

Turkic Lexical Elements in the Bulgarian Language

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This article is devoted to the study of Turkic loan words in the vocabulary of the Bulgarian language. „By Turkic lexical elements we mean all the originally Turkic words that entered the Bulgarian language from any Turkic language, and words of any other origin (Arabic, Persian, Greek, Italian, etc.), that have entered the Bulgarian language through the Turkic languages” (Czumbałowa 1986: 8). Famous Bulgarian scholar Samuel Bernstein points out that the beginning of a serious study of Turkism in the Bulgarian language was set by Franz Xaver Ritter von Miklosich with his fundamental research *Die türkischen Elemente in der südost- und osteuropäischen Sprachen*. He distinguished three periods of intensive influence of Turkic-speaking peoples on the languages of south-Eastern and Eastern Europe: the initial period – the first centuries of our era; the second period – at the end of 7th century; the third period – the arrival and settlement of Ottoman Turks in the Balkans. This influence was not limited only to lexical borrowings, but there are also traces of the influence of Turkic speech on word formation and syntax.

So far the periodization proposed by Nikolay Baskakov has been the most successful. According to it, the first period was characterized by „the penetration of the Hun tribes into Eastern Europe and the Black Sea region, the earliest of which are known as the Huns, Avars, Sabirs, Suvars, etc., and at a later time, beginning with the 4th–5th centuries AD, under the name of the Bulgars and Khazars”. This period lasted until the 9th century. The second period (10th – 12th centuries) is characterized by the penetration of the Oghuz tribes into the Balkans, mainly Pechenegs. The third period N. Baskakov connects with the 13–16th centuries, when tribes of Kuman and Polovtsians flooded the Balkan Peninsula, which played a significant role in the ethnic formation of the peoples of the Balkans and

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Hungary. The fourth period (15–18th centuries) is associated with the Ottoman conquest of the Balkan Peninsula, with the transformation of once independent states into „European provinces of the Ottoman Empire” (Bernstein 1984: 5–6).

The famous Bulgarian linguist Emil Boev emphasizes that the Turkish influence on the Bulgarian language was preceded by the influence of the Proto-Bulgarian, Pecheneg and Kuman languages. To say that the influence of these languages was insignificant is extremely unjustified.

The Proto-Bulgarian language, whose Turkic character is fully proved, was the first Turkic language that came in contact with the language of the Slavs who lived on the Balkan Peninsula at the end of the 5th century until the second half of the 7th century, when the peninsula was populated by Proto-Bulgarians. The assimilation of the proto-Bulgarian population was not a short-term process, and continued for at least four generations. Thus, during all this time the interaction between the Slavic language and Proto-Bulgarian took place, which could not but affect the Bulgarian language. After the assimilation of the Proto-Bulgarians and their languages, the Pechenegs and the Kumans, who settled in Bulgaria at that time became even more powerful (Boev 1965: 4–5).

The work of Benyo Tsonev (*Турски думи въ български езикъ*) is devoted to the study of lexical turkism in the Bulgarian language. He introduced Turkish lexemes in the Bulgarian language in the form of 12 lexical-thematic groups. The author comments on the lexemes of each group, indicating the source language from which the word was borrowed, and also gives the Bulgarian equivalent. Tsonev points out three layers of Turkic loan words in the Bulgarian language: 1) words that appeared during the contacts of the Bulgarians and other Slavs with the Turkic tribes in Asia or southern Russia; therefore these words are available not only in the Bulgarian language, but also in other Slavic languages; 2) borrowing from the times of the Asparukh Bulgarians, and 3) words borrowed during the time of the Ottoman Empire. B. Tsonev rightly believes that it is difficult to clearly delineate the words from these three groups (Tsonev 1984: 179–188).

The study of the Crimean Tatar dialects of Dobruja region is of scientific interest. Professor E. Boev notes that in the past, the Kypchak peoples for one reason or another connected their destiny with the destiny of the Bulgarian people. The presence of Tatars in Northeastern Bulgaria at the present time makes the question of studying the Tatar language even more necessary for us.

In Tatar dialects we come across words that are used in Bulgarian dialects or occur in older Turkic written monuments. That is why the study of Tatar dialects in our country also has significance for the history of the Bulgarian language and for establishing the origin of non-Slavic words in its vocabulary (Boev 1964: 69).

The article by E. Boev gives a brief description of the phonetic, morphological and lexical features of the Crimean-Tatar dialects in Northeastern Bulgaria. In these dialects quite a large number of Oghuz words (mostly Turkish), as well as Persian and Arabic words in percentage terms are far fewer than in the Turkish dialects of this region. Some Turkish words penetrated into the Tatar dialect at a time when the Tatars lived in the Crimea and the Tatar khanate was in vassal dependence on the Turkish sultan. For political reasons, the

Turkish authorities placed near Tatars large groups of Turks from Anatolia. Being a majority, the Tatars assimilated part of the Turks, with whom they were associated by religion and the similarity of languages. Later, the Bulgarian language influence strengthened, which was expressed mainly in borrowing words related to the political, economic and cultural life of the Tatars in their new homeland. Among the lexical features, we can distinguish two groups of words: 1) Turkic words typical for the Tatar dialect, which are not found in neighboring Turkish dialects (*ait* – to say, *asha* – to eat, *toy* – wedding, etc.); 2) Tatar words that occur in Bulgarian dialects and which do not have full correspondences in meaning or pronunciation in Turkish dialects (*bawur* – liver, *kamshik* – scourge, *sheyna* – sleigh, etc.). The linguist E. Boev believes that the Polovtsian language, to which the Crimean Tatar language was very close, could serve as a link between common words in Tatar and Bulgarian languages (ibid.: 86).

Despite the collected and analyzed material on the problems of the influence of the Turkic languages on the Bulgarian language, many questions have not yet been answered, or remain at the level of discussions. For example, it is rather difficult to clearly delineate the periods of penetration of the Turkic loan words. The origin of oriental elements, which exist in several Slavic languages, is also controversial. A lot of work has been devoted to the study of the Turkic loan words in the Bulgarian language. However, one aspect of this problem has remained completely unexplored; it is connected with the comparison of Turkic lexical elements in the Bulgarian language with the vocabulary of the Tatar (Volga Bulgarian) language. Interest in this comparison is due to a number of reasons. As you know, one of the factors in the formation of the Bulgarians was the Turkic-speaking Proto-Bulgarians. In the second half of the VII century they penetrated the Balkans and around 680, headed by Khan Asparukh, formed the Danube-Bulgarian state. The culture of the Bulgarians was formed in the process of complex interaction of the ancient culture of Proto-Bulgarians, Thracians and Slavs. The development of the vocabulary of the Bulgarian language was greatly influenced by the Turkish language. At the same time, the Turkish language itself was strongly influenced by Arabic and Persian languages. Numerous and various layers of the vocabulary of the Arabic language are firmly established in the Turkish language. Through the Turkish language, a lot of Arabic and Persian words entered the Bulgarian language. On the other hand, in the history of the development of the Tatar language, the influence of borrowings from Arabic and Persian languages was also significant. With the adoption of Islam by the Volga Bulgaria, the opportunity to join the scientific and cultural heritage of the peoples of the East was opened. After the formation of the Golden Horde, trade and cultural ties between the countries of the Muslim East become more intense. All this influenced the development of the Tatar language, whose vocabulary included words of Arab-Persian origin. For us, the Arab-Persian borrowings which exist and are actively used in both Tatar and Bulgarian languages are of great interest. In this article we will analyze Bulgarian oriental vocabulary which has lexical parallels in the Tatar language. In more detail we will describe professional lexicon.

Professional vocabulary is created in the process of people's labor activity and reflects the terminology associated with mental and physical labor. In it, related production and material culture, first of all reflects the history of development and changes in realities. The historical and social factors that took place in the life of the Tatars and Bulgarians were also reflected in professional terminology. Therefore, in this article, language materials related

to professional terminology are analyzed from a linguistic point of view, because the study of linguistic data can serve as a source of knowledge on historical problems such as the origin of the people, their culture at different stages of development and the connections with other peoples. Historical, archaeological and ethnographic information is used for this purpose. The linguistic analysis of a word and the description of the object or phenomenon indicated by this word help to elucidate the reasons for the origin and fixing of the name behind the subject. The connection that exists between linguistics and the history of material culture, the joint work of a linguist and a historian in solving chronological questions, establishing the time of a word's appearance, helps date the phenomena in material and spiritual culture. In examining the material of this article, we proceeded from this position. In addition to words related to handicrafts and the production of goods, the Bulgarian language abounds in Turkish words related to various professions. However, at that time for some of them there were Bulgarian parallels, which indicate that these handicrafts were known to the Bulgarian people even before the Turkish conquest. As we know, many trades of Bulgarians and Volga Tatars were the same. For example, tanning – the processing of animal skins, the production of various household items from the skin was one of the oldest and traditional crafts of the ancestors of the Tatar people – the Volga Bulgars. Its terminology also developed a long time; it is natural that it contains a large number of common Turkic names. The Bulgarian *gyon* is 'a thick skin for the soles' and in the Tatar language *kün* means 'processed hide, leather'. In the Tatar language 'leather for the sole of the skin of a cow or ox', known only to the ancient Bulgars, is called *bolgar oltany*. The word *bolgar* in the meaning of 'leather' is known in a number of Turkic languages: Chagatay: *bulgar* – 'skin'; Kazakh: *bulgary* – 'processed hide'; Uighur: *bulgari* – 'leather, yuft, highlighted bovine skin; leather for the sole'. In the Volga-Ural area *bulgariy* are 'a kind of leather for boots' (Ramazanowa 2002: 285).

The Bulgarian *kurk* is 'a fur coat; a winter coat', *kurkchia* 'furrier'. Turkish *kurk* is 'fur', *kurkche* is 'a person who sews leather clothes'. The Tatar *kürek* means 'fur', *kürekche* signifying 'an artisan who process and trade with *kurek*', 'a furrier or a trader with fur products'. The Tatar proverb „Kürek kigan kürkem bulyr” is used to describe the beauty of women who wear leather clothes. A particular compound word *küper-kürek* where the word *küper* signifies 'bridge', and *kürek* – 'tanned water-proof, impregnated leather with the hair on the inside'. In ancient times, to cross a river, people used a leather sack – *kaps*, stuffed with kamush, i.e. dried reeds and other vegetation. Several *kaps* tied to 'one another were a floating raft-like device'. In Siberian Tatar language dialects *kap* has the meaning of leather 'purse-like sack'. *Saqa* in Turkish and Danube Bulgar languages denote leather *tulum* – 'a skin-bag (water-skin) made of animal skin stripped off entirely in one piece for carrying liquids' (Khairullina-Valieva 2011: 80). *Torba* – 'a sack made out of leather and textile material with straps for fastening over the head of a horse and holding oats or other fodder'; *torbachi* – 'person who made torba'. In the Tatar, Turkish as well as in the Bulgar Languages *torba* has the same meaning. In the Bulgar – English language Dictionary *torba* is also given in a compound word translation 'fodder-sack'. The saying „put one's neck into the sack” means 'take a risk'. The origin of this idiomatic expression has a semantic historic provenance when Turkish warriors would place an enemy's cut off head in a *torba* and hang it on one side of their horse (*Bulgar-English language Dictionary* 1961: 866).

Footwear production – *papukchiya* appeared in Bulgaria at the end of the XVII century. Bulgarian *papuk* comes from the Persian *pabush*. *Papukchii* produced different types

of footwear, which was in great demand abroad. In the Tatar dialects with the meaning 'soft ornamented ichig' (boots made out of sakhtian) there is a word *babech/babets*; *babech-bashmak/babech-kalush* means 'leather boots ('chitek') and leather galosh' (shoes). In the south-west part of Tatarstan other phonetic versions of the mentioned word occur: *papesh* 'soft shoe, shoes made out of felt'. Several languages use the word *papush/pabush/papuch* (Turkish, Persian, Crimean Tatar, Azerbaydjan, Uyghur) – 'leather slipper-like shoe', shoe in general (Khairullina-Valieva 2011: 75). The following Turkic words belong to the lexico-semantic group „shoes”: *konduri / kunduri / kundzhuruki* in the meaning of 'leather shoes', *mes/mest* 'leather boots', *cheryk / tsaryk* 'leather shoes' (*bashmak*), *chizma* 'boots'. In the Crimean Tatar language, the *mes* means 'soft, embroidered boots, worn at home'; in the Nogay language *mes* – 'soft leather boots without soles'; in the Karakalpak. *Mesi* – 'women's and men's boots without a heel with a soft sole'; in the Caucasian languages *mest* – 'soft sakhtian boots worn during prayer' (Ramazanowa 2002: 372). Kirgiz – *mesi, mes* 'a soft leather chitek', *mesiche* – 'an artisan, skilled craftsman who sews by hand leather chitek'. Turkish *mest* – 'sakhtian socks sown as a component of trousers'; 'chitek' being worn with galoshes (with leather slippers). *Mas* – a banding strip to the legs is considered a loan word from the Persian language. In Tatar literary expressions also in its dialects leather 'bashmak' (shoes) are generally called *chariq*. This word spread with different phonetic variants: *chariq* – 'leather bashmak', *tsariq* (царык) – 'bashmak made of crude leather' (Temnik dialect), *charik-bashmak* – 'leather footwear in general'; *tsaryk* (царык) – 'special leather shoe adequate for walking in swamp terrain', *charka* – 'leather footwear' (Siberian Tatar dialects) [cf. the Brazilian-Portuguese *charco* – 'bog, marsh, quagmire', also *encharcar* – 'to drench, soak; to flood, swamp, to become drenched, soaked; to become swamp, mire'; *encharcado* – 'drenched, soaked, flooded, swamped'] (*Novo Dicionario Barsa das linguas Inglesa e Portuguesa. Portuguese-English Dictionary* 1967: 155). The word *chariq* is found in many Turkic languages: Bashkurt *sariq* – 'boots with strong leather front part and with broadcloth legging', Nogay *sharig* – 'interlaced straps of crust leather', also 'shoes' in general; Karachay-Balkar *charig* – 'leather shoes furnished with a soft sole'; Kazakh *chariq/shariq* – 'footwear of semi-processed leather'; Kumuk *chariq* – 'a crudely worked shoe of semi-processed leather'; Kirgiz *chariq* – 'leather straps used to encircle, bind the leg'. As a loan word *chariq* is also used in the Russian language. Bulgarian *konduri / konjura* – 'coarse leather shoes', *kondurzhija / konduragia / kundurdjia* means 'the manufacturer and the seller of footwear'. Turkish *kondura* 'shoes', *konduraci* 'a man who makes and sells shoes'. In the Tatar language *konzhyrak* : 1) 'shoes made of cow leather'; 2) 'the fur of the legs of the cow, which is sewn under the shoes' (*Tatar telenen anlatmalı suzlege* 1979: 223).

Typically Bulgarian mass manufactory production was galvanic (cord production) – *gaitanjia* (Turkish *gaytan / kaytan*, Bulg. *gaytan* – 'special woolen cord for national clothes'). The national costumes were trimmed with *gaytan*. In this production were engaged *gaytanjiya* – 'producers and sellers of *gaytan*'. Bulgarian *gaytans* were in great demand abroad. Trade transactions on *gaytan* were expressed in tens of millions of francs (Dierzawin 1948: 26). Bulgarian *gaytan*, Tatar *gaytan / kaytan* have the same meaning. In addition, the Tatars and Bulgarians were engaged in woodworking, which was related to carpentry and the development of carts (production of carts, carriages and sledges). Sheepskin, furrier, saddle, mittens, felting and other crafts were widely spread. The main sources of jewelry for the Tatars were associated with folk traditions that had been formed since the time

of Volga Bulgaria. In the jewelry technique, casting – *koyu* (Bulgarian *kuyumdzhivstvo*) was widespread. Bulgarian *kuyumdzhia* and Tatar *koyuchy* ‘caster’ disclose the same technology in jewelry production.

Comparison of the professional vocabulary of Bulgarian and Tatar languages shows the equivalence of many lexemes, denoting the same trades and professions: Bulg. *bakyrzhiya* – ‘tinsmith’, Tatar *bakyrchy*; Bulg. *dermendzhia* – ‘miller’, Tatar *tegermenche*; Bulg. *gyonchia* – ‘tanner’, Tatar *künche*; Bulg. *boyadzhiya* – ‘dyer’, Tatar *buyauchy*; Bulg. *darakchia* – ‘carding wool’, Tatar *tarakchy* – ‘comber’; Bulg. *kalaydjia* – ‘tinker’, Tatar *kalaichy*; Bulg. *demirjia* – ‘person who processes iron’, Tatar *timerche*; Bulg. *kyumerdzhiya* – ‘coal miner’, Tatar *kumerche*; Bulg. *arabazhiya* – ‘manufacturer of carts’, Tatar *arbachy*; Bulg. *kyupurzhiya* – ‘builder of bridges and their guard’, Tatar *küperche*, etc. During the Turkish rule, some professions enjoyed special privileges with regard to the payment of taxes and the place of settlement. These included, for example, the *doganji*, whose duty was to breed and train falcons for postal service and hunting. *Doganjii* accompanied the Sultan and high Turkish dignitaries during hunting. Among the professions in a privileged position were rice-growers – *chaltykchii*, who worked in the rice fields of the Sultan. They collected rice, threshed and packed it. This position was also used by the *kumerdji*, who were engaged in the delivery of charcoal for the heating of state institutions and the mint. In addition to these professions, during the Turkish rule, up to twenty important occupations existed in Bulgaria: *kurudzhi* – ‘field and forest watchmen’, *cheshmedjii* – ‘plumbers and fountain builders’, *kyupyurdzhii* – ‘bridge builders on over large rivers and their guards’, *kaikjii* – ‘river fords guards and boatmen’, *menzilzhiyi* – ‘postal officials’, *jambazasi* – ‘expert rider of horses for the Sultan army’, etc. (Dierzawin 1947: 27).

The above-mentioned Bulgarian-Tatar equivalence is somewhat arbitrary, since it was manifested at a certain time interval in the history of the Bulgarian language. However, if we take into account the chronological factor and the current state of the vocabulary of the Bulgarian and Tatar languages, then some lexemes are archaisms. Note that the preservation of the Turkic lexical elements in the Bulgarian language is facilitated by the dialects of the Bulgarian language, for example, Dobrudzhanian, Rhodopean, Troyan dialects, etc. The current state of the lexical composition of the Bulgarian language shows that the Bulgarian language is still saturated with Turkic loan words. Linguistic, extra linguistic and sociolinguistic factors played an important role in this. The linguistic factor is very diverse and is associated with the organization of the language. Turkic words were borrowed mainly as lexemes, which on the basis of the Bulgarian language realized their derivational potential on the semantic, word-building levels. Therefore, when some of them were later replaced by Slavs, internationalists, or archaized, they continued to function in the form of derivatives. This process is natural and occurs in different languages.

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