

Semantic Shift and Phonological Features of Words Borrowed from Kurdish to Turkish

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Abstract: *This study examines the semantic shift and phonological features of words borrowed from Kurdish into Turkish. It highlights the interactions between languages throughout history, which have led to shifts in the meanings of words. The research focuses on how certain Kurdish words that carried neutral or positive meanings have acquired negative or derogatory meanings in Turkish. The socio-cultural interactions and historical events that influenced this shift are analyzed, supported by examples of morphological, phonetic, and semantic changes. For instance, the Kurdish word "avare," which originally means homeless, is used in Turkish to mean jobless. The study aims to provide a systematic analysis of the semantic shifts of these words within the framework of etymology and linguistic interaction, contributing to a deeper understanding of the interactions between the two languages. The findings shed light on the social and cultural dimensions of language, offering insights into the evolution of language. In conclusion, the negative semantic shift of Kurdish words in Turkish reflects the dynamic nature of language and the influence of social perceptions.*

Keywords: Kurdish, Turkish, semantic shift, language interaction, negative meaning.

INTRODUCTION

Throughout history, languages have influenced each other as a result of cultural, social, and political interactions, and in this process, words have undergone semantic shifts in different languages. Language, as the most powerful means of communication between people, expresses emotions and thoughts in the clearest way (Abdullah & Ali, 2011, p. 29). Every nation recognizes and expresses itself through its language (Ali & Abdullah, 2011, p. 33).

In this context, Kurdish, being one of the most widely spoken languages in Turkey, is in constant interaction with Turkish. Kurdish, as part of the Kurdish people, has a broad geographical distribution in the Kurdistan region. This wide distribution of Kurdish has

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led to various changes due to its interaction with neighboring languages such as Arabic, Turkish, Persian, and Azerbaijani (Şwani, 2008, p. 103). This linguistic interaction has also increased the influence of Kurdish on other languages (Badi, 2018, p. 42).

The Turkish language, on the other hand, has borrowed words from many languages such as Arabic, Persian, Greek, Bulgarian, Serbian, Romanian, Mongolian, English, German, Italian, Russian, and Kurdish throughout history (Gülensoy, 2007, p. 11). As a result of these linguistic interactions, these borrowed words have undergone various semantic shifts, and this process has been influenced by historical and cultural factors (Kenjayevna, 2023, p. 110). Although Kurdish and Turkish belong to different language families (Kurdish to the Indo-European language family and Turkish to the Altaic language family), the cultural and historical connections between them have provided a basis for these semantic shifts to occur (Badıllı, 1965, p. 4). Furthermore, researchers note that Turkish belongs to the same language family as Mongolian, Manchu, and Tungusic (Süerbak, 2011, p. 10).

For example, in Kurdish, the phrase "Ez ketim bextiyete" is used to mean "I fell into my fate," while in Turkish, this expression carries a negative meaning (Gazi, 2006, p. 3). The meanings of words change over time under the influence of mental processes and perceptions. Positive and negative meanings emerge as two fundamental categories in this process (Karaağaç, 2013, p. 21). Since language is in a constant state of change and transformation, the meanings of words also evolve continuously (Vardar, 1982, p. 85).

It is possible to see concrete examples of these semantic shifts. Tuğluk (2021), in his study, addresses the semantic change of words, noting that the term "slave" represents a situation contrary to human dignity, the word "alone" signifies helplessness, and "girl" carries a derogatory meaning in some societies. This illustrates the changes in the social and cultural context of words.

Moreover, similar results are found in other studies on the evolution of language and semantic changes. Baran (2018) also emphasizes that language, as a living entity, undergoes changes both in form and meaning. In this context, the change in the existing meanings of words over time is called a "shift in meaning." Ospanova (2015) highlights the important role of semantic change, stating that the narrowing, broadening, and shifts in the primary meanings of words contribute to the enrichment of the language by giving rise to polysemy. Ömer (2017) also lists the reasons for semantic changes as the emergence of new inventions, social and cultural development, psychological conditions, and creativity.

Purpose and Scope of the Study

The purpose of this study is to examine the semantic shifts and phonological features of words that have transitioned from Kurdish to Turkish. The research aims to analyze how linguistic interactions and socio-cultural factors have influenced words with

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positive or neutral meanings in Kurdish to acquire negative meanings in Turkish. By utilizing etymological and linguistic sources, examples of morphological, phonetic, and semantic changes will be evaluated, and the contributions of the interaction between these two languages to the evolution of language will be revealed.

The research is divided into two main sections:

1. First Section: Theoretical Framework

1.1 Etymology

This subsection will examine the origins of words and the historical processes of their semantic shifts, and the impact of etymological studies on linguistics will be discussed.

1.2 Linguistic Interaction and Semantic Transfer Between Languages

This part will explore how interactions between different languages lead to semantic shifts, and the processes of linguistic transfer and interaction will be addressed.

1.3 Types of Semantic Shifts in Words: This section will focus on the types of semantic shifts (narrowing, broadening, shifting, etc.) in words, and the social and cultural effects of these changes will be analyzed.

Second Section: Analysis and Examination

Examination of Kurdish Words Used Negatively in Turkish:

In this section, the analysis of some Kurdish words that have acquired negative meanings in Turkish will be conducted. Through examples, the processes of semantic shifts, the origins of these words, and their societal perceptions will be evaluated.

Research Methodology

This study was conducted using a qualitative research method. Since the aim of the research is to examine the semantic shifts of certain words that have transitioned from Kurdish to Turkish from historical, morphological, and semantic perspectives, the data collection and analysis process was carried out with an in-depth and descriptive approach.

Data Collection Process

The data used in this research were collected based on secondary sources. The following resources were fundamental in the data collection process:

- **Etymological Dictionaries:** Dictionaries containing the etymological origins of Kurdish and Turkish were examined to trace the historical development of words (e.g., *Ferhenga Sîndî* (2020) and *Ferhenga Amedê ya Meydanê* (2023)).
- **Linguistic Studies and Academic Articles:** Linguistic academic articles addressing the interaction between Kurdish and Turkish and the semantic shifts between them were reviewed.
- **Official and Digital Resources:** The Turkish Language Institution's dictionary and other digital resources (articles, online journals, official websites) were

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utilized to examine the meanings of Kurdish words that have transitioned into Turkish.

- **Popular Culture and Media:** Media analyses were conducted on how these words are used in popular culture (TV shows, songs, films). Observations on the use of Kurdish words, particularly in Istanbul Kurdish and those adopted into Turkish, among the general public were also an important source of data.

Data Analysis Method

The collected data were analyzed from morphological, phonetic, and semantic perspectives. The following steps were taken in this process:

- **Morphological Analysis:** The structural changes of words that transitioned from Kurdish to Turkish were examined. How the word underwent morphological changes in Turkish, including additions, shortenings, or sound changes, was analyzed.
- **Phonetic Analysis:** The changes in the sound structure of the words were investigated. In this process, the phonetic transformations of the words were studied, and sound changes in Kurdish-origin words in Turkish were identified.
- **Semantic Analysis:** The semantic shifts of the words were analyzed in categories such as semantic broadening, narrowing, and pejoration. Examples were analyzed to understand how words with positive or neutral meanings in Kurdish acquired negative meanings in Turkish.

As a result of these analyses, the process through which Kurdish words transitioned into Turkish and gained negative or derogatory meanings was evaluated in conjunction with their morphological and semantic changes.

Evaluation of Data

The following criteria were considered in the evaluation of the words:

Origin Information: The historical period in which the word was first used in Kurdish and Turkish.

Context of Use: The social and cultural contexts in which the word acquired a negative meaning.

Semantic Change: The shift in the meaning of the word over time and its potential association with social, cultural, or political events.

Relation to Popular Culture: How the meanings of these words changed, particularly through media and popular culture.

Theoretical Framework

Etymology

According to Sertkaya (2012), etymology is the study of the origin of words in a language's vocabulary, the origins of foreign words used in languages, and if a word has been adapted into Turkish through the use of Turkish affixes, revealing its foreign root. These studies require special preparation, scientific rigor, and attention in the field of linguistics. Since words are continuously used by people, it is equally important to

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investigate their meanings. Etymology encompasses investigations that focus on the origins of word meanings (Küçükaslan, 2023, p. 212). In this context, etymology is defined as a field of science that studies the historical and semantic changes of words (Sertkaya, 2012, p. 49).

The term "etymology" is commonly used in European countries and derives from the Greek words "étimos" (true, real) and "lógos" (knowledge, thought). Therefore, etymology emphasizes the study of words in their true and real sense (Stachowski, 2011, p. 1). According to Durkin (2009, p. 1), etymology is a field of science that examines the historical and semantic origins of words. In this framework, many etymologists propose different hypotheses regarding the origin of words; while some attempt to find the most accurate meaning and earliest usage of a word, others focus on its semantic changes and usage contexts (Ölmez, 2019, p. 122).

According to Eren (2012), etymology is the study of a word's origin, and in this process, the examination of etymological relationships between different languages is of great importance. For instance, Eren relates the origin of the word "balçık" (mud) to the Turkish word "bahq" (meaning mud), arguing that Zajaczkowski's explanation of "baliç-çix" is misleading. Eren suggests that this word can be explained as "balçiq" through metathesis. Additionally, he rejects the claim that the word "sanduvaç" was borrowed from Sogdian and argues that it originated from the Turkish word "sandığaç." These examples demonstrate that etymology not only investigates the origins of words but also contributes to the understanding of inter-linguistic relationships and cultural interactions. In this context, etymological studies serve as an important tool in understanding the dynamic structure of language and its transformation throughout history.

Linguistic Interaction and Semantic Transfer Between Languages

The geographical proximity and commercial relationships between two different nations play a significant role in linguistic interaction and semantic transfer. This is also true for the Turkish language; many foreign words, especially from languages such as English, Arabic, Persian, and French, have entered Turkish. The influence of Arabic and Persian on the Turkish language has been particularly strong in a historical context (Sağ, 2019, p. 6). During the Ottoman period, Ottoman Turkish was written in Arabic script, and the percentage of Arabic words in Turkish reached around 70% during this period (Yaqoob, 2021, p. 300).

Semantic transfer is a natural process in all languages. However, there can be different reasons for this transfer. Scientists have classified these reasons as follows:

1. When a product is invented by one country and spreads to another, the word related to that product is borrowed from its original language.
2. Trade relations and cultural exchanges can also play a role in semantic transfer.
3. Semantic transfer occurs as a result of interactions between different civilizations. For example, during Turkey's modernization process, many words

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from Western languages were adopted into Turkish due to Turkey's relations with Western civilizations.

4. Admiration for and emulation of the traditions and customs of different cultures and societies can influence semantic transfer.
5. Due to the influence of political power, some languages become dominant over others, resulting in the transfer of words from the dominant language to other languages (2014, p. 206).

Cultural interaction between two nations leads to linguistic transfer. According to Altun, linguistic transfer as a result of cultural interaction occurs in three ways:

1. Linguistic transfer through geographical proximity or historical association. The Turkish and Greek communities in Cyprus are examples of this.
2. The use of words from one language in another as a result of political or cultural influence. The influence of English on many languages is an example of this.
3. The transfer of words from a dominant language to the languages of regions under its political control. For example, the influence of English on Hindi or the influence of Ottoman Turkish on other languages can be cited as examples of this (Altun, 2012, p. 26).

Semantic Change and Its Types

Before delving into the concept of "negative meaning," it is necessary to examine how the meanings of words change and the types of these changes. The cases where a word's meaning becomes similar to or acquires a meaning close to another word can be classified as follows:

1. Semantic broadening.
2. Semantic narrowing.
3. Amelioration (positive meaning shift).
4. Pejoration (negative meaning shift).

These types of semantic changes in word meanings are natural processes over time in languages (Yılmaz, 2021, p. 495). The origin of semantic change often arises from a natural tendency. Sometimes, a word's meaning broadens, or another layer of meaning is added (Aksan, 1996, p. 65). The vitality of language inevitably leads to semantic changes over time. People, in using the language, expand and alter its meanings (Osanova, 2015, p. 118).

Processes like semantic broadening and narrowing are examples of meaning changes that can be observed in all languages. Semantic change generally involves the word naturally developing new layers of meaning as it evolves. The vitality of the word comes from this process. The passage of time is a fundamental factor in semantic change. Over time, the meaning of a word changes naturally. Another important factor is the interaction between languages. This often leads to semantic broadening. Semantic

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change is frequently observed during interactions and exchanges between languages (Yıldız, 2021, p. 219).

Studies on semantic change and its types hold an important place in linguistics. For instance, Yıldız (2021) examines the effects of semantic changes in social and cultural contexts. According to Yıldız, the evolution of word meanings reflects the dynamic structure of language and societal changes. In this context, types such as "semantic broadening, narrowing, and pejoration" play a significant role in the evolutionary processes of language (Adıgüzel, 2023).

Analysis and Examination

Examination of Kurdish Words Used with Negative Meanings in Turkish

In this section, Kurdish words used with negative meanings in Turkish are analyzed, focusing on how these words have undergone morphological changes and semantic shifts. The study explores whether these words have undergone morphological transformation over time in another language or if they are used in their original form. In the examination of Kurdish-origin words in Turkish, official sources such as the Turkish Language Institution's dictionary, articles, and official websites have been used as the basis for analysis. These words have been evaluated through various factors and official usage. However, different dialects of Kurdish were not taken into consideration during this evaluation process. Additionally, the role of popular media such as Istanbul Kurdish, music, and drama in transferring these words into Turkish has been discussed. The following dictionaries have been used as primary sources for Kurdish words:

- **Ferhenga Sîndî**, 2020
- **Ferhenga Amedê ya Meydanî**, 2023

1. Avare

This word appears as "awara" in Kurdish and means "homeless, displaced" (Sindi, p. 69). As this word transitioned from Kurdish to Turkish, it underwent a semantic shift. In Turkish, the word "avare" is used negatively, meaning "a person who wanders aimlessly without a job or purpose, someone who does not work or engage in any meaningful task.

Meaning in Kurdish: In Kurdish, the word "awara" is typically used to describe individuals who are homeless or displaced. In this context, the struggles of migrants and their social exclusion come to the forefront.

Meaning in Turkish: In Turkish, the word "avare" more often refers to a carefree lifestyle, someone who is unemployed or idle. This usage also carries a social judgment; a person labeled as "avare" is thought to have a negative image in society.

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Transition from Kurdish to Turkish: While in Kurdish the word "awara" refers to a specific way of life, in Turkish, the word "avare" carries connotations of unemployment and laziness, which are considered negative traits.

Phonological Change:

The /w/ sound in Kurdish is replaced by the /v/ sound in Turkish.

The /a/ sound in the final syllable of Kurdish is changed to /e/ in Turkish.

Example:

A person wandering aimlessly as "avare" is harmful both to the society and the state.

Avare Adam

"Avare adam" is a combination of the Kurdish word "avare/awara" and the Turkish word "adam" (meaning "man"). During its transition from Kurdish to Turkish, this term has acquired a negative meaning. In Turkish, it is used to describe "a stingy person."

Example:

You turned out to be such an "avare" man.

Barzo

This word in Kurdish refers to the "Barzani" tribe and during its transition into Turkish, it acquired a negative connotation as "barzo." In Turkish, "barzo" is used to describe "an ignorant, rude person." There have also been some phonetic changes.

Meaning in Kurdish: In Kurdish, "Barzani" represents the name of a significant tribe. This term is used to describe individuals belonging to the Barzani tribe and reflects the tribe's historical and cultural identity.

Meaning in Turkish: In Turkish, the word "barzo" is used in a negative sense to describe "an ignorant, rude person." This usage carries a social judgment, suggesting that someone labeled as "barzo" is seen as having a negative image in society.

Transition from Kurdish to Turkish: While in Kurdish, the word "Barzani" represents a specific social group and identity, in Turkish, "barzo" typically carries a derogatory meaning, leading to a negative judgment in social perception.

Phonetic Changes:

The /ani/ sound in "Barzani" disappears when transitioning to "barzo," but the /B/, /r/, and /z/ sounds in the first two syllables are retained, enhancing the recognizability of the word.

Example: Are you a "barzo"?

Cacık

The word "cacık" appears as "jajik" in Kurdish and refers to a dish made by mixing yogurt and water with cheese or bread (Sindi, p. 528). During its transition into Turkish,

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this word took on a metaphorical negative meaning, describing "an ignorant, foolish, or incompetent person.

Meaning in Kurdish: In Kurdish, "jajik" describes a dish typically made by mixing yogurt and water, often consumed as a refreshing food, especially in the summer. It is considered a healthy and nutritious dish.

Meaning in Turkish: In Turkish, the word "cacık" refers to both the dish and metaphorically to an "ignorant, foolish, or incompetent person." This usage implies a negative social judgment, suggesting that someone described as "cacık" is viewed negatively in society.

Transition from Kurdish to Turkish: While in Kurdish, the word "jajik" refers to a specific type of food, in Turkish, "cacık" is used both as a food and as a derogatory term.

Phonological Changes: During its transition from Kurdish to Turkish, the /j/ sound in "jajik" became /c/, the /i/ sound was lost, and structural changes occurred, resulting in a different form in Turkish.

Example: You won't amount to anything, "cacık."

Dızo

Derived from the Kurdish word "dız," meaning "thief" (Sindi, p. 436), "dızo" entered Turkish with the same root. However, in Turkish, the word "dızo" is more commonly used to describe "someone dressed in a flashy or mismatched style, or someone with a showy appearance.

Meaning in Kurdish: In Kurdish, "dız" refers to a person who commits theft. It is associated with a negative character trait related to stealing.

Meaning in Turkish: In Turkish, "dızo" describes someone "flashily or mismatchedly dressed, or with a noticeable appearance." This usage is typically critical, referring to individuals with an eye-catching but aesthetically unbalanced style.

Transition from Kurdish to Turkish: While in Kurdish, "dız" relates to theft, in Turkish, "dızo" additionally refers to a person's clothing style in a negative sense.

Phonological Changes: The addition of the /ı/ sound in the first syllable and the /o/ sound in the final syllable changed the word from "dız" to "dızo," completing the structure of the word.

Example: Look at that "dızo."

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Dızlamak

Derived from the Kurdish word "dız" (thief), this word took on the Turkish verb suffixes "-la+mak," forming "dızlamak," which is used to mean "to steal, cheat, or take something secretly.

Meaning in Kurdish: In Kurdish, the word "dız" refers to the act of theft. In this context, "dızlamak" means to take something secretly or to steal.

Meaning in Turkish: In Turkish, "dızlamak" means "to steal, cheat, or secretly take something." It describes an action where a person takes something without permission or acts dishonestly.

Transition from Kurdish to Turkish: In Kurdish, "dız" refers to theft, while in Turkish, "dızlamak" also conveys the meaning of cheating or taking something secretly.

Phonological Changes: The word "dız" transitioned into Turkish with the addition of verb suffixes without any significant phonological changes, resulting in "dızlamak."

Example: Someone tried to steal my bag.

Dümbelek

A Kurdish-origin word, "dumbulk" refers to a musical instrument (Sindi, p. 457). In Turkish, "dümbelek" is used both to describe a small drum and metaphorically to mean "a foolish, nonsensical person.

Meaning in Kurdish: In Kurdish, "dumbulk" is commonly used to describe traditional musical instruments, playing a significant role in creating rhythm in music.

Meaning in Turkish: In Turkish, "dümbelek" refers to both a musical instrument (small drum) and metaphorically to "a foolish, nonsensical person." This usage critiques someone who speaks illogically or pointlessly.

Transition from Kurdish to Turkish: In Kurdish, "dumbulk" refers to a musical instrument, while in Turkish, it also carries a metaphorical meaning to describe illogical individuals.

Phonological Changes: During its transition from Kurdish to Turkish, some sounds were preserved, while others changed. Specifically, the final /k/ sound in "dumbulk" transformed into /l/, resulting in a different form in Turkish.

Example: Are you a fool or what, "dümbelek"?

Folloş

Etymologically, this word has Kurdish origins and is known as "faraş" in Kurdish. It refers to a tool used to close doors or other things (Sindi, p. 656). In Turkish, besides

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meaning "wide, overly spread," it has also gained a negative metaphorical meaning, referring to "a woman's vagina" or "a promiscuous woman."

Meaning in Kurdish: In Kurdish, "faraş" is used to describe a tool that is typically used to close doors or similar objects. It serves a practical purpose and is commonly used in everyday life.

Meaning in Turkish: In Turkish, the word "folloş" is used to mean "wide, overly spread." Additionally, in a metaphorical and negative sense, it is used to refer to "a woman's vagina" or "a promiscuous woman." This usage can imply a criticism or negative evaluation based on societal norms and values.

Transition from Kurdish to Turkish: While in Kurdish, the word "faraş" refers to a specific object, in Turkish, "folloş" is used both to describe a physical state and to carry a metaphorical meaning related to sexuality.

Phonological Changes: During the transition of the word "faraş" from Kurdish to Turkish, some sounds remained, while others changed. Notably, the /a/ sound in the first syllable transformed into /o/, and the second syllable /a/ sound was lost, giving the word a different form in Turkish.

Example: It's become so wide, it's even "folloş."

Fişek Atmak

This phrase derives from the Kurdish word "fişek," meaning "a small bullet or projectile shot quickly" (Sindi, p. 669). In Turkish, combined with the verb "atmak" (to throw), it has developed into an informal expression referring to "a man engaging in sexual intercourse" (Bayrı, 1934, p. 5).

Meaning in Kurdish: In Kurdish, "fişek" refers to a bullet or projectile, typically related to firearms.

Meaning in Turkish: In Turkish, the expression "fişek atmak" is used metaphorically in informal contexts to refer to a man engaging in sexual activity. This usage reflects a certain attitude toward sexuality and behavior.

Transition from Kurdish to Turkish: In Kurdish, "fişek" describes a physical object, while in Turkish, the phrase "fişek atmak" is used metaphorically to describe a sexual act.

Phonological Changes: There is no significant phonological change in the word; "fişek" is used similarly in both languages.

Example: How many "shots" did you fire?

Gundi

This word originates from Kurdish. In Kurdish, "gundi" refers to a "villager or someone living in a rural area" (Şahin, p. 1907). In Turkish, however, "gundi" is often used negatively to describe "an ignorant, uneducated, or clueless person." There has been no significant phonological change in the word.

Meaning in Kurdish: In Kurdish, "gundi" is used to describe individuals living in villages. It reflects the rural culture and lifestyle.

Meaning in Turkish: In Turkish, the word "gundi" is used in a derogatory way to describe "an ignorant or uneducated person." This usage often highlights a lack of knowledge or understanding, reflecting social stratification.

Transition from Kurdish to Turkish: While in Kurdish, "gundi" represents a social group, in Turkish, the word has acquired a more negative connotation, emphasizing a lack of knowledge or ignorance.

Phonological Changes: There has been no significant phonological change. The word "gundi" is used similarly in both languages.

Example: Move along, you "gundi."

Hoşaf

The word "hoşaf" has Kurdish origins, derived from the combination of "xoş-güze" (meaning sweet/nice) and "av" (meaning water) (Şahin, p. 861). In Turkish, it is used in two different contexts:

1. As a Drink: A sweet beverage typically made from fruit or sugar.
2. As a Metaphor: Used to describe a "weak person."
- 3.

Meaning in Kurdish: In Kurdish, "hoşaf" refers to a sweet beverage made from water and fruit. It is commonly consumed as a refreshing drink, especially in the summer months.

Meaning in Turkish: In Turkish, "hoşaf" refers to both a sweet drink and metaphorically to a "weak person." This usage implies weakness or inadequacy.

Transition from Kurdish to Turkish: While in Kurdish, "xoş-güze" and "av-su" combine to refer to a specific type of drink, in Turkish, "hoşaf" is used both as a drink and a derogatory term.

Phonological Changes:

First Syllable: The /x/ sound in Kurdish changed to /h/ in Turkish.

Final Syllable: The /v/ sound in Kurdish changed to /f/ in Turkish.

Example: What does a donkey know about "hoşaf"?

Hırbo

The word "hırbo" originates from the Kurdish word "xirpo," meaning "faint" (Şahin, p. 835). In Turkish, "hırbo" has a more negative connotation, meaning "devil, evil spirit," and is used to describe a person or situation with destructive or negative traits.

Meaning in Kurdish: In Kurdish, "xirpo" refers to a fainting or weakened state, describing a person as weak or ineffective.

Meaning in Turkish: In Turkish, "hırbo" is used negatively to refer to "a devil or evil spirit." It suggests that a person has harmful or dangerous characteristics.

Transition from Kurdish to Turkish: While in Kurdish, "xirpo" describes a state of faintness, in Turkish, "hırbo" refers to people with negative or dangerous qualities.

Phonological Changes:

First Syllable: The /x/ sound in Kurdish changed to /h/ in Turkish.

Middle Sound: The /p/ sound in Kurdish changed to /b/ in Turkish.

Final Syllable: The /i/ sound in Kurdish changed to /ı/ in Turkish.

Example: Sit down, "hırbo."

Hırçın

The word "hırçın" is derived from the Kurdish word "qırçin," meaning "cracking sound." In Turkish, it is used to describe someone who is "irritable, angry, or harsh." The word has undergone phonological changes during its transition.

Meaning in Kurdish: In Kurdish, "qırçin" refers to a cracking or snapping sound, usually associated with something breaking or bursting.

Meaning in Turkish: In Turkish, "hırçın" describes someone with an irritable or aggressive personality. It refers to someone whose reactions are excessively harsh.

Transition from Kurdish to Turkish: While in Kurdish, "qırçin" refers to the sound of something breaking, in Turkish, "hırçın" emphasizes a person's negative character traits.

Phonological Changes:

First Syllable: The /q/ sound in Kurdish changed to /h/ in Turkish.

Vowel Changes: The /i/ sound in Kurdish changed to /ı/ in Turkish.

The /n/ sound in the final syllable was preserved in Turkish.

Example: Ahmet is a very "hırçın" person.

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Keko

In Kurdish, "keko" is formed by combining "kek" (meaning brother) and "o" (a vocative particle). In Turkish, it is used to describe "a foolish, clueless, or ignorant person." The word has not undergone significant phonological changes.

Meaning in Kurdish: In Kurdish, "keko" is commonly used to refer to a brother or a close friend. It conveys a sense of closeness and friendship.

Meaning in Turkish: In Turkish, "keko" has a negative connotation and is used to describe "a foolish, ignorant, or clueless person." It is a way to critique someone's thought process.

Transition from Kurdish to Turkish: While in Kurdish, "keko" conveys brotherhood or intimacy, in Turkish, it has taken on a negative meaning.

Phonological Changes: The structure of the word remained unchanged. "Keko" is used similarly in both languages.

Example: To you, I might be "keko."

Kepçe Kuyruk

The phrase "kepçe kuyruk" combines the Kurdish word "kevçk" (meaning spoon) with the Turkish word "kuyruk" (meaning tail). In Turkish, the expression means "someone who lives off others." The words have undergone some phonological changes.

Meaning in Kurdish: In Kurdish, "kevçk" means spoon and refers to a specific functional object.

Meaning in Turkish: In Turkish, "kepçe kuyruk" describes someone who lives off others, criticizing individuals who depend on others for their livelihood.

Transition from Kurdish to Turkish: While in Kurdish, "kevçk" refers to a spoon, in Turkish, "kepçe kuyruk" refers to someone's behavior and social position in a negative way.

Phonological Changes: During the transition, the /v/ sound was dropped, and "kevçk" became "kepçe" in Turkish.

Example: She is a complete "kepçe kuyruk," I need to stay away from her.

Keş "

Keş" in Kurdish is used as a suffix meaning "pull" (examples include "cigar keş" or "rakeşan") (Şahin, 1852). In Turkish, "keş" has developed a negative meaning, referring to "a fool, idiot, or drug addict." The word has not undergone significant phonological changes.

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Meaning in Kurdish: In Kurdish, "keş" is a suffix used to describe pulling or drawing actions, enriching the meaning of various words.

Meaning in Turkish: In Turkish, "keş" has a derogatory meaning, referring to "a fool, idiot, or drug addict." It describes someone who engages in undesirable behavior.

Transition from Kurdish to Turkish: In Kurdish, "keş" is a suffix with a specific meaning, but in Turkish, it has acquired a negative connotation, affecting social perception.

Phonological Changes: The word's structure has remained unchanged, with no significant phonological shifts.

Example: The police arrested the drug addicts from Galata.

Kıro

"Kıro" is derived from the Kurdish word "kor" (meaning man) combined with the vocative particle "o" (Sindi, 1744). In Turkish, this term is often used as an insult. There have been no significant phonological changes.

Meaning in Kurdish: In Kurdish, "kor" means man, and "kıro" is a term used to refer to a male person in a familiar or friendly way.

Meaning in Turkish: In Turkish, "kıro" carries a negative connotation and is used as an insult to belittle someone.

Transition from Kurdish to Turkish: In Kurdish, "kıro" refers to a man, but in Turkish, it has taken on a derogatory meaning.

Phonological Changes: The word's structure has remained unchanged.

Example: Who are you to call anyone "kıro"?

Kürdo

The word "Kürdo" is a combination of the Kurdish word "Kürd" (Kurd) and the vocative particle "o." In Kurdish, it refers to the Kurdish people, while in Turkish, it is used negatively to describe the Kurdish identity.

Meaning in Kurdish: In Kurdish, "Kürdo" refers to Kurdish people, representing their identity and culture.

Meaning in Turkish: In Turkish, "Kürdo" is often used derogatorily to negatively characterize the Kurdish people.

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Transition from Kurdish to Turkish: In Kurdish, "Kürd" refers to an ethnic identity, while in Turkish, the term is often used negatively to make disparaging remarks about the Kurdish people.

Phonological Changes: The word has remained largely unchanged in terms of structure.

Example: Hey, "Kürdo," come here.

Lavuk

The word "lavuk" in Kurdish is "lawek," meaning "young person or adolescent." The word "lav" is used to describe someone between 15 and 30 years old (Şahin, 1741). In Turkish, however, it is used as an insult, meaning "someone who behaves rudely or acts disgracefully."

Meaning in Kurdish: In Kurdish, "lawek" is used to describe young people or adolescents, emphasizing the vitality and energy of youth.

Meaning in Turkish: In Turkish, "lavuk" is used as a derogatory term to describe someone who behaves rudely or disgracefully, highlighting their negative image in society.

Transition from Kurdish to Turkish: In Kurdish, "lawek" refers to the youth period, but in Turkish, "lavuk" is used to point out the negative aspects of this period.

Phonological Changes: The /w/ sound in Kurdish was changed to /v/ in Turkish.

Example: Who invited this "lavuk"?

Leş

The word "leş" comes from the Kurdish word "laş," meaning "human body" (Şahin, 1986). In Turkish, it generally means "a rotten or decaying object" or something that emits a bad smell. It is often used to describe something as disgusting or decomposed.

Meaning in Kurdish: In Kurdish, "laş" refers to a human body or a corpse.

Meaning in Turkish: In Turkish, "leş" refers to something that emits a foul odor or has decayed, commonly used in a negative context to describe a decomposing object.

Transition from Kurdish to Turkish: While in Kurdish, "laş" refers to the human body, in Turkish, "leş" is used to describe a negative state, such as rot or decay.

Phonological Changes: The /a/ sound in Kurdish changed to /e/ in Turkish.

Example: It smells like "leş" here.

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Nankör

"Nankör" is derived from the Kurdish words "nan" (bread) and "kör" (not to see) (Şahin, 1778). In Turkish, this term is used to describe someone who is "ungrateful and ignores the good deeds done for them."

Meaning in Kurdish:In Kurdish, "nan" means bread, and "kör" means to not see. Combined, the word describes ingratitude.

Meaning in Turkish:In Turkish, "nankör" is used to describe someone who fails to acknowledge or appreciate kindness, implying selfishness and insensitivity.

Transition from Kurdish to Turkish:In Kurdish, "nankör" refers to ingratitude, and in Turkish, it holds a similar meaning, describing negative attitudes in social relationships.

Phonological Changes:The word's structure remained the same in both languages.

Example: An ungrateful person cannot be happy.

Oruspu

"Oruspu" in Kurdish is derived from "ru" (face) and "spi" (white), meaning "white-faced" (Şahin, 1255). In Turkish, it has a negative connotation and is used to describe "a prostitute."

Meaning in Kurdish:In Kurdish, "ru" (face) and "spi" (white) combine to mean "white-faced," often describing attractiveness.

Meaning in Turkish:In Turkish, "oruspu" is used derogatorily to refer to a "prostitute," implying a commercial aspect of sexuality.

Transition from Kurdish to Turkish:In Kurdish, "ru + spi" refers to a physical characteristic, while in Turkish, "oruspu" has a much more negative meaning.

Phonological Changes:The /r/ sound was retained in Turkish, and /o/ was added at the beginning.

Example: I'm not a prostitute.

Peşmerge

"Peşmerge" refers to "Kurdish soldiers" in Kurdish (Şahin, 520). In Turkish, however, it is often used negatively to describe "someone who is dirty or in a mess."

Meaning in Kurdish:In Kurdish, "peşmerge" describes the Kurdish soldiers who fight on the front lines, emphasizing bravery and sacrifice.

Meaning in Turkish:In Turkish, "peşmerge" has a negative connotation, often used to describe someone in a messy or dirty condition.

Transition from Kurdish to Turkish:In Kurdish, "peşmerge" refers to brave soldiers, while in Turkish, it carries a more negative meaning.

Phonological Changes:The word's structure remained unchanged.

Example: Come here, little "peşmerge."

Piç

"Piç" means "something bad or worthless" in Kurdish (Sindi, 220). In Turkish, the term refers to "a person born without a known father or an illegitimate child."

Meaning in Kurdish:In Kurdish, "piç" is used to describe something of little or no value.

Meaning in Turkish:In Turkish, "piç" is used to describe someone whose father is unknown, often used in a derogatory context.

Transition from Kurdish to Turkish: In Kurdish, "piç" describes something worthless, while in Turkish, it has a social implication, reflecting someone's illegitimacy.

Phonological Changes:The structure remained unchanged.

Example: Are you a "piç"?

Puşt

In Kurdish, "puşt" means "back" (Sindi, 209). In Turkish, it is used negatively to describe "a homosexual person" or as an insult.

Meaning in Kurdish:In Kurdish, "puşt" refers to the physical direction "back."

Meaning in Turkish:In Turkish, "puşt" is used derogatorily to describe someone as homosexual or in an offensive way.

Transition from Kurdish to Turkish: In Kurdish, "puşt" refers to "back," while in Turkish, it carries a negative sexual connotation.

Phonological Changes:An /u/ sound was added at the beginning of the Turkish version.

Example: Don't hang out with that "puşt" again.

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Tezguh Kurmak

"Tezguh" comes from the Kurdish word "dazguh," meaning "a workshop or a place where handicrafts are made" (Şahin, 1039). In Turkish, it refers to "setting up a trick or scheme."

Meaning in Kurdish: In Kurdish, "dazguh" refers to a workspace for artisans or craftsmen.

Meaning in Turkish: In Turkish, "tezguh kurmak" refers to setting up a plan or scheme, often with a negative connotation.

Transition from Kurdish to Turkish: In Kurdish, "dazguh" refers to an area for work, but in Turkish, "tezguh kurmak" involves deceitful planning.

Phonological Changes: The /d/ and /a/ sounds in the first syllable changed to /t/ and /e/ in Turkish.

Example: Tell the truth, did you set up a scheme?

Tıraş

"Tıraş" comes from the Kurdish word "traş," meaning "to shave" (Sindi, 643). In Turkish, it has two meanings:

1. To shave.
2. A liar or someone who talks too much.

Meaning in Kurdish: In Kurdish, "traş" refers to the act of shaving, associated with personal grooming.

Meaning in Turkish: In Turkish, "tıraş" means both shaving and metaphorically refers to someone who lies or talks excessively.

Transition from Kurdish to Turkish: In Kurdish, "traş" describes a direct action, while in Turkish, it took on an additional metaphorical meaning.

Phonological Changes: The word structure remained unchanged.

Example: You're such a liar, I can't believe what you say!

Tirrek

"Tirrek" is derived from the Kurdish root "tir," meaning "fart" (Sindi, 643). In Turkish, it means "cowardly or weak." The word has undergone some phonological changes.

Meaning in Kurdish: In Kurdish, "tir" refers to a fart, often describing something negative.

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Meaning in Turkish:In Turkish, "tırrek" refers to a cowardly or weak person, describing someone's lack of courage.

Transition from Kurdish to Turkish:In Kurdish, "tırrek" indicates weakness, while in Turkish, it describes a person's cowardice.

Phonological Changes:The sounds largely remained the same, but the word "tırrek" was expanded, gaining a new meaning in Turkish.

Example: Don't speak, you coward.

Tırşık

"Tırşık" is a dish name in Kurdish, and the word "tırş" usually refers to vegetables used for making pickles (Şahin, 555). In Turkish, the word is used to describe "someone who talks nonsense or whose words don't make sense." Phonologically, the first and last syllables have been modified in Turkish by adding /ı/ sounds.

Meaning in Kurdish:In Kurdish, "tırşık" refers to a dish made with pickled vegetables, often associated with health and flavor.

Meaning in Turkish:In Turkish, "tırşık" is used to describe a person who speaks nonsensically or inconsistently. This usage emphasizes the person's lack of seriousness and reliability.

Transition from Kurdish to Turkish:In Kurdish, "tırşık" refers to a type of food, while in Turkish, it is used to point out a negative behavior in social interactions.

Phonological Changes:The /ı/ sounds were added to the beginning and end of the word in Turkish.

Example: Who do you think you are, "tırşık"?

Tırşıkçı

The term "tırşıkçı" is used to describe people who support the government, in a negative way, meaning "pro-government," "government supporter," or "regime loyalist." The word has undergone some phonological changes.

Meaning:

"Tırşıkçı" is a derogatory term used to describe someone who supports the government or regime without independence or critical thinking.

Transition from Kurdish to Turkish:The Kurdish word "tırşık" has had the suffix "çı" added, forming "tırşıkçı," which is used negatively in Turkish to describe certain social situations.

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Phonological Changes:The structure of the word has been preserved with the addition of the suffix "çı."

Example: Stop acting like a "tırşıkçı"!

Zırto

"Zırto" in Kurdish, written as "zrto," usually refers to "a stubborn person who doesn't listen to others" (Sindi, 512). In Turkish, "zırto" describes "an immoral person." The word has undergone some phonological changes.

Meaning in Kurdish:In Kurdish, "zrto" is used to describe someone who is stubborn or hard-headed, expressing their behavior and attitude.

Meaning in Turkish:In Turkish, "zırto" is used to describe an "immoral person," emphasizing someone who behaves inappropriately according to social norms.

Transition from Kurdish to Turkish:In Kurdish, "zrto" describes stubbornness, while in Turkish, "zırto" refers to immoral behavior.

Phonological Changes:The /z/ and /r/ sounds are retained in both languages, though the emphasis on the sounds may differ.

Example: Are you a "zırto"?

Zırtaboz

"Zırtaboz" comes from the Kurdish word "zrçapoz," meaning "a troublemaker or quarrelsome person" (Sindi, 511). In Turkish, the word is used to describe "a shameless person." The word has undergone phonological changes.

Meaning in Kurdish: In Kurdish, "zrçapoz" is used to describe someone who causes trouble or is quarrelsome, focusing on their negative behavior.

Meaning in Turkish: In Turkish, "zırtaboz" describes someone who is shameless, indicating that the person is disrespectful or inconsiderate of social norms.

Transition from Kurdish to Turkish: In Kurdish, "zrçapoz" refers to a quarrelsome person, while in Turkish, "zırtaboz" refers to a shameless individual.

Phonological Changes: The /z/ and /r/ sounds are preserved, but the /ç/ sound in Kurdish changes to /t/ in Turkish.

Example: The biggest mistake I ever made was meeting that "zırtaboz."

CONCLUSION

The aim of this study was to thoroughly examine the semantic changes and

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phonological features of words borrowed from Kurdish into Turkish. The research not only highlighted the influence of interaction between the two languages and the impact of socio-cultural factors on language but also revealed how these words evolved within their historical and cultural contexts. The findings emphasize the dynamic nature of language and the significant role that social perceptions play in shaping linguistic elements.

The analysis of words borrowed from Kurdish into Turkish has demonstrated how these words acquired negative connotations and identified the social, cultural, and political events that influenced this process. For instance, the transformation of words with positive or neutral meanings in Kurdish into ones with negative connotations in Turkish reflects the deep socio-cultural changes occurring through language interaction. This highlights that language is not only a tool for communication but also plays a key role in shaping societal structures and individual identities.

In conclusion, the analysis of semantic shifts in words underscores the importance of linguistics and etymology, contributing to our understanding of the historical and social dimensions of interaction between the two languages. This study emphasizes the central role of linguistic interactions in the evolution of language and paves the way for future research. The interaction between languages does not only affect words but also leads to the transformation of cultures and social structures, thus enriching and diversifying languages.

Therefore, examining words borrowed from Kurdish into Turkish is a crucial step in understanding how languages evolve, along with their social and cultural dimensions. Languages, through their interactions, will continue to shape the cultural and social structures of human communities, highlighting their richness and diversity.

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