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## **Grammatical Absorption and Functioning of Arab and Persian Conjunctions in Old Tatar Language in the 19<sup>th</sup> Century**

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### **Abstract**

The present study tried to offer a methodology to analyze Arabic language grammatical elements in the Tatar language poetry of the 19th century. It defined adaptation mechanisms of the borrowed grammatical elements within grammatical aspects and presents Arabism absorption peculiarities at the grammatical level. A set of existing basic research methods was effectively used in terms of the issue under study: descriptive method, comparative-historical methods, partial and continuous sampling techniques, unit systematization by denotative classes, as well as component, contextual, and etymological analyses. The examination proved that Arabic and Persian conjunctions were mainly applied for stylistic purposes in the 19<sup>th</sup>-century poetry, which allowed poets to avoid numerous repetitions of the same form. It has been established that conjunctions in poetic texts were employed in not only meanings and functions typical for Arabic and Persian languages, but they were also transferred into other parts of speech; in other words, the phenomenon of conversion is observed.

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## 1. Introduction

Culture and language interact with each other. Now this effect can be considered positive or negative. It is interesting to know that despite the influence of culture and language with each other, you can realize the differences between human beings and establish better relations even with other nations (Kramersch, 1991). As mentioned, language also affects culture on the grounds that perhaps language actually reflects information rather than cultural matters because humans react to stimuli or people. In general, due to this effect, the effectiveness of linguistic words is a reflection of the material and spiritual categories of society's culture, and people use them in their cultural situation (Nguyen, 2017). Although they differ in the use of language methods, people use sentences and words in one culture, the meanings, and applications of which may be considered differently in other cultures because of the characteristics and type of action. Regardless of what was mentioned, it should be noted that every human being has a different personality (Grein, 2017).

The diversity of thousands of languages around the world may lead to the belief that these languages have very little in common, but new studies show a different reality. Accordingly, an analysis of nearly two-thirds of the world's languages shows that humans, regardless of the language they speak, tend to use the same sounds for different objects and ideas. In recent studies, two-thirds of the world's languages have been able to find the same pattern among words used for specific concepts. One hundred words examined in this study included items such as nose, tongue, leaves, and sand. Researchers at Cornell University in New York say the study refutes the general notion of the cornerstone of linguistics, which for centuries believed that the relationship between the sound of a word and its meaning was optional. Studies by linguists over the past twenty years have shown that this relationship does not necessarily exist. Some studies suggest that words for small objects in different languages may contain loud sounds. However, so far, this evidence has only been observed in the relationships of certain words and their sounds and in a collection of small languages.

There is no language in the world that has not borrowed words from other languages; all languages have been influenced by each other. A language that has not borrowed from other languages is a dead language. The more influential the languages, the more vivid they become, and this is not a defect for them. For example, Arabic and Persian languages, although derived from two different principles, have historically been, due to the continuous relationship between Iranians and Arabs, having a very close interaction, and in this way, the influence of the two languages has left traces of each other, which may not be seen in any other two languages. Unlike civilizations such as the Egyptian civilization, which forgot its previous language in the face of Arabic language and Islamic civilization, the Iranian and Persian civilizations, while accepting the Arabic language, did not surrender at once and established bilateral interaction with it from the very beginning. The two languages borrow from many languages. In Persian, most jurisprudential, religious, and legal terms are derived from Arabic. But the Arabic language, in turn, borrows untouched words and many distorted words (in the form of polite forms) from Persian (Hashemi, Kambuziya, Aghagolzade, & Golfam, 2014; Jam, & Razmdideh, 2018; Perry, 2005; Van Dam, 2010).

Such scholars in 1912-1913 initiated first attempts at a scientific and theoretical study of Arabic and Persian borrowings in the Tatar language. During the Soviet period, Ramazanova (2002) and Fattakhova and Mingazova (2015) further researched the issue of the lexical absorption of Arabic and Persian borrowings as well as some of their lexical and semantic peculiarities in works. The vital contribution to the investigation of morphological and phonetic development of Arabism in the Tatar literary language was made by Mäkhmütov (1993). He also challenged the transfer (conversion) of Arabic and Persian words from one grammatical category to another category borrowed from the Tatar language.

It should be noted that the most ancient Tatar language literature was created at the beginning of the 13<sup>th</sup> century. Until 1905, all literature was in the Old Tatar language, which was partly derived from the Bulgar language and not intelligible with the modern Tatar language. Since 1905, newspaper publishers

started using the Modern Tatar language. In 1918, the Arabic language-based alphabet was revised: some new letters for Tatar language sounds were added, and some Arabic language letters were deleted.

As is known, poetry was considered to be the highest type of literature, and poetic works were created in a sublime's poetic style, i.e., in a classical literary language "with active use of Arabic language-Persian grammatical elements and traditional common Turkic forms" (Husnutdinov, Yusupov, Shakurova, Yusupov, & Mirzagitov, 2016). Tatar language scholars through various aspects (Husnutdinov, Karipzhanova, Sagdieva, & Mirzagitov, 2019; Khaybullina, Khabibullina, & Nagumanova, 2017; Kuzmina, Khadieva, & Galiullina, 2019; Yusupov, Yusupova, & Sibgatullina, 2019; Yusupov, Yusupova, Kadirova, & Kudryavtseva, 2019; Zagidullina, 2017) studied basic laws of lexical and stylistic means functioning in Tatar literature and literary works.

It should be noted that Arab-Persian lexical units in the Modern Tatar literary language are studied rather profoundly (Parvaresh & Dabghi, 2013). Still, a systematic description of the borrowing's functions within a literary text structure, the issues of Arabism and Farsism absorption at the grammatical structure level, as well as stratification of linguistic phenomena in the Old Tatar language of the 19<sup>th</sup> century have remained outside an academic scope. An increased share of Arab-Persian borrowings characterizes the Old Tatar language of the 19<sup>th</sup> century; "Until the 18<sup>th</sup> century, the number of Arabic language borrowings amounted to a small percentage of lexical composition of the Old Tatar language (Keshtiari & Kuhlmann, 2016). In the 18<sup>th</sup> century, the influx of borrowings was increasing, and, starting from the early 19<sup>th</sup> century, it sharply expanded. However, the largest flow of Arabism was observed from the mid-19<sup>th</sup> century until 1905-1907, i.e., it marked the initial stage in development and formation of the Modern Tatar literary language" (Mäkhmütov, 1993).

Despite numerous works related to the language history of the period, a scientific analysis methodology for Arabic and Persian grammatical elements in the Tatar poetry language of the 19<sup>th</sup> century has not been developed sufficiently. For example, Failevna,

Sagitovna, Saulesh, Shamshaevna, and Alexandrovna (2017) researched the Old Tatar language history during the Golden Horde Period and medieval landmarks of the Turkic languages. Moreover, Khaphizova, Salakhova, and Nuriyeva (2015) studied mechanisms of Arabic language vowels' phonetic adaptation.

Mechanisms of lexical adaptation and assimilation of Arab-Persian borrowings, in particular, specificity and absorption of Sufi and Islamic terminology by the 19<sup>th</sup>-century poetry, are presented in works by Yusupov (2015); while issues of grammatical absorption and laws governing the functioning of Arab-Persian elements in the 19<sup>th</sup>-century poetry language as well the ratio of standardization and variability in applying foreign-language grammatical forms as nominal parts of speech were reviewed within a diachronic aspect (Husnutdinov & Mirzagitov, 2017).

The purpose of this article is to study the grammatical absorption of Arabic and Persian auxiliary parts of speech based on the material of the 19<sup>th</sup> century Tatar language poetry and determine the main regularities of their adaptation and functioning. It should be noted that the wide range of the 19<sup>th</sup> century poetic works published in the Arabic language script was used as the source material.

## 2. Theoretical Framework

In this article, the authors have dealt with the subject from different dimensions. For example, Fazlutdinov (2016) studies the development of Modern Tatar language poetry in Bashkortostan and takes into account critical reviews. It also reveals the peculiarities of the poetic world. The novelty of the research is in identifying key tendencies in the development of modern Tatar language poetry in Bashkortostan through systematizing scientific and critical materials. The introduction involves the study of Tatar language literature, including the poetry of Bashkortostan in a socio-cultural perspective, the peculiarities of Tatar language poets' identification either as a part of Tatar language or Bashkir literature, the historical background of this division, and the influence of this process on their works. The author focuses on the theoretical understanding of the stylistic properties of the works, specifying the differences between the terms "style", "individual style", and "regional peculiarities

of style". The work is carried out on the basis of the classification adopted in the literature. The researcher reveals the properties of the world picture, artistic representation of the modern world in literary works, characteristics of the poets' way of thinking, and unique properties of their aesthetic positions. Fattakhova (2015) says: the formation of Swahili and Tatar languages was influenced by the Arabic language, which was strongly influenced by them scientifically, religiously, economically, and culturally. In the present study, we use a comparative approach that aims to find heterogeneous and allomorphic properties in the studied languages and identify their properties in the process of absorbing Arabic language words. Morphological matching of Arabic language loans in these languages is done by current nouns, prepositions, nouns indicating place and action. One of the identical properties of the recipient languages is the absence of a gender group in Swahili and Tatar languages. For example, we can refer to the placement of adjectives after nouns in Swahili; or we can mention the use of compound verbs with Arabic language names in the Tatar language. The research results will help to study the vocabulary of these unrelated languages.

The Ancient Tatar language was a literary language used in the Volga-Ural region from the Middle Ages to the 19<sup>th</sup> century. The Ancient Tatar language belongs to the Kipchak Turkish language group, although some believe that it originated in Ancient Bulgarian. Studies have shown that the Ancient Tatar language included many Persian and Arabic language terms and words. The language was spelled uniformly among different ethnic groups. The Kipchak group spoke Turkish, but obviously, the pronunciation varied from one ethnic group to another; it was almost close to the spoken language, written in different worlds. The main reason for this universal use was that the main differences between the languages of the Kipchak group were in the pronunciation of vowels, which were not sufficiently visible in the Arabic language script.

In Yusupov's study (2015), the characteristics of the development of Islamic and Sufi terms are shown in the works of the 19<sup>th</sup> century poetry. Husnutdinov et al. (2016, p. 12) state that "in scientific literature, the concept of

system description of the main signs of the Old Tatar language of the 19<sup>th</sup> century", and determination of norm and variability in grammatical categories of the language of this period are also developed.

Khaphizova et al. (2015) states that,

Despite the existence of a large number of works devoted to the history of the language of this period, the scientific technique of the analysis of the Arab and Persian grammatical elements in the language of the Tatar language poetry of the 19<sup>th</sup> century is not yet quite developed. (p. 85)

In the works of Mukhametova, Kadirova, Yusupov, and Alkaya (2019), the history of the Old Tatar language, the mechanisms of phonetic adaptation of the Arab language, and also the medieval monuments of Turkic languages, were investigated.

Mäkhmütov (1993), who also addressed transition (conversion) of Arabic language and Persian words, made a significant contribution to studying phonetic and morphological absorption of Arabism and Farsism in the Tatar literary language from one grammatical category to another when borrowed into Tatar language.

### 3. Methodology

A second language is any language that is learned in addition to the first language of each person. Although this concept is called second language acquisition, it can also include learning third, fourth, or subsequent languages. Studying a second language refers to what language learners do. This does not refer to language teaching methods, although teaching can affect learning. The term acquisition was originally used to emphasize the unconsciousness of the learning process, but in recent years learning and teaching have become largely synonymous (Gass, 2013).

Attitudes toward learning a second language indicate a combination of individual needs and social situations and may be accepted if the social, economic, and political environments are positive. The Tatar language has implemented some of the requirements for the legitimacy of the Tatar language, namely formal recognition and institutionalization in certain areas (Fattakhova, 2015; May, 2001).

The primary research method is a descriptive method, and its main components – observation, comparison, generalization, and typology of the material compared. To comprehensively analyze the grammatical verb forms, we used a comparative method, which enabled identifying interaction peculiarities of the Tatar and Arabic languages in creating poetry. When identifying similar and standard properties, specificities of unrelated (Arabic and Turkic-Tatar) languages, a comparative-typological method was also employed. The comparative historical method was applied to analyze semantic properties of word usage of the identified linguistic units through the diachronic aspect concerning the Modern Tatar literary language.

The differences between Tatar and non-Tatar languages in attitudes toward the language, and the differences in the representation of the "other" in terms of the interaction between ethnic, cultural, or national groups without reference to institutional strategies have an explicit role in reinforcing and promoting specific attitudes and representations (Davis & Veinguer, 2007). One of the most important tasks of literary criticism of the modern Tatar language is the scientific investigation of the works of different writers who have chipped in the development of national education and literature but have remained out of sight of researchers.

Most Arabic verbal forms are influenced by the grammatical criteria of the Tatar language, and all accept the pattern of names. However, it should be considered that they do not lose a significant part of the concepts of verbal values (Yusupov, Galiullina, Yusupova, & Kajumova, 2018). Modern Tatar language literature is in development now. At the same time, it has successive relations with previous literature. Tatar language writers artistically comprehend the history of the Tatar language people (Safarova, Galimullin, & Galimullina, 2016).

#### 4. Results

The history of learning Arabic by the Tatar languages has its roots in the distant past. This connection is with the acceptance of Islam by the Tatar language ancestors in Volga Bulgaria and is based on the alphabet of the Arabic language script. As the source of the Quran's religious teachings, the need to study properly

and understand the exact meaning of the text, as well as understanding religious hadiths and books, motivates Tatar language speakers to learn Arabic (Fattakhova, 2015). Conjunctions found in Sufi texts are diverse in their semantics and origin. By origin, they can be divided into three groups: 1) Turkic, 2) Persian, and 3) Arab. This article is focused only on borrowed conjunctions applied in Tatar language poetry in the 19<sup>th</sup> century.

**Persian conjunctions.** Those can be structurally divided into the following groups:

- simple: *ki* "to, in order to", *čön* "as, since, because", *ägär (gär)* "if", *häm* "and, as well as" meaning "and", *wäli* "however";

- compound: *čönki* "as, since, because" (consisting of two conjunctions *čön* + *ki*), *bälki* "and, but, however" (consisting of an adversative conjunction *bäl* (and, as well as) + *ki*), *ägärčä (gärčä)* "while" which derives from conjunction *ägär (gär)* "if" and pronoun *če* "what".

The following adversative conjunctions *bälki* "while, but, however," and *wäli* "but, however," are used. The contrast meaning one object, phenomenon or action to another: *bälki däywa ähleder – xar-zälil* (Scientific archive of the Institute of History, Language and Literature of the Academy of Sciences of the Republic of Bashkortostan (SIH-LLASRB) "but a plaintiff is a low man", *äjü süz gärčä canlarğa yazadyr, wäli küb süzlämäklekdä xätär* (SIH-LLASRB) "a sacred word is food for the soul, but talking a lot is dangerous."

Subordinating conjunctions of Persian origin are highly active. They have a wide range of meanings:

Conjunction *čönki* "for, since, because" is employed to connect the subordinate clause to the main one and expresses causal relationship: *añä dündem, aña, čönki räxmätän säbil uldy bänä* (SIH-LLASRB) "I trust only him, for I am grateful to him".

Moreover, a shortened version of conjunction *čön* is actively applied in the 19<sup>th</sup>-century works and not recorded in the Modern Tatar language: *qasd idärmen canyma, čön susamyšym qanyma* (SIH-LLASRB) "I will defile my soul because I am thirsty for my blood", and the rest.

Conjunction *ägär* and its shortened form *gär* "if" indicate the dependence of the main sentence on the relative clause. The conjunction shortened form is more active than the full one: *ägär bän didekeme dota belsäm* (SIH-LLASRB) "if I can follow what I said", *gär delärsän kem, dökänmäz däülätä irešäsän* (SIH-LLASRB) "if you want, you will achieve wealth".

Conjunctions *ägärčä* and *gärčä* "although, though" are used to connect the concessionary and subordinate clauses to the main sentences. Thus, they express an opposite effect to the conditional: *ägärčä sän mönazzäh padišähsän, ki firaq sän bänem čuq azyndan* (SIH-LLASRB) "if you are an innocent padishah, then you are not as vicious as I am", *gärčä sanursägms ken* (SIH-LLASRB) "though you believe that the mirror of your soul has not dimmed," and the rest.

Explanatory conjunction *ki* "to, in order to" joins various subordinate clauses, helping to clarify the essence of the action referred to in the main sentence: *kilde šul säyät ki, xäleme aňyb* (SIH-LLASRB) "the hour has come when (that) I understood my condition", and the rest.

As is known, the explanatory conjunction *ki* is always part of the main sentence. However, we had recorded cases when S. Zaki applied the conjunction as part of the subordinate clause in works: *äzalät äjlä bändan bu ɣamany, ki fareq idäm döneme köndezemdän* (SIH-LLASRB) "free me from this grief so that I can distinguish my days from nights".

In 1927, the Latin alphabet (Yanalif) was officially recognized as the Tatar language alphabet, replacing the Arabic language (Iskhakov, 1997). The 19<sup>th</sup>-century poetry stands out for the great use of Arab conjunctions employed as synthetic means to link parts of a sentence and complex sentence components. They can be divided into:

- simple: *wä* "and", *fa* "as well as", *bäs* "while", *illä* "if not, apart from", *jäyni* "that is";

- compound: *wä läkin* "but, still" (coordinating conjunction *wä* "and" + adversative conjunction *läkin* "but, still"), *wä illä* "and if not" (coordinating conjunction *wä* "and" + excluding particle *illä* "if not, apart from").

Conjunction *wä* "and" is a grammatical synonym for Persian conjunction *häm* and is used in a connective meaning to join homogeneous parts of the sentence: *ɣäm ilä kičeräm jaz wä közemdän* (SIH-LLASRB) "I will spend spring and summer with sorrow".

Sometimes, conjunction *wä* is repeated, i.e., used in a reduplicated form to convey an intensified meaning. In such cases, the conjunction is applied with the meaning of particle *-da / -dä*: *anyň qasdy imanynda wä canynda wä qanynda* (SIH-LLASRB) "his filth is both in your faith, and in your soul, and in blood".

Conjunction *fa* is coordinating conjunction in the Arabic language (Grande, 1963). It points out the sequential connection of two sentences *fa šökru niymäti Allahi, – dide xaq* (SIH-LLASRB) "'Be content with god's mercy' the god said".

Conjunction *wä läkin* "but, nevertheless" contrasts one phenomenon, action or object to another: *mö'minäm dijärsän, wä läkin tabnyrsän näfseňä* (SIH-LLASRB) "you say you are a believer, but you worship your soul", etc.

Conjunction *illä* "although, but" indicates exclusion of someone or something from the action: *gärčä rah räüşän doryr, illä säfär wäxšätleder* (SIH-LLASRB) "although the road is bright (clear), but it's still dangerous to travel".

Conjunction *wä illä* "otherwise, if not," is used under an alternative condition and denies the previous affirmative condition (Grande, 1963). For example, *äsär kilde bänä göl quxusyndan, wä illä tufraɣam bän ta äzäldän* (SIH-LLASRB) "I am intoxicated with a flower smell; otherwise, I would stay in the earth forever".

In some cases, the author uses the Arabic language word *bäs* "however" as adversative conjunction: *bäs qory däɣwalara aldanmanɣyz* (SIH-LLASRB) "however, do not trust empty arguments".

In the Arabic language, the word *jäyni* is a form a verb of the present tense, third person, singular, masculine, and is translated as "means". In the Tatar literary language, the Arabic verb was lexicalized, and, having lost its own verb meaning, turned into an

explanatory conjunction “that is”. Conjunction *jäyni* expresses a qualifying relationship between the main and auxiliary parts of the sentence, i.e., it clarifies the essence of the action, phenomenon, and persons: *bui canandan äsär kilde bänä, jäyni ul ildän xäbär kilde bänä* (SIH-LLASRB) “I felt the breathing of my beloved, that is, news from that country came to me”.

## 5. Discussion

There is no language in the world that has not borrowed words from other languages; all languages have been influenced by each other. A language that is not borrowed from other languages is a dead language. The more influential the languages are, the more vivid they become, and this is not a defect for them. Al Btoush (2014) believed that the language needs loanwords that can cover up-to-date concepts and any new ideas.

1. The language of the 19<sup>th</sup> century Tatar poetry is characterized by grammatical norms of the languages belonging to different systems: Turkic (Tatar language) and Oriental (Arabic and Persian languages). In the grammatical system of the language, Arab-Persian elements are mainly used as components of nominal parts, substantiated forms of the verb, as well as auxiliary parts of speech.

2. The Tatar languages belong to Turkic people whose ethnic origins are still the subject of scholarly debate. The Kazan Tatar languages were established in the central Volga region by the 13<sup>th</sup> century (Rorlich, 2017). Conjunctions of both Turkic-Tatar language, Persian, and Arab origins are used in the works under review. Among conjunctions of Arab and Persian origin, the most active ones are subordinate unions of the cause *čönki* (*čön*) and the condition *ägär* (*gär*), as well as coordinating conjunctions *wä* and *häm*. The study also revealed cases when Arabic language verbs were transferred to conjunctions.

3. Written literary traditions of the period and the poetry genre specificity contributed to such *mélange* and diversity of individual grammatical forms.

Thus, the 19<sup>th</sup>-century poetry language consisted of the following layers: the traditional basic Oguz-Kipchak layer and the Arab-Persian layer. It is a classic literary language, a

variation of the Old Tatar language with active use of Arabic -Persian grammatical elements. Arab-Persian conjunctions are primarily applied for stylistic purposes, which enabled poets to avoid numerous repetitions of the same form. It is revealed that Arab-Persian conjunctions in Sufi texts are employed in not only the meanings and functions typical for Arabic and Persian, but they are transferred to other parts of speech as well, i.e., the conversion phenomenon is observed.

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