

**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: abir (Azerbaijani), abruj (Tatar), abijir (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 y in some Azerbaijani dialects abir is used as avir. 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