

# SEMANTIC AND PHONETIC CHANGES IN THE PROCESS OF ASSIMILATION OF FOREIGN BORROWINGS

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Linguistic contacts among the Arabic, Persian and some Turkic languages (I mean Turkish, Azerbaijani, Uzbek, Turkmen, Tatar, Uygur, Bashkir, Kazakh, Kirghiz and some other Turkic languages) go back to the middle ages. From the third century A.D. up to the first quarter of the nineteenth century the above mentioned Turkic people were sporadically under the rule of Iranian shahs or Arabian caliphs. In the eighth to ninth centuries Arabs brought into the Turkic world not only Islam religion, but the Arabic language with its literary tradition as well. From that time Turkic, Arabic and Persian became the main means of communication in Turkey, Azerbaijan, Uzbekistan, Turkmenistan and many other regions of the Turkic world. In these regions many madrasas and schools were opened, where the education was held only in Arabic and Persian. From the ninth century in the Turkic world of the islamic region Arabic and Persian became the languages of the written poetry and science and Turkic - the language of the main population and existed only orally. It is necessary to note that none of the representatives of Turkic speaking people had right to create his work (either scientific or poetical) in his mother tongue. Creating their works in Arabic or Persian the representatives of Turkic speaking people played main role in the development of Arabian and Iranian cultures. In the result of such a contact many words of the Arabic and Iranian origin penetrated into the Turkic languages. As the first poetic works of the written literature in the Turkic languages were created in the manner of aruz (arud)-in the poetical metric system inherent in the Arabic and Persian poetry, the vocabulary of the written literature of Turkic people from the twelfth century up to the nineteenth century consisted of the words not only Turkic origin, but of the words of Arabian and

Iranian origin as well. The words of the foreign origin used in the works of the Turkic poets and writers sometimes averaged 80 even 90 per cent.

In the rapid growth of linguistics including turkology that we see taking place before our eyes, there is a danger that in turkology the linguists who are concerned in the problem of languages in contact neglect the problem of loan words or borrowings and don't regard the problem with attention as if the concept of languages in contact is stepdaughter of linguistic investigation. Lexical borrowing among the Arabic, Persian and Turkic languages of the Islam region carried not one-sided but mutual character. It means that not only Arabic and Persian lexical units penetrated into Turkic, but numerous Turkic words were borrowed by Arabic and Persian as well. One of indefatigable turkologists of our time Gerhard Doerfer published in Wiesbaden a very valuable dictionary under the title "Türkische und Mongolische Elemente im Neupersischen" in four volumes per 700 pages each of them. Unfortunately, world turkology can not boast of other research works similar to G.Doerfer's dictionary. The dictionary, compiled by B.Abdullayev under the title "Dictionary of the Arabic and Persian words" was published twice in Baku. But the dictionary does not concern the scientific problems of Arabic and Persian borrowings in the Turkic languages. World turkology has at its disposal some articles in different languages, which consider only the particular questions of foreign borrowings.

It is not my intention to outline in the paper the whole problem of the semantic and phonetic fate of the Arabic and Persian loan words in the Turkic languages. I attempt to suggest only few lines of inquiry some of which are not well represented in turkology.

Many Arabic and Persian loan words are found in Turkic languages, reflecting the predominance of Arabic and Iranian cultures in the Turkic languages of Islam area for many centuries.

1. It is clear that if the bearers of different from typological and genetical point of view languages live side by side for the spaces of many centuries and have social, political, economic, religious, cultural

connections then not only the words and the lexical units, but the phraseological units and word-formative model can be borrowed from one language into another. The compound word ābrū consists of the combination of two words in Persian - āb "water" and rū "face" and means "dignity", "honour", "shame". In accordance with this model the word the üz suju was formed in Azerbaijani. üz suju is attributive set expression of the second degree that consists of üz "face" and su "water". Nevertheless Persian : üabru was adopted by some of the Turkic languages and in each of them has its own peculiarity: abır (Azerbaijani), abruj (Tatar), abıjır (Kirghiz). As in the spoken Azerbaijani the bilabial consonant b in the middle of vowels or a vowel and a consonant is pronounced as labiodental v in some Azerbaijani dialects abır is used as avır. It is necessary to mention that in Kirghiz on the contrary the intervocal v turns into b: hawä (Arabic) "air" > aba (Kirghiz) "air", ävaz (Persian) > abaz (Kirghiz) "voice".

As the words ābrū and üz suju are etymologically connected with the word that means "water" in the word-combinations ābrū rixtän (Persian) and üz suju tökmäk (Azerbaijani) "to disgrace" the verbs rixtän and tökmäk have one and the same meaning - "to pour".

In the paper I discuss only about direct borrowings. And it is necessary to bear in mind that the source of borrowing for the Turkic languages is mainly Arabic and Persian. For the space of centuries many words of the Arabic and Persian origin penetrated into the turkic languages by two ways -through the written literature and orally.

2. Many interesting phonetic and semantic phenomena may be revealed among those loan words which were borrowed orally.

It is notorious that in Persian determinatum precedes determinandum. E.g. bād-e sorx, where bād is "wind", -e is conjunctive and sorx means "red". So in word for word translation bād-e sorx in English will mean "red wind", but as a compound word it means "erysipelas". It is necessary to note that in former times in Persian frequently determinandum preceded determinatum, some relics of which may be found even in our days. So bād-e sorx in modern Persian has its

version sorxbād with the same meaning. As it may be seen in the last version the conjunctive - e is not used and its syntactic structure coincides the syntactic structure or the Azerbaijani word-combination qizil jel, where the components have correspondingly meanings "red", "wind", but as a fixed word-combination it is synonyms of the Persian bād-e sorx or sorxbad and means "erysipelas". We meet a word suruxvat in the Kazakh dialect of Azerbaijani in the meaning of "forgetful", "sclerosis". Though there is nothing in common between "forgetful"// "sclerosis" and "erysipelas" I hazard a conjecture that dialectal suruxvat was borrowed into Azerbaijani many centuries ago and directly goes back to the Old Persian sorxbād.

The word kadā in Arabic has the next meanings: 1. jurisprudence; 2. justice, legal procedure; 3. legal department; 4. execution; 5. sentence. This word was borrowed into Azerbaijani and in the last one two lexical units were formed in the result of phonetic splitting, each with its own meaning. In modern Azerbaijani qāza means "catastrophe", "misfortune", but its phonetic version is used in the meaning of "ailment". It is interesting to note that as soon as the word qada admits the affix of possessive of the third person singular = si, in the form of qadasī it obtains a new meaning - "darling".

I suggest that the word hour//hojur//hojru that is widely used in some dialects of Azerbaijani and means "small piece of time" goes back to Old Persian too. The word hour//hojur//hojru was used in some poems of Govsi Tabrizi in the seventeenth century.

I think that English hour, German Uhr, French heure, Latin hora, Greek hōra and Azerbaijani hour have one and the same source of borrowing. In modern Persian the word xūrshīd means "sun". There may be no doubt that the stem of the word is xūr which was used in Old Persian in the form of hūr and expressed the meanings "sun", "East". So I suppose that Azerbaijani hour is connected with Old Persian hūr and it can be appraised as the first loan word borrowed from Old Persian into Azerbaijani or Turkic.

It is well known that there is neither long vowels nor diphthongs in the phonetic structure of the Turkic languages (excluding Yakut and Turkmen languages). Nevertheless from time to time we meet in some dialects

of the Turkic languages, sometimes even in the literary Turkic languages not only diphthongs, but long vowels too. In the fourteenth century in some gazels of the Azerbaijanian poet Kadi Burhaneddin the word of the Persian origin sähr "city" was used. In his "Divan" we meet different phonetic versions of the word šähr - šaar//šäär. The Turkic vernacular word äjär "saddle" was developed into jähär in modern literary Azerbaijani, but in some dialects it is used as jär. In modern literary Kirghiz Persian šähr is pronounced with long ā - šaar. The Arabic tawr "stage", "state, condition", "manner" has penetrated into the literary Azerbaijani, where it is used in two phonetic versions - tähär//tövr "way", "mode". In some dialects these words have next forms: tār "manner", "outward appearance", töür "way", "mode". For example: nä tärīsän ? "How do you do?" tär=töürün xoşuma gälmer "I don't like your outward appearance."

The word urvat is used in many dialects of Azerbaijani and as a noun means "diffidence", "shyness", "respect", "esteem". I suppose that this word etymologically goes back to the Persian word rübānd "a thick veil worn in public by Muslim women to conceal the face".

First of all it should be remembered that consonants r, l, z, n (pronoun nä "what" is exclusion) are not used in initial of the vernacular words of Turkic languages. Nevertheless if any word with the initial r, l, z, n consonants penetrates into Turkic from any other language then in accordance with the corresponding vowel after above mentioned consonants of the loan word a vowel must be added before them. E.g.: rus "Russian" (Russian) - urus (Turkic), lā'iq "suitable" (Arabic) - ilajiq (Kirghiz), laqab "nickname" (Arabic) - ilaqap "proverb" (Kirghiz), rā'j "opinion" (Arabic) - iraj "state", "condition" (Kirghiz). If the Turkic stem is disyllabic and the vowels of the stem enter the same zone of articulation in this case the second vowel of the stem may be omitted if the stem accepts any affix with a vowel in its initial. E.g.: burun "nose" - burnu "his nose", cijin "shoulder" - cijnim "my shoulder". Consonant b in some Turkic languages may be changed into y between two vowels or between r and a vowel. E.g.: sabun > savın "soap", torba > torva "sack". Consonant n may be omitted between a vowel and a consonant d/t as well. Cf. qānddan > qätдан "sugar=basin". But we must bear in mind that in some cases at the end of the word

consonant d/t may be omitted too, if before it stands n. Cf. färzänd (Persian) "child" > perzen (Kirghiz) "child". So leaning upon the above mentioned laws I dare say that urvat in the Azerbaijani dialect goes back to the persian rubänd. If it is really so, then there appears a question: Is there any semantic relation between the meanings "diffidence", "shyness" and "a thick veil worn in public by Muslim women to conceal the face"? Answering to this question I may remind that the Turkic vernacular word jaşmaq means too "a thick veil worn to conceal the face." The word jaşmaq was borrowed into English and unfortunately it is qualified as a word of the Arabic origin in many English dictionaries. It is appropriate to mention here that Turkic affix = maq// = māk represents Turkic infinitive and verbal noun as well. So jaşmaq in Turkic means "to be ashamed" and "a veil worn to conceal the face on account of shyness". Thus we may satisfy ourselves that there is a real semantic relation between the meanings of the above mentioned words urvat and rubänd.

3. Among the Arabic and Persian borrowings sometimes we meet such loan words that we find it difficult to trace the semantic relation between their meanings. In such cases we are forced to resort to the aid of etymological investigations. Let us give some examples: Aorist in the third person singular of the Arabic verb kanā "to be" will be jākūnu. The verb in this grammatic form was borrowed into literary Azerbaijani where as jekun is used in the meaning of "sum". I am sure that the last word really goes back to the Arabic jākunu, but I am sorry that for the present I dare say nothing about their semantic relation.

Persian sārbāst is formed by means of combination of the words sār "head" and bāst "closed". The word sārbāst means "difficult", "vague", "closed". It was borrowed into Azerbaijani, where it is used to express the meaning "independent". From the phonetic point of view there may be no doubt that sārbāst in Azerbaijani goes back to Persian sārbāst. We must remember that in some cases in the languages of the world antonymous words or set = expressions may express synonymous meanings too. In Russian, for example, the sentence vopros ostajetsya otkritim "The question remains open" expresses the same meaning that we see in the next

Azerbaijani sentence: masala bayliqalir "The question remains closed". So sərbäst in Azerbaijani probably primarily used in the meaning of "a man who depended only on himself and was not related with others".

The Persian word gomrah means in Persian "to go astray". This word penetrated into Azerbaijani many centuries ago and now in modern literary Azerbaijani is used in the meaning of "buoyant", "vigorous". As we see the Persian and the Azerbaijani meanings of the given word are almost synonymous. I consider that there is nothing extraordinary. Many Persian and Arabic words that were borrowed into the Turkic languages during the Middle Ages obtained in the Turkic languages negative meanings. There are many examples and the word that we speak about is one of them.

The arabic verb matä means "he is dead". The word in this form was borrowed by Azerbaijani and is used exclusively in the word combination mat gal = and means "to be dumbfounded by astonishment". It may not be out of place that in many languages "chess" is expressed by means of the compound word shahmat. In the last we have a word of the Persian = Arabic origin: shah in Persian means "king" and mat means "he is dead".

4. The broken plural in Arabic is formed by means of inner inflection. In many cases the broken plural of Arabic nouns penetrate into the Turkic languages, where they are perceived as singular, therefore they may be used with the plural affixes of the Turkic languages. The word mäxāzin "store = houses" is formed from Arabic noun mäx-zän "treasury". In Azerbaijani Arabic mäxāzin is used as mayaza in the meaning of "shop". In some Tatar dialects the word in the form of mayazi means "store = house for grain".

From the Arabic noun hāl "circumstance" one can form broken plural ahvāl, which in its turn forms double plural-ahvālāt, by adding to its end the index of the plural suffix of the feminine gender = āt. All of these words are borrowed by Azerbaijani, where ahvalat means "event". It may be used with the plural forming affix = lar, then it will be ahvalatlar "events". Cf. The title of the story by the prominent Azerbaijan writer J. Mammedquluzade "Danabash kändinin ahvalatlari" - "Events of the village of Danabash". The word ahval is used in

modern literary Azerbaijani together with the word of the Arabic origin kejf:kejf-ähval? or kejfin-ähvalin? "How do you do?" It is interesting to note that the word kejf in Arabic means "how", but in Azerbaijani - "mood". In modern Turkish from the word kejf "general condition" may be formed verb by adding to its end verb forming affix = län = kejiflen = means "to be in a good humour". It is noteworthy that kejif with the adjective forming affix = li (kejifli) means "in a good mood", but with the privative affix = siz (kejifsiz) means "unhealthy". But we may bear in mind that kejfli in Azerbaijani is "drunk".

Arabic lawn is "colour" and älwān is its plural "colours". In Azerbaijani älvan is used as an adjective in the meaning of "particoloured". But the word lawn can be met in some Azerbaijani dialects, where it is used in the form of reduplication with the next phonetic feature: lōjün = lōjün or lōün = lōün "varied".

From the Arabic walad one can form awlād "children". Though the first one of these words is widely used in classic Turkic poetry, only awlād penetrated into some Turkic languages, where it is perceived as singular. In Azerbaijani övlad, in Uzbek avlod means "child". It is appropriate to mention here there is a word in some Azerbaijani dialects qätöjlät "hard frost", "merciless". I am prone to think that qätöjlät is a compound word and consists of qät + öjlät and its vernacular meaning was "cutting (one's) child".

As detailed discussion of the Arabic broken plural, expressing in the Turkic languages singular may be subject of the independent research, I content myself the statement given above on this question and turn to discuss other problems connected with other sides of the semantic and phonetic changes of the Arabic and Persian borrowings in the process or their assimilation.

5. Sometimes foreign borrowings on the new linguistic ground undergo transposition of consonants. In these cases we have to deal with the phonetic phenomenon of metathesis. So Arabic la'nat "curse" in some Azerbaijani dialects is used as nänglät or nählät preserving the primary meaning. This word is used in the Kirghiz language with long a - nalat. The word



māfrās "sheet", "table = cloth" is formed from the stem fārś and has penetrated into the dialects of Azerbaijani in the form farmaś "a big carpet sack" (It should be borne in mind consonant f did not exist in prototurkic. So if we meet f in the structure of any word in the Turkic languages we can conclude with confidence that the word is of the foreign origin. Arabic māshur "famous" and nābz "pulse" in Azerbaijani dialects became manśir "sign" and vāzm "pulse". (It is necessary to have in mind that the nasal n has preserved only in some dialects it is not use in the modern literary language).

As Persian pārhiz "diet", Arabic sārval "trousers", yirbal "siede" become in Azerbaijani correspondingly pāhriz, çsalvar, xālbir (the dialect version is xālvir), many Azerbaijanians including intellectuals (even linguists and dictors of Azerbaijan TV) pronounce the word of the Arabic origin lajihā as lahijā "plan", "design" thereby violate the literary standard.

6. In some cases the semantic meaning of the borrowings becomes wider or narrower. Some loan words undergo quite often such semantic changes that evoke great interest for the corroboration of regularity of the various phenomena of the semantic and phonetic development of language. I want to be content with some examples.

The dialectal usduf in Azerbaijani means "carefully" and goes back to the Arabic word uslub "style". First of all we see that the second word is noun, but the first one is adverb. On the other side it is not difficult to discover semantic relation between the meaning "style" and "carefully".

sabi in Arabic means "boy", "youngster". This word in modern Arabic means those boys or children who are younger than teenagers. sabi was borrowed by Azerbaijani dialects, where the word in the form of sāvi means "pitiable". In the Uzbek language sabil is used to express the meaning "orphan", sabij- "immature". The word čahil in Arabic is "ignorant". It was borrowed by some Azerbaijani dialects and with some phonetic version (čāhāl//čejil//čajil) is used to express the meaning

"young", but in modern Kirghiz çajıl has meaning "fierce", "wicked". I suppose that it is not difficult to discover semantic relation among the notions "ignorance", "youth" and "wickedness". The same thought can be said about the Persian word bikar "unemployed", which consists of the privative prefix bi and kar "work". In modern Turkish in the form of bekar it means "unmarried". bekar in Azerbaijani dialects means "good = for = nothing", but as soon as the word obtains an element = a (that is not characteristic for the grammatical structure of Azerbaijani) in the form of bekara it signifies "insignificant", "unimportant". The word in Tatar is changed into bikär and means "for nothing".

Sometimes the semantic meaning becomes narrower: bäha "price", bäcce "child" aş(e)na "familiar" are Persian words. They were borrowed into Azerbaijani where baha is "expensive", becä is "young cock" and aşna is "lover".

The word mäçäl in Arabic has several meanings: "place", "space", "field", "possibility". In modern Turkish it means "power", "mood", in Tatar - "mood", in Azerbaijani - "time", "opportunity".

galb in Arabic means "rotation", "gyration", "upside = down". The word penetrated into Persian and obtained in it some new meanings - "distortion" and "perversion". The word was borrowed by Azerbaijani and in the form of gälp it means "false".

The meanings "reliability", "mortgaging", "gift", "secretariat" are given in modern Arabic by means of ämanät. In modern literary Azerbaijani ämanät means "savings (=bank)", but in dialects in the form of amanat becomes an adjective and means "flimsy", "unstable", "insecure", in Kirghiz the word means "a thing made with carelessness".

Everything was said above points to the fact that the problem of languages in contact is one of the main problems of linguistics. And it is clear that the theoretical problems of the concept of languages in contact can not be successfully resolved if all the questions of foreign borrowings will not be practically investigated on the material of different languages of the world. As it is seen in the paper I touched only

upon some concrete questions of the Arabic and Persian borrowings in some Turkic languages, especially Azerbaijani language. The paper deals with statement of the problem solution of which requires unification of effort of turkologists with the special knowledge.

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