
Ғ/ғ	Қ/қ
Г/г	Г/g

Ғ/ғ	Г/g
Н/н	Н/n
Ң/ң	Ң/ң
ј	у
Ј	с
Ј̄	ÿ/ÿ
Л/л	Л/l
І	ı
М/м	М/m
П/п	Р/p
Р/р	Р/r
Д/д	Д/d
Т/т	Т/t
Ч/ч	Ç/ç
С/с	С/s
Ш/ш	Ş/ş
З/з	З/z
Ж/ж	Ј/j
Б/б	В/b
Х/х	Ң/h

5. Compilations about Buddhism

5.1. POGDA

Modern: Boğda. (Skt. *Buddha*; Tib. *sangs-rgyas*; Mo. *budda*)

The word is *Buddha* from Sogdian *pwt* (Doerfer, 1965, s. 261). In Tuvan it is *boğda* and there are various meanings like “holy, sacred, divine” (Lessing, 1960, s. 111a). Tatarintsev said that the Turkic versions -and Tuvan- of this word borrow from Mongolian (ESTuvY I, 2000, s. 236). The word "Buddha" is derived from Sanskrit. The root of word is *budh* "to awaken" and denotes the transition from a dormant, dark consciousness to an awakened, enlightened consciousness. (Buddizm Slovar’ 1992: 49a)

P. 7 / 117 Tadaŷ poğda Tañdım² örçä³,

Tadāzında tınım örçä.

Yō poğda Tañdım örçä,

Udāzında tınım örçä.

Oh my holy Tañdı have mercy,
My life is like a thong leather, have mercy.
Oh my holy Tañdı have mercy,
My life is like a silk thread, have mercy.

P. 22 / 216 «ÖrçäzİN! azrazın! abrazın! - Poğda Süldä azrazın! Paŷ Tañdı azrazın, abrazın!» üstügülär «örçäzİN!» dā täylär, «Purgan paşka abrazın! Po çoruқта saña äkki kılzın!»

“Have mercy! Have mercy and protect! – Holy Guardian may have mercy! (Creator of) rich taiga have mercy and protect! Also elite pray “have mercy”, “May God protect all people!” Give you goodness in this journey!”

P. 130 / 954 Aldı İşhİN⁴ kăci täräŷ,

Adım pağay kancak-päcäyn?⁵

Aŷğış-taynıŷ kănnİ⁶ çaraş,

Adā⁷ Poğda kancār kökşün?

Pass of İşhin’s under is deep,
My horse is bad, how can I pass?
Bride of Aŷğış-tay is pretty,
Jealous Buddha, what do old people do?

5.2 LAMA / NAMA

The word is *lama* from Tibetan *blama*. Doerfer says “Their men of learning (Ulama) are, as a body, called Lamas. But they have different names, in proportion

² Tañdı: mountain range (Katanov, 1903: 681)

³ *Örçee* (modern *örşee*) means forgive. This word is an example of alkish (applause). It is one of the words that people use while praying during shamanic rituals or begging the beings they want to sanctify.

⁴ a river name (Katanov, 1903: 671)

⁵ kancap-käcäyn > kancak-päcäyn. When /k/ and /p/ come together, they metathesis.

⁶ kelin+i > kenni (Ishakov-Palmbah, 1961, s.42)

⁷ This word also belongs to Buddhist terminology. Tib. phrag dog, Skt. irshī, īrshyā (Lessing, 1960, s. 1161)

to the extent of their learning” (TMEN IV, 1975, s. 14). In Mongolian, the meaning of the word is “Lama, Tibetan or Mongolian monk or priest” (Lessing, 1960, s. 108b). The meanings of the word in the Buddhism dictionary are given as follows. In Tibetan the meaning is “Highest teacher, mentor in Lamaism.” In Tibetan, Mongolian, Kalmyk, Buriat and Tuvan the first meaning “it is a collective term covering different categories of lamas, from the lower echelons who have passed the initial stages of monastic training and initiation, to the higher representatives such as the Dalai Lama, Panchen Lama, Bogdo Gegen.” The second meaning is “the title of the spiritual authority and the head of the monastery.” (Buddizm Slovar’, 1992, s. 157b)

P. 5 / 87 Namanıñ öskä kılar çıbäzi çok-tur, ol kıçını-lä ämnär. (A lama is an ordinary person, he cures people.)

P. 93 / 670 Käñır kušta kaktär çaraş,

Käñgırgähıg nama çaraş!

Çanır kušta saylık çaraş,

Sarıg tonnuğ⁸ nama çaraş!

In coming bird, cuckoos are pretty,
Lama with the drum is pretty!
In migratory bird, wagtail is pretty,
Lama with the yellow dress is pretty!

P. 97 / 690 Çanıñda päläktäk-pän⁹

Çaraş kıstar kayda polur?

Çadānağa¹⁰ sıñmañn-turar

Çā-lama çılğızınnan!

Where are the beautiful girls,
Who ready beside you are?
Without fitting into Çadaana

⁸ Gelug (Tib. dge lugs pa) is a tradition of Buddhist monastic education and ritual practice in Tibet founded by Lama Je Tsongkhapa (1357-1419). Also known as "yellow faith" (Mong. sarıg şajın) in the Mongolian world because of their clothes.

⁹ päläktäk-kän > päläktäk-pän. When /k/ and /p/ come together, they metathesis.

¹⁰ With the discovery of the Aldı-Hüree monastery in 1873, Çadaana has become one of the important symbols of Buddhism in the city. Between 1905-1907, the magnificent Üstüü-Hüree monastery was built. Today, Üstüü-Hüree festival is celebrated every year around this monastery (Lur'e, 2015, s. 229).

With crowd of new lama!

And there are also various riddles¹¹ about *lama*.

P. 107 / 766 Tört tönğür lama çañğıs üngürgä şıktadı. (Four bald lamas peed to only one hole)

-İnaktıñ tört ämin sārı. (Milking the four udders of the cow)

P. 123 / 897 Çärdä çärgä lama. (Row by row lama on floor)

-Çar körtü. (Flakes of snow)

P. 123 / 898 Suğda surtul¹² lama. (Master lama in lake)

-Çara kuşkaş (Black birds)

P. 123 / 899 Tağda tadañ lama. (Faugh lama in mountain)

-Çat qadırı (Whirlwind)

5.3 PURGAN

According to Doerfer, the word is *purğan* from *burqan*. It is a Chinese word borrowed from Sanskrit. It is formed Chinese word *fo* 佛 and Old Turkic *han* by Ölmez. Uyghur form *burhan* borrows this combination (Ölmez, 2007, s. 101a). The meaning of this word is “god, deity, idol, the icon” But in Mongolian, it is used for *Buddha* as it is borrowed from the Buddhist terminology of the ancient Uyghurs. In mythology, the buddha of the Turkic and Mongolian peoples means any buddha (Buddizm Slovar, 1992, s. 86).

P. 52 / 373 Purgan oşkaş pāmni (söglä),

Pulan polğan oyumnu!

Çalgın oqtıg çañgımni!

Çarba çällig sariğni!

My lord is like God (say it),

¹¹ In Tuvan oral tradition, the riddle is called "tıvızık" which is derived from the verb "tıp-" (tıvar) meaning "to seek, to find" (Ölmez 2007: 273).

¹² Semantically, it should mean black something. This is why it is thought to be The Karma Kagyu (Black Hats). This school is ruled by Karmapa and Sharmapa. The center of this school is Sikkim.

My horse is like moose!
My guard is with the winged arrow!
Yellow horse with yellow mane!

P. 64 / 461 Äldä qorāñ qodan oşqaş

Kārgāncık māni-ı'örçā!

Aldın sūt tışkān oşqaş,

Amıraldığ purğan örçā!

It is like a coward hare in hand
Have mercy to pitiful me!
Like a string of gold beads
Merry Buddha, have mercy to me!

P. 130 / 956 Tacı kıızıl kıızıl taýgam

Aştārimnı sağımmas¹³-pān!

Aldın çüdān purğan turda,

Öfürümnü sağımmas-pān!

My red taiga of which stone is red
I don't think my hunger!
When the golden old Buddha is here
I don't think my dying!

P. 109 / 795 Pūday oruñga olurup-polbas, pūday talğannı çip-polbas. (It is not available to sit on the cornfield, it is not available to eat roasted wheat.)

-Pūday orun Purğan çirāzi-tur; pūday talğan tāni küł polur. (The cornfield is Buddha's table; roasted wheat is ash.)

P. 166 / 1161 Aldın täspī kırında möngün täspī, möngün täspī kırında tuñ täspī. (A golden plate near a silver plate, a silver plate near a frozen plate)

-Purğan çirāzi. (Table of Buddha)

¹³ sağın-mas > sağımmas. Here, the /m/ after the /n/ caused labialization and turned n>m.

P. 17 / 187 Törtän tos kün sōnda ākki kiçiniñ tını, Purgan-ğuday çariñgä parib-ıtkaş, anda törözä paza törär, ölzä paza öfür kattap (At the end of forty-nine days, the soul of a good person reaches Purgan Kudai's place. If he will be born there, he reborns, if he will be die, he dies again.

5.4 AGAR SANDAN

ağar-sandan means “sacred sandalwood, valuable wood” in folk terminology. Tuvan *ağar-sandan* is from Mongolian. According to other sources, *ağar* is borrowed by the Mongolian language from Sanskrit through Tibetan. The origins of both components of the *ağar-sandans* are ultimately associated with Buddhism and Sanskrit as the language of the Buddhist religion. They are the names of two “sacred” tree species which are most common type of sandalwood (Mong. *Zandan*, Tuv. *Sandan*). Originally *ağar* means "aloe, canaris" but it was more often used in combination with the word denoting sandalwood, which contributed to the loss of their original meaning and rethinking in the future (The material of the Kalmyk, Buryat, and Tuvan languages evidences this (ESTuvY I, 2000, s. 50).

P. 100 / 708 Ambın-noyan päglär sādär,

Ağ torğu olbūñ çad'am!

Ağar sandan ayak salır,

Aldım puttuğ şırāñ kaydal?

The lords are late,

I'd like to make your white silk bed!

I put sacred sandal wooden cup

Where is your table with the golden leg?

5.5 MAYDIR

Modern: Maidyr-Burgan. Maidyr (from Skt. *Māitreya/Maitreya*; Tib. *Byams-pa/Djampa*; Mo. *Asaragci/Asragch*)

The Bodhisattva, the 5th Buddha to come after Śākyamuni Buddha, currently resides in Heaven - Tuṣita (Tib. *dga'-ldan* 'joyful region' where bodhisattvas rejoice in benefiting sentient beings) (Katanov, 2011, s. 325). This word is associated with an Old Turkic word from Buddhist terminology *Maytri*, which is from Sanskrit *Maitreya* (ESTuvY 4, 2008, s. 43). In Mongolian meaning of *maidari/maydar* is “Maitreya, name of the next buddha expected to appear in this world” (Lessing 1960: 522b). When the life expectancy of people on earth reaches 84,000 years, the time will come when a just Buddhist ruler will rule the world. There are huge statues

of him in many monasteries in Asia. Unlike other Buddhas, *Maydır* is often depicted sitting on a throne with his legs down. Characteristics include a golden tan, a stupa, a vase with the drink of immortality, and a dharma wheel (Buddizm Slovar', 1992, s. 173a). *Maydır ergi-* is a religious ceremony performed by circumambulating the temple around a statue or painting of maitreya, the future buddha (Lessing, 1960, s. 324a).

P. 150 / 1081 Parlıq aşkın kōrümgä,
Mañnıq torğu çıtkan oşqaş!
Pay-la tayğa¹⁴ kōrümgä,
Maydır ärgip turğan oşqaş!

When I see the mouth of Parlık river
It is like lying brocade and silk!
When I see city of Pay-taıga,
It is like a day of celebrating the holiday!

P. 212 / 1377 Payındılar közülbäyn-tur!
Maydır ärgii pärgän-nä-bä?
Mayın çüräk közülbäyn-tur!
Tuban tuğlay pärgän-nä-bä?

The tribes of Payındı does not appear!
Did they go to celebrate religious holiday?
The river of Mayın-çürek does not appear!
Was it covered in smoke?

5.6 NOM

Nom means book but specifically doctrine of Buddhism religion. Ancient Uighurs borrowed from Sogdian *nwm* but originally, the source of the word is from Pre-Greek νομος “law” (Ölmez, 2007, s. 223a). For Tuvan, it is a borrowing from Mongolian. It means “teaching (often religious teaching) dharma, religion especially Buddhism” (Lessing, 1960, s. 590a) (ESTuvY 4, 2008, s. 240).

¹⁴ A settlement in Tuva named after the mountain range around it.

P. 17 / 188 Ölgän kicinij tını pağay-tur tãş nomdañ nama kığırza, ol tın (sünä) ärlük çäriñgä, çär altıñga para-tur. (If a lama read the holy book for a bad spirit, the spirit will go underground.)

P. 123 / 903-904 Tıbizık: äziñgä ärgäliğ şoğar, çonuñga çorumaldığ şoğar.

Ayılğazı: Nom piçik (Om piçi) (It considers its owner worthy of prosperity, and its people being a guest. The answer: Doctrine)

5.7 KEGEEN

Gegeen means daylight, morning dawn and brightness. The source of the word is Mongolian *gegeen*. It is also used for a religious terminology meaning “term of reference and address for incarnate lamas usually translated as Serene Holiness” (ESTuvY 3, 2004, s. 130)(Lessing, 1960, s. 374a). It is also related Tib. *hphags pa*; Skt. *ārya* (Lessing, 1960, s. 1190). Its meaning in the Buddhist dictionary is given as “the title of a clergyman in Lamaism” (Buddizm Slovar’, 1992, s. 103b).

P. 96 / 686 Kämçik pacı känän¹⁵ ırağ,

Käzäk pulut tuğlay-pärgän!

Kägäm¹⁶ Poğda orduz’ırağ,

Täylän süzüm çätçi-pärgän!

Top of Kemçik is unexpected far,
Part of clouds covered everywhere!
Holy Buddha’s palace is far away
May my prayer reach to him!

P. 150 / 1082 Kämçik aşkın¹⁷ körümgä,

Käbiş torğu çıtkan oşqaş!

Kämçik pacı körümgä,

Kägäm¹⁸ Poğda ortuz’ oşqaş!

When I see the mouth of Kemçik

¹⁵ känä-gän > känän (Ishakov-Palmbah 1961: 57)

¹⁶ Here, the /p/ after the /n/ caused labialization and turned n>m.

¹⁷ aas+ın > aşkın

¹⁸ Here, the /p/ after the /n/ caused labialization and turned n>m.

Like a silk rug spread!
When I see the top of Kemçik
Like the palace of Holy Buddha!

P. 90 / 650 Parlıq pacın çurttäy tñn-bän,
Mancım poğda täyläy tñn-bän!
Kämçik pacın çurttäy tñn-bän,
Kägäm poğda täyläy tñn-bän!

I would like to live top of Parlık,
Let me pray to Master Buddha!
I would like to live top of Kemchik,
Let me pray to Holy Buddha!

5. 8 KUBURAK / KUURAK

Kuurak means nominee of lama. The source of word is Mongolian *kuarag* (Lessing, 1960, s. 993b).

P. 8 / 124 Pıstıñ tār qaş polğanın uluğ nama-la quburaq-la pıñär. (Only lamas and monks know how many skies there are.)

P. 16 / 173 Kıcı ölü-pärgän öggä, ölgän kicinı salğan öksä çärgä dā nomnı kūrāq kığıra-tur. (A monk read the holy book in a yurt where a person dies or in a place where the person is left when he dies.)

P. 16 / 175 Pıstıñ nomnı kūrāq-la pıñär, òn-dā öksä qara kıcı pıñä-tur.

P. 212 / 1376 Kūrāqtar közülbäyn-tur!

Qural¹⁹ quray pärgän-nä-bä?

Quçun qur'at közülbäyn-tur!

Tuban tuğlay pärgän-nä-bä?

¹⁹ This word also has a religious meaning. It means "to service in a lamaist monastery" (Buddizm Slovar', 1992: 262b). General meaning and origin are written in the dictionary part.

The kuuraks do not appear!

Did they serve in monastery?

The mountain of Kuçun kurat does not appear!

Was it covered in smoke?

4. Conclusion

As it can be seen in the compilations, it is clear that the people have adopted Buddhism. In the diary of Katanov, notes from a festival²⁰ he attended in mid-July in Chadaana are as follows: "Huvaraks were playing flute, trumpet, timpani. The lama had a bell in his hand. When he signaled with the bell, one of the huvaraks started to play the drum, and the sound of the drum drowned all the music. The Lama, his assistant and the statue of *Maydır Burkhan* were sitting in a chariot. 60 people carried this chariot to the ceremony area. The front group consisted of young and old huvaraks, whose left shoulder and lower part of the right side were covered with yellow and red fabrics. In front of the huvaraks, there was a protocol of Uryanhai rulers. The Lama and his assistant wore red robes. There were about 50 Huvarak, 200 people, 15 Bureaucrats and 8 Russians. People were praying in front of the statue of *Maydır*. The lama read the scriptures. Young and old huvaraks repeated these words. After the end of the worship, the people prayed to put both hands on their forehead and chest and bowed to the ground. Some people approached the lama in the chariot while he was reading the scriptures. The lama also blessed those who approached him. He touched the holy book on their heads. After all this, the clergy and huvaraks drank tea and ate cheese (pishtak). The Uryanhays were highly respectful of Buddhist worship. Only 4 people talked, laughed, cursed and stood with a hat. After the end of the ritual, everyone kissed the feet of the *Maydır* statue held by the huvarak. Then, one by one, people started to enter through the left door of the *hüree*²¹ and leaving the right door by following the path of the sun to pay homage to the burkhans. *Burkhan* paintings painted on the fabric were placed next to the walls, behind some glass. At the end of the meeting, the huvaraks gave handfuls of barley to the most respected people. They also sprinkled the barley, asking *Maydır* for the fertility of the land. The Uryanhays could not tell me the meaning of Tibetan prayers." (Katanov, 2011, s. 171-174)

It is clear that in these compilations have been collected since 1860, Buddhist terms are used. Being subject these terms to riddles and poets as a result, it reveals that Buddhism has also entered into the folk culture. Nevertheless, many of the terms are borrowed from Mongolian also shed light on where Buddhism was taken as a source. Another important point is seen in the compilations, even though it is not

²⁰ This festival is still celebrated today. It takes place in the city of Çadaana every year in mid-July under the name of Üstünü-Hüree International Live Music and Faith Festival.

²¹ Aldı khüree monastery, cf. 11th footnote.

included among the examples that Buddhist terms have also been used in Shamanist rituals. This supports the telescoping of Buddhism and Shamanism in Tuva.

5. Dictionary

aas mouth (Rad 1/536 (14); ET *ağız* ED 98a)

abra- to save, to rescue (Mo. *abra-* L 6b)

adaa jealous (Mo. *atağa(n)* L 58a)

ak white (Rad 1/88(3); ET *aķ* ED 75a-b)

aldı under (ESTuvY 1: 104-105(3))

aldın gold (Rad 1/405(2); ET *altun* ED 131a-b)

ambın-noyan pre-revolutionary Tuvan ruler appointed by the Manchu rulers. (Mo. *amban* L 36b)

amıraldıg cheerful, merry (*amıral+dıg* < Mo. *amural* L 41a)

ašta- to hunger (*aş+ta-* < ET *aç* ED 17a(1))

at horse (Rad 1/441(2); ET *at* ED 33b (2))

ayak cup, bowl (Rad 1/201(1)); ET *ayaķ* ED 270a-b)

azra- breed (Rad 1/577(1); Mo. *asara-* L 56b)

çaa new (ET *yañı* ED 943b)

çalgın wing (ET (Uyg.) *çalgın* ED 420a, → Mo. *dolgiya(n)* L 259a)

çan side (Rad 3/1855(3); ET *yan* ED 940a-b)

çaңgı chief of a sumun (Mo. *zanggi* L 1035b)

çaңgıs alone (ET (Uyg) *yalañuz, yalıñuz*, (MK) *yalñus* ED 930b-931a)

çanır kuş migratory bird (*çan-* “to return”; Rad Index 1322b; ET *yan-* ED 941b)

çaraş beautiful, good (Rad 3/115 (3); → ET *yara-* ED 956a-b)

çarba cracked (Rad 3/1874; ET *yar-* ED 954b-955a)

çat- to spread, to lay / to lie (Rad 3/1895(5); ET *yad-* ED 883b)

çediş- to catch, to reach (Rad 3/1986)

çel mane (ET (MK) *yel* ED 917a(2), 924b-925a(2))

çer floor, place (Rad 3/1965; ET *yer* ED 954 a-b)

çerge row by row (Mo. *zerge* L 1045b)

- çılğı** herd of horses (Rad 3/2087(2); ET *yılğı* ED 925b-926a)
- çıt-** to lie down (Rad Index 1351b; ET *yat-* ED 884a)
- çi-** to eat (Rad 3/2106 (7); ET *yè-, yi-* ED 869b)
- çi**be thing
- çiree** table; bed (Rad 4/1071(2/3); Mo. *şirege(n)* L 716a)
- çon** people (Rad 3/2017(2); Mo. *con* L 1070b)
- çoruk** travel (Rad 3/2019; ET *yoriğ* ED 963a-b)
- çorumaldığı** traveler (Tenişev 541a)
- çurtta-** to live (Rad 3/2174; *çurt+ta-*)
- çüde-** to get older (Rad 3/2198; Mo. *cüde-* L 1082a)
- ee** owner (Rad 1/657(4); ET *edi* ED 41a)
- ekki** good (Rad 1/677(3); ET (Orh. Uyg.) *edgü*, (MK, KB) *edgü* ED 51b)
- emik** breast (Rad 1/954; ET *emig* ED 158b)
- emne-** to treat (Rad 1/962(1); ET *emle-* ED 161b; → Mo. *emne-* L 314a)
- erge** welfare (ET *erk* ED 220b; Mo. *erke* L 328b)
- ergi-** to circumambulate (Mo. *ergi-* L 323b)
- erlik** devil, demon (Rad 1/789(4); Mo. *erlig* L 331a, → ET *erklig* ED 224a-b)
- ırak** far (Rad 1/1366(1); ET *ırak* ED 214a-b)
- inek** cow (Rad 1/1442(2); ET *ingek* ED 184a)
- kadır-** to swirl (Rad 2/326(5))
- kag-** auxiliary verb (Rad Index 1123b)
- kanca-** how to be, how to behave (Rad 2/129; ET *kança* “nereye, nerede” ED 634b)
- kar** snow (Rad 2/131(1); ET *kar* ED 641a)
- kara** black (Rad 2/132; ET *kara* ED 643b; → Mo. *kara* L 931a-b)
- kara kici** the people (Rad 2/132)
- kaş** how many, how much (Rad 2/331(2/1); ET *kaç* ED 589b)
- kat** wind (Rad 2/277(5))
- kattap** again (Rad Index 1137b; ET *kata* 596a)
- kayda** where (Rad 2/36)
- kebis** carpet, rug (Rad 2/1197(2); ET(MK) *keviz* ED 692b, Mo. *kebis* L 439b)

- kecik** pass, crossing (Rad 2/1151; ET *keçig* ED 696a)
- kede** far, far away (Rad 2/1132)
- keergençik** miserable (Rad Index 1168b **kek+ürge-n-çig*; → ET *kek* ED 707b)
- kek** cuckoo (Rad 2/1223(5); Mo. *kökege ~köküge* L 482b)
- kel-** to come (Rad 2/1109 (3); ET *kel-* ED 715b)
- kelin** bride (Rad 2/1117; ET *kelin* ED 719a)
- keneen** some what unexpected (Mo. *geneken* L 377b)
- keñgirge** drum (Mo. *keñgerge(n)* L 454a)
- keş-** to pass (Rad 2/1180(2); ET *keç-* ED 693b-694a)
- kezek** piece, group; tribe, family (Rad 2/1172(1); ET *kesek* ED 749b, → Mo. *keseg* L 459a)
- kıgır-** to read (Rassadin 218(2))
- kıl-** to do, to make (Rad 2/766(2); ET *kıl-* ED 616a-b)
- kır** edge, corner (Rad 2/732(2); ET (MK) *kır* ED 641a-b)
- kıs** girl (Rad 2/800 (2); ET *kız* ED 665b)
- kızıl** red (Rad 2/826 (1); ET *kızıl* ED 683b)
- kici** person (Rad 2/1396; ET *kişi* ED 752b-753a)
- kodan** wild rabbit (Rad Index 1141a)
- kökşün** old man (Mo. *kögşin* L 481a)
- kör-** to see (Rad 2/1249(6); ET *kör-* ED 736a-b)
- körtük** snowdrift (Rad 2/1265; ET *körtük* ED 739a)
- közül-** to appear (Rad 2/1303; ET(MK) *közül-* ED 759a-b)
- kuday** sky (Rad 2/998; << Far. *hud-āy* Steingass 449b)
- kura-** to gather, accumulate (Mo. *qura-* L 987a)
- kural** meeting (Mo. *qural* L 987b)
- kuş** bird (Rad 2/1022; ET *kuş* ED 670)
- kül** ash (Rad 2/1465(2); ET *kül* ED 715a(1))
- lama/nama** priest, Buddha priest in Tibetan and Mongolian Buddhism (Rad 3/662; Mo. *lama, blama* L 515b, 108b)
- mancın** mancın master, great scholar (mancın “Großer Gelehrter”; Mo. *bançin* L 81b)

- mañnik** Brocade; silk material interwoven with dragons of certain type in silver or gold (Ch. *mang-lung*; Mo. *mangnug* L 527b)
- maydır ergi-** celebrate religious holiday (Mo. *maidari ergiku* L 324a)
- men** I, me (Rad 4/2085(1); ET *ben, men* ED 346a-b)
- möñgün** silver (Rad 4/2130; Mo. *möñgü(n)* L 547b)
- noyan** an outstanding mongolian (Rad 3/694; Mo. *noyan* “lord” L 589b)
- ok** bullet, arrow (Rad 1/988; ET *oq* ED 76a-b)
- olbuk** cushion, bed (Mo. *olbuğ* “kissen, bett” L 608a)
- olur-** to sit (Rad 1/1087; ET *olur-* ED 150a-b)
- ordu** palace (Rad 1/1072(1/1); ET *ordu* ED 203a-b; Mo. *ordu(n)* L 617a)
- orun** place (Rad 1/1057; ET *orun* ED 233a-b; → Mo. *orun* L 623a-b))
- oşkaş** same, similar (Rad 1/1003(1); → ET *oşsaş* ED 97a)
- oy** colour of horse; horse (Rad 1/969 (3); ET (MK) *oy* ED 266a (2))
- ög** yurt (ET (Orh.) *eb*; ET (Uyg. MK. KB. *ev, ew* ED 3b-4a)
- öl-** to die (Rad 1/1243 *öl-*; ET *öl-* ED 125b-126a)
- örçee** to relent; to forgive (Mo. *örüşiye-* L 644b)
- öske** other, different (Rad 1/1294; ET *özge* ED 285b)
- pagay** bad (Rad 4/1132; Mo. *mağuy* L 521a; Mo. *mağu* L 520b)
- par-** to go (Rad 4/1145(10); ET *bar-* ED 354a-b)
- paş** head (Rad 4/1198(1); ET *baş* ED 375a-376a)
- pay** rich (Rad 4/1119 (5); ET *bāy* TDBUÜ 172)
- paza** again (Rad 4/1193; ET *basa* < *bas-a* ED 371b)
- peg** sir, prince (Rad 4/1220; ET *beg* ED 322b-323a)
- peletke-** to setup (Rad 4/1244; Mo. *beledke-* L 97a)
- pen** (→ cf. men)
- per-** auxiliary verb (ET *ber-, bir-* ED 354b-355a)
- pil-** to know (Rad 4/1335; ET *bil-* ED 330b-331a)
- pis** we, us (Rad 4/1350(1); ET *biz* ED 388a-b)
- po** this (Rad 4/1261; Uyg.-Br. *bo*)
- pol-** to be (Rad 4/1273(3); ET *bol-* ED 331a-332a)
- pulan** moose (Rad 4/1374)

- pulut** cloud (Rad 4/1375; ET *bulut* ED 333a-b)
- purgan** god, Buddha (Rad Index 1237; Uyg. *burhan* < Çin. *fo* ve ET *han*; → Mo. *burқан* L 139b)
- put** foot, leg (Rad 4/1379(1/1); ET *but* ED 297b)
- puuday** wheat (Rad 4/1382; Mo. *buuday* L 131a)
- saada-** to be late (Mo. *sağata-* L 658a)
- sag-** to milk (Rad 4/260(3/1); ET *sag-* ED 804b; → Mo. *sağa-* L 656a)
- sagin-** to remember, to think (Rad 4/258(3/1); ET *saқın-* ED 812b-813a)
- sal-** to put; to leave (Rad 4/344(10/1); ET *sal-* ED 824b)
- sarig** yellow (Rad 4/322 (1); ET *sariğ* ED 848b)
- saylık** wagtail bird (Rad Index 1241a)
- sıj-** to fit (Rad 4/622(2); ET *sığ-* ED 804b)
- sikte-** to urinate (*sik+tä-*; ET *sik* ED 818b)
- soonda** at the end (*soj+unda*; ET *soj* ED 832b)
- sögle-** to say (Rad 4/577; ET *sözle-* ED 863a-b)
- sug** water (Rad 4/755; ET (Uyg. MK. KB.) *suw*, *suw* ED 783a-b)
- surtul** doctrine (Mo. *surtal* L 740a)
- suut** bead (Rad Index 1257a)
- sülde** guardian god or gods (Mo. *sülde* L 743a)
- süne** soul (Rad 4/804; Mo. *sünesü(n)* L 744a)
- süzük** belief (Rad Index 1257a ; ET *süzük* ED 862a, → Mo. *süsüğ*, *süciğ* L 745b, 746b)
- şok-** to accumulate (Rad 4/1023(7))
- tadaazın** small leather strap (Mo. *tatağasun* L 787a)
- taday** painful exclamation (Mo. *tatay* “faugh” L 787b)
- tag** mountain (Rad 3/795; ET *tag* ED 463a-b; → Mo. *tag* L 763a)
- talgan** roasted flour (Rad 3/891; Mo. *talğa(n)* L 773b)
- tañdı** taiga; forest of Siberia (Tenişeva 406b *tañdı* “taiga”)
- taş** stone (Rad 3/931(2/1); ET *taş* ED 557a-b)
- tayga** forest of Siberia (Rad 3/767; → Mo. *tayğa* L 768a (1))
- te-** to say (Rad 3/1008; ET *tê-* ~ *ti-* ED 433b)
- teer** sky (Rad 3/1060(2); ET *teyri* ED 523b)

- tereň** deep, depth (Rad 3/1062(1); ET *teriň* ED 551a-b)
- tespi** wooden plate, wooden cup (Rad 3/1117(3); Mo. *debşi, tebşi* L 239b, 790b)
- teyle-** to pray
- tin** soul (Rad 3/1312(2); ET *tin* ED 514a-b(1))
- tis-** to array (Rad 3/1395(8); ET *tiz-* ED 572a-b)
- ton** cloth (Rad 3/1176; ET *ton* ED 512b)
- torgu** silk (Rad 3/1185; ET *torğu* ED 539a; → Mo. *torğu* L 826a-826b; Mo. *torğa(n), torğu(n)* L 826a-826b)
- tos** nine (Rad 1/1165(2); ET *toköz* ED 474b)
- töngür** bald (Tenişeva 178(1/2))
- töre-** to born (Rad 3/1251(5); ET *törü-* ED 533a-b; → Mo. *törü-* L 836a)
- tört** four (Rad 3/1257; ET *tört* ED 534 a-b)
- törten** forty (Rad 3/1258)
- tuban** smoke (Rad 3/1518(3/1); ET *tuman* ED 507a-b)
- tugla-** to cover; to blacken (Rad 3/1433(2/2); → ET *tu-* ED 434a)
- tuň** ice (Rad 3/1434(2/1); ET (MK) *toň* ED 513a (1))
- tur-** to live (Rad 3/1442 (2); ET *tur-* ED 529b(1))
- udaazın** silk thread (Rad 1/1711)
- ulug** great (Rad 1/1695; ET *uluğ* ED 136b)
- üňgür** pit, cave (Rad 1/1814; ET *ünjür* ED 188b)
- üstüü** above; elegant (*üstü+kü*; Rad 1/1885; → ET *üstün* ED 242b;)
- yoo** painful exclamation (Rad 3/396(4))

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