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### Turkish Military Terms in Arabic Language

This article is devoted to the study of Turkish loan-words entered into the language of Arabs, and particularly the military terms. The words in Arabic that have Turkish origin mainly take in those of everyday life usage. They are names of everyday household goods, place-names instruments, words meaning kindred, etc. Among them a notable place are occupied by the military terms. It is because of the army's particular position in the social-political structure of the East's feudal society – in XVI-XVIII centuries in Egypt the ruling class consisted of Turkish army commanders and Mamluk military aristocracy.

**Key words:** Turkish, mamluk, language, military term, word, meaning.

#### Introduction

Words came from Turkish into Arabic encompass various fields of human life. They are names of everyday household goods, food, craft tools, names of lands and waters, metals, words meaning relationship, military terminology, names of body organs, etc.

The Asians confirmed the words of the priest and said that in distant southern regions water often turns to stone, and that steam has no taste, it only becomes salt that makes hands spasm and teeth ache. These lines evidence that for Egypt's people the snow was a kind of fairy-tale.

Moorings in which the Turkish troops stayed at were called «qyshlaqs». About this word the same al-Jabarti says: «Everywhere in the provinces he ordered to build premises for housing of soldiers that were called barracks (al-kishlat). It's name of «kishlat» with kaf characterized with a kasra and a sukun above it. In Turkish it means a winter accommodation, as winter in their language is called «kysh», with kaf characterized with a kasra, and a sukun above it» – says he. This same word in the Arab – Russian Dictionary of H. K. Baranov[1] is given as «barracks», «military premises».

One thing that attracts a particular attention is that the word «qazaqun» has entered into Arabic

with the meaning of «army», «forces», «host». And there arises a question: did the Turks use this word in the meaning of army, forces, and haven't they confused the words «qazaq» and «kazak». We read in the book of scientist Jidalayev titled «Turkisms in Daghestanian languages») [2] in respect of this word: «Qazaq, primarily, to A. N. Samoilovich, he was represented in that part of the Turk world, which were under rule of kypchaks' tribe, who moved in XI century from Central Asia to Eastern Europe».

«Primarily «k'azak"» in Kumyk language meant «weapon-porter of a feudal lord», «military slave», «retinue», «a lone, free man without land, who served to a prince or a governor. Akin: Codex Cumanicus kazax, kosak – «warrior», «retinue»; «in Genoa colonies this term meant a Tatar warrior». In Tatar dialect -«k'azakh'» means «soldier», «lone», «single» (DSTY). «Nogays called «kazak» a man leaving his motherland in search of earnings. To my mind, this word has very little to do with Kazakh nation. But by the meaning it seems to be very close to, almost the same as the word «Kazakh». And to discover how and with whom, maybe with Kypchaks or Turks, it reached the Arab steppes, is question of further deep research studies.

#### Methods of research

Qolbasy (captain. commander'). Sentence.

"Captain Amankeldi that time was a bloody-saber qolbasy" Zh. Moldaghaliyev's "Sararqa" book.. In Arabic language this word is pronounced as "qui aghasi", which has the same meaning. In the "Etymological dictionary of the Turk languages" of scientist E.V. Sevortyan said that word "zhasaq" varies in meaning in different languages: 1) in Uzbek language – "agreement", "king's, ruler's decree"; 2) «punishment», «tax»; 3) «prohibition», «forbid» in Turkish and Turk dialect. Only in Kazakh and Qyrghyz languages word «zhasaq» appears to mean a unit of warriors, military unit. Yesenberlin, I. Courage's «Zhasaq led by a cornet that came from Omby [town] attacked our village and took our cattle, sheep and belongings). This word is in line with the Arab word «military». As to word «zhasaqshy» (yasaqjiyun) in the dictionary of H. B. Baranov III it has the meaning of «armed guard of consulate»). «In conditions of war it was clear that Kenesary needed Tolenghits as a military force. Therefore it's not by accident that the rebellious Tolenghits generally served as military zhasaqshy» (Khan Kene, historical saga).

It is well known A.Tazhibayev's work that the most honorable thing among the military accessories is the banner. There are synonyms to this word such as «zhalau», «bairaq», and «sanjaq». Those ones that entered into Arabic language are the latter two, «bairaq», and «sanjaq». Then I awakened and came to myself, My mind got free from fairy-tales, «Bairaq» of my nation from the ship, is looking right at the face of sun .

### Results and their discussion

The most significant place among the words which were loaned by Arabic from Turkish is occupied by military terminology. In social-political structure of the feudal society in the East army always took a specific place because of military origin of the same feudal system. Osman Egypt of XVI-XVn centuries belonged to this system too.

The army in Egypt of those times, being the ruling class, wasn't homogenous in terms of social origin. In this respect it was divided into two unequal groups:

1) most common soldiers who dedicated their lives to a career in the army and who were the main reserve and buttress of the ruling feudal class (ordinary Mamluks and officers of Turkish corpses and members of oshaqs (military units));

2) ruling and commanding elite (Turkish com-

manders-in-chief and Mamluk military aristocracy), i.e. the ruling and deciding people who made up skeleton of the ruling class of the Egyptian society.

The fact that the administrative and military names, denominations and titles (official organizations, military units, titles of executives, etc.) were of Turkish origin, was the evidence to that the Turkish were political and administrative rulers.

A military unit consisting of Mamluks and Turkish warriors was called (wujaqun) "oshaq". In Kazakh there are two different meanings of this word:

1) an oven made of bricks or stones to place a cauldron onto it and cook;

2) people's family, members of it. "It was even much more heavier blow for Shakir's oshaq that a wolf had torn up the only camel which had been held to give milk" . The usage of this word for a military unit was in this transitive meaning – that is "some people united around one oshaq". A group of Mamluks resigned to control of one emir were considered the members of his family. Word "wujaqun" happens in the book of the famous Arab historian al-Jabarti Abd ar-Rahman titled "Egypt under rule of Muhammad Ali (1806-1821)": "The same day pasha called for Egyptian warriors and oshaq troops and, as if he was afraid of their presence in the city, ordered them to sail across the Nile River and stand on the opposite bank".

On the head of every oshaq there was a chief called "agha". In Turk languages this word has a number of meanings. For instance, 1. The elder of a group of kin; 2. Generally a man of declining years; 3. Chief, advisor, leader... 6. Captain, administrator. "The Council Agha of the village declared the meeting open and passed the word to the governor's representative" (Mailin, B. Selected works of.) This latter meaning is more in line with the word "uncle" in Arabic, but the Arabic meaning is a military title of one of the top officers of the Turkish army who had great influence in the political life of the country. "And here solemnly came from Bulaq a sultan's representative – Agha".

As for the word combination "Agha-l-aghawat" it is interpreted as "Agha of Aghas" and means higher military title than simply Agha. Another meaning of Arabic "Agha" is in keeping with the same word meaning "a man of supreme office, appointment, degree, title". "Six rubles surplus is reckoned in to Agha horse breeder who had been directing the work of the brigade" (Shoibekov, A. "In kolkhoz"). "The eighth day of Rabi as-Sani (23.05.1809), Wednes-

day, Mamluk emirs: Marzuq bei son of Ibragim bei, Agha Mustakhfazan Salim, Silakhdar Ghasym bei, Murad bei, Ali bei, and Ayyubs arrived".

"These gratifications and presents, officers and Aghas-al-aghawat and qapysly ("qapy" in Turkish means "door", thereby – "doormen") were sent with the only aim – to collect dirhems necessary for their service remuneration, travel expenses, and for gifts".

In the above mentioned work of al-Jabarti there happens word combination "Qyzlar agha". It has the meaning of warden of girls and women in the harem. Harem (Arabic "haram" – "prohibited") means:

1) the women's part of house in some Muslim countries of the East where polygamy is legal; it's prohibited to enter this part of house for anyone but the husband and sons;

2) wives and female friends of a rich Muslim. "That day Muhammad Ali-pasha received the message saying that a Qyzlar Agha named Isa-agma bearing a decree in respect of him, sable fur coat, saber and dagger, landed in the port of Alexandria".

Household goods: qazanun – cauldron; kibritarun – brimstone, a match; wujaqun -fireplace; tanurun – loam oven (tandyr); bujaqun – knife; utu – iron; qaldaqun – cap; bilaziqun – bracelet; buqjatun – knapsack, bag, wallet; hashuq – spoon; tabanun -frying pan, etc.

Names of food: yabraqun – cooked rice and meat wrapped in grape leaves; qaimaqun – sour cream; qaimaqly buz – ice cream; synonym of this word dondurmatun – frozen cream (ice cream); ayran buz -cold yogurt; buzatun – boza (Egyptian beer); qawwunun – melon; etc.

Craft tools: baltatun – axe; burghiyun -perforator; kuraikun – spade, shovel; qalawwuzun – plug; qazmatun – chopper, cleaver (an instrument for digging); hazuqun – stake, picket, pale; surkiyun -plane; duqmaqun – pestle, stamper; chalghiyun – scythe; shakush – hammer; etc.

Names of metals: bulad – Damascus steel; damir – iron; altin – gold; etc.

Words meaning relationship: agha -uncle; dada – dada, father; baba – ancestor; dayi – brother-in-law; etc.

Names of places and waters: Qum al-Ahmar ("ahmar" means "red" in Arabic) -Kyzylkum (desert), lake Burylys, town of Bulaq (according to M. Qashqari – one of the Turk tribes), Qaramaidan square in Cairo ("maidan" in Arabic means "square"), Qara Ali jail, Shybyn-al-Qum, Dariya, Qaitbay, Beybars mosques,, etc.

A military unit smaller than an oshaq was called unit (bulukun). It is equal to Kazakh "unit", "sector": "Then please take with you one soldier who has lagged behind his unit and lost himself in the forest" (Akhtanov, T. "Secret of the steppe").

The ordinary soldiers of military units were called "yuldash" – fellow, companion. Smirnov V.E. said about this word: "This word had a specific nuance of meaning, pointing up the spirit of solidarity, fellowship, army brotherhood, close unity inside the corps" [3. 11-14 pg]. Their commanders were called "bulukbashiyn" ("buluk" – unit, and "bashiyn" – commander, captain) – section leaders.

The lowest, most common military title is "shawish". In Qumyq language it means "herald", "messenger", in Azerbaijanian – "caravan guide", in the language of Crimea tatars – "principal of village", in Turkish – "door-keeper", "guard", "municipal". To the ancient Turk dictionary – commander during fighting[4, 89 pg]. In Arabic this word's meaning is close to title of a man in office between herald and army commander. In Kazakh language this word does not appear to happen in dictionaries. "Teacher Ghali came his home conveyed by shawishes and officials holding silvered crosiers in their hands".

Words: foreman ("unbashiyn"), "zhuzbasy" – commander of hundred warriors ("yuzbashiyn"), "myngbasy" -commander of thousand warriors ("binbashiyn") entered into Arabic keeping their original meanings. For example, an office of ten warriors' commander in Middle Asia and Kazakh khanates. "Despite of Muqan's youth at that time, during enemies' assaults Boke batyr not once used to appoint him a foreman".

Zhuzbasy. Ancient. A commander of every one hundred people (soldiers). "Gengizkhan ordered ten people to resign themselves to one man, to us he's called foreman, and ten foremen obeyed to one zhuzbasy".

Myngbasy. Ancient. A commander of every one thousand people in ancient times. "He conversed in confidential tones with his stirrup-mates – former zhuzbasys and myngbasys". "One day a myngbasy with his retinue entered the home of one of the masters of houses, and the host willing to get rid of them, agreed to give a shawl to myngbasy".

As to military title of "biikbasy" (buyukbashiyn), it doesn't appear in Kazakh language. This word means the superior commander, commander-in-chief of the whole army. "Latif-pasha was fright-

ened, worried, and in the night from Tuesday to Wednesday (16.12.1813) he decided to move from his home to another place together with his friend biikbasy".

But these two words are also used in another, transitive meanings in Arabic language. «Bairaq», besides as mentioned, is used to name a military unit, and «sanjaq» – to name a military-administrative territory approximately equal to an «aimaq» (region, district).

In the XV-XVIII centuries Egypt was divided into twenty-four military districts -sanjaqs. The rulers in them were the Mamluk emirs. The ruler of a sanjaq was called «sanjaq-bei». The word «sanjaq» was used in stead of «sanjaq-bei», too. «Then they hastened to send them to the emirs in the Upper Egypt together with one of his sanjaqs Amin-bei» (al-Jabarti) [5].

«And for this he promised to reward him with fifty amiyans of money and one hundred bairaq (here this word is used not for banner but for a bairaq which means a military unit of janissaries [Turkish warriors])» (al-Jabarti).

A man who bears a banner was called «bairaqdar». As in the well known to us Persian word «sardar» [warrior] the prefix «-dar», this word is also made by adding this prefix to the word «bairaq». Words «khanzadar», sometimes «khazandar» (a man who keeps treasury) are also made this way: «Pasha – Berberpasha sent khazandar and with him Osman agha and many warriors under their leadership»).

One of the words that were loaned as military terms is the word «qystaq», «qystau». While this word made its way to life together with military way of life, has lost its peaceful meaning. For Arabs, whose geographical situation is different from ours and who don't ever know winter, winter and the word «qystaq» themselves are new. Example for this may be found in the book of Polish writer Boleslav Prus named «The Pharaoh» [6]. Here is an excerpt from this book:

\* Today it's so hot isn't it? – said the successor of the throne.

\* To people, in the month of Mehir it snows from the sky and the snow if touches the fire becomes water. Qama, pray your God and ask him to send some such snow for me!

They let their horses free and walked beside them, holding their stirrups. The air was so cold that the Asians themselves blew to their hands to

warm them, and the Divians had perished from the frost. Suddenly, the earth under their feet crackled, and something began splitting. Pentouaire stopped, bent over the earth and showed to the prince a glass plate-like substance that began immediately melting in his hand:

\* When it's too cold, – he explained, – water turns into a clear stone.

### Conclusion

In the above mentioned work of al-Jabarti there happens the word «Dulats». And he determines it as the name of mercenaries hired from among the Syrian Kurds. Here emerges a question whether it has or has not any relationship with the Kazakh word «Dulat».

The Arabs took many names of weapons from the Turkish who had conquered them and become lords of the Mediterranean. few examples: «naizakun» – «naiza» (lance), «tabanjatun» «tapansha» (pistol). «Ancient Azerbaijanian word «tapanca» (slap in the face) which traces back to the verb «tap» (beat, slap, push away, repulse) underwent a semantic transformation and acquired in the modern Azerbaijanian language the meaning of «revolver» (TY 52), word «sunkiyn» – sungi (bear-spear), «zambakun» – zengbirek (cannon). Although the word «myltyq» (rifle, gun) hasn't entered Arabic, but some its parts' names have. For instance, «qundaqun» -«qundaq» (pivot, fore-end) of the rifle. «Qundaq» is rifle's wooden part that adjoins its butt and barrel. «Qorghambek has a rifle with broken qundaq. It's a great problem to open and close [it]» (Mailin, B. Selected works).

«Shaqpaq» – a stone for making fire, steel. «We've got no steel but the only shaqpaq, – said Qurmash». There is also a kind of rifle that is called «shaqpaq myltyq». In the selected works of scientist-writer V. A. Gordlevskiy he interprets the word «shaqpaq» as «jakmak» – cock, hammer of the gun, and the word «qundaqjiyn» – as a blacksmith, armor maker.

In the Turk languages the words «dop» (ball) and «balta» (axe), which had been used in peaceful meaning, through adding of suffix «-jiyn» (-er, -or) gained their military meaning: «baltajiyun» baltashy – «sniper», «combat engineer»), «tubjiyn» dopshy – artillery. It appears that the word «dop» in Turkish language has the meaning of «сaппoн» besides «ball», «sphere», «washer».

«Horse is the wings of a man» – says the

Kazakh people. The Turk peoples, who specifically respect and tend horses, have brought with them to the Arab steppe racer horses that vied in speed with the wind. Together with it, to Arab language have come such words related to horses as «yadakun» – bridled horse (Kazakh «zhetektegi at»), «qantarmatun», «dizkinun» – curb (Kazakh «tizgin»). And provision, or food of the warriors which they take with them during expeditions (Kazakh «azyq») was called «aziqun».

The Kazakh word for common people, a crowd – «tobyр» was also used in Arabic language with the meaning of «battalion» and entered the Arab vocabulary. The word «yastaqiyatun» was used not for a household good made of birds' fluff covered by cloth to put it under the head (as the original meaning of pillow), but for horse-cloth that is put upon the saddle when on horse. This is a clear evidence to that most word loans took place at the times of warriors.

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