

Lexical Transitions Between Turkish and Kurdish: A Historical and Linguistic Analysis

Kawar Maasom Abdulqader*

Assistant Lecturer, University of Zakho, Iraq

Abstract

This study examines the lexical transitions between Turkish and Kurdish from a historical and linguistic perspective, highlighting the reciprocal contributions these two languages have made to each other over time. It analyzes how the mutual borrowing of words has been shaped by the ongoing political, commercial, and cultural interactions throughout history. Focusing on the Ottoman and Republican periods, the research reveals how lexical transitions, particularly in areas such as daily life, trade, religion, and art, have influenced both languages through processes of phonetic adaptation and semantic shifts. Despite belonging to different language families, Turkish and Kurdish have preserved the lasting traces of centuries of cohabitation. Everyday terms borrowed from Turkish into Kurdish, such as *bardak* (cup) and *dolma* (stuffed grape leaves), as well as words like *şalvar* (trousers) and *şivan* (shepherd) transitioning from Kurdish to Turkish, illustrate the cultural and social bonds between the two communities. Additionally, the research observed various phonetic changes and semantic extensions or restrictions in these borrowed words over time. The findings emphasize that the linguistic interaction between Turkish and Kurdish is not only a lexical exchange but also a cultural bridge that facilitates the transfer of shared values. This study underscores how language interplay contributes to the enrichment of social and cultural heritage in both languages.

Keywords: lexical transitions, phonetic change, semantic shift, Turkish-Kurdish interaction, cultural reflections, historical linguistic interaction

1. INTRODUCTION

Language is the most powerful and effective tool for conveying emotions and thoughts among people (Abdullah & Ali, 2011, p. 29). A society's identity is shaped by how it recognizes and represents itself; this process is largely achieved through language (Ali & Abdullah, 2011, p. 33). Kurdish, as the language of the Kurdish nation, is spoken both in Kurdistan and abroad. Within the geographical boundaries of Kurdistan, Kurdish has coexisted with neighboring languages like Arabic, Turkish, Persian, Russian, and Azeri, due to political influences and divisions into various regions of authority (Şivani, 2008, p. 103). This interaction not only ensures the continuity of Kurdish but also strengthens its cultural transmission (Badi, 2018, p. 42).

Similarly, the Turkish language has interacted with languages such as Kurdish, Arabic, Persian, Greek, Bulgarian, Serbian, Romanian, Mongolian, English, German, Italian, and Russian, influenced by historical, commercial, and cultural factors (Gülensoy, 2007, p. 11). Despite belonging to different language families, Turkish and Kurdish have coexisted throughout history. While Kurdish is part of the Indo-European language family (Badıllı, 1965, p. 4), Turkish belongs to the Ural-Altaic language family (Ercilasun, 2013, p. 18). Kurdish is rooted in the Aryan language family, and the region of Kurdistan is considered part of this cultural heritage. Political, commercial, and geographical factors have facilitated mutual influence between Turkish and Kurdish, leading to lexical exchanges between these languages.

The interaction of Turkish with various languages over historical periods has led to significant changes in its syntax and vocabulary. Borrowings from foreign languages have notably influenced Turkish syntax and introduced new elements into the language's structure (Özkan & Musa, 2004). Linguistic interactions between countries involve the influence of one language over another; for example, English's impact on Indian languages or Ottoman Turkish's influence on other languages (Altun, 2012, p. 26). Ahundova emphasizes that borrowing words from different languages enriches languages and that these words acquire new meanings through cultural interaction (Ahundova, 2016, pp. 205–206). In this context, lexical exchanges between Kurdish and Turkish can also be viewed as a process of linguistic enrichment. Özbay and Melanlioğlu (2008, pp. 31–32) highlight that Turkish has continuously engaged in lexical exchanges with neighboring languages through cultural and social interactions over time. This exchange has expanded the Turkish lexicon and contributed to cultural enrichment. In language teaching, it is essential to recognize this lexical exchange to enhance students' language skills.

The geographical proximity and commercial relations between the two nations have fostered lexical exchange and linguistic interaction between their languages. In this context, Turkish has borrowed words from many languages, especially English, Arabic, Persian, and French. Arabic and Persian have left particularly notable marks on the Turkish language due to historical interactions (Sağ, 2019, p. 6). During the Ottoman period, the Turkish-Ottoman language was written in Arabic script, and the proportion of Arabic words in Ottoman Turkish reached about 70% (Yaqoob, 2021, p. 300).

Interactions among languages are shaped by factors such as cohabitation of societies, cultural exchange, trade, and migration. Turkish and Kurdish have been in long-standing interaction due to geographical proximity and historical ties, leaving traces in both languages. Lexical exchanges between Turkish and Kurdish are not only a linguistic phenomenon but also an indicator of social and cultural proximity.

This study will explore the historical and linguistic aspects of lexical exchanges between Turkish and Kurdish. It will examine the transfer processes of Turkish-origin words into Kurdish and vice versa, analyzing through etymological analyses the periods and contexts in which these exchanges occurred. The origins of the words, their phonetic and semantic shifts during the transfer process, and the cultural reflections of these exchanges will be

investigated, focusing on themes such as daily life, trade, and religion. The aim of the study is to substantiate the lexical exchange between Turkish and Kurdish with concrete examples, to reveal the interaction between these two languages, and to analyze the process from a linguistic perspective. In this way, the interaction between Turkish and Kurdish throughout history will be better understood.

2. THEORETICAL FRAMEWORK

Language interaction is defined as a dynamic process in which different languages influence each other in various ways. Especially in cultural, commercial, and social contexts, the exchange of words between languages of cohabiting societies is a natural linguistic process. In this context, the interaction between Turkish and Kurdish can be seen as a result of shared living spaces and cultural relationships that have spanned centuries.

Language is the cornerstone of the development of thought and emotions. As noted by Zeyrek (2020, p. 166), without language, thought and emotion cannot develop, human communities cannot progress, and civilization cannot be built. Zengin (2022, p. 124) describes language as the most essential cultural component of marketing and as a "cultural mirror." According to him, language not only facilitates communication among people but also contributes to growth, development, creativity, and the sharing of experiences.

2.1. Concepts of Language Interaction and Lexical Exchange

Language interaction occurs through the exchange of various linguistic elements between two or more languages. One of the most common linguistic transfer elements in this process is lexical exchange. In particular, when societies merge, words may transfer from one language to another, influenced by local culture, trade, religious beliefs, or political factors. Mechanisms such as borrowing, semantic broadening, and derivation come into play in this process, making language interactions evident.

Ertekin and Açı̄ar (2019) emphasize that language interaction is "a process that has continued since ancient times and has occurred in many regions of the world, especially in areas where different peoples, religions, cultures, and civilizations intersect." For example, Turkish oral cultural elements in Georgia increased during the Ottoman period, and even today, Turkish-origin words and idioms are widely used in everyday Georgian language (Arslan, 2018, p. 120).

2.2. Historical Language Families of Turkish and Kurdish

Turkish belongs to the Ural-Altaic language family and originates from Central Asia, while Kurdish is part of the Northwestern Iranian branch of the Indo-European language family. Despite belonging to different language families, the linguistic interaction between the Turkish and Kurdish communities, who have coexisted in the regions of Anatolia and Mesopotamia throughout history, has been intense. The two communities, who lived together in the same geography during the Seljuk, Ottoman, and subsequent periods, borrowed cultural and linguistic elements from each other, making lexical exchange a natural part of daily life.

Işıktaş Sava (2016) offers a comprehensive analysis of the origins, development, and classification of world languages, detailing the position of Turkish among world languages. This study provides a detailed examination of the historical development, dialects, and structural characteristics of the Turkish language and is considered an important source in Turkology.

Arıkoğlu (2007) presents information on the historical roots of Turkish based on Greenberg's Eurasian language theory, noting that Turkish, along with Indo-European, Uralic, Korean, and Japanese languages, belongs to the Eurasian language family. According to Arıkoğlu, the contributions of Turkish to other languages, especially in terms of common root elements, are noteworthy (Arıkoğlu, 2007, pp. 109–114).

Ciwan (1992) asserts that Kurdish belongs to the Indo-European language family and is classified within the Northwestern Iranian group as part of the Indo-Iranian branch. In this classification framework, Kurdish is recognized as an independent language that has undergone a unique development process over a long historical period. According to Ciwan, the position of Kurdish can be expressed as follows: "Thus, Kurdish is an Iranian language within the Indo-Iranian branch of the Indo-European language family and belongs to the Northwestern Iranian group."

3. METHODOLOGY

In this study, etymological analysis and comparative examination methods were employed to examine the lexical exchanges between Turkish and Kurdish from a historical and linguistic perspective. The research methodology is based on reviewing literature sources, comparing linguistic data, and analyzing language transfer processes with examples. Through this approach, the study aims to achieve a comprehensive understanding of the interactions between the two languages.

3.1. Research Methodology and Applied Methods

Etymological Analysis: To analyze the lexical exchanges between Turkish and Kurdish, words that exist in both languages were examined from an etymological perspective. This analysis provided detailed information on the historical periods, meanings, and contexts in which these words transitioned.

Comparative Examination: Using the linguistic comparative method, lexical exchanges between Turkish and Kurdish were compared according to their usage across different periods. This method allowed for an examination of the phonetic and semantic shifts of the exchanged words and clarified the developmental processes of these words in both languages.

3.2. Data Collection Methods and Sources

The data for this study were obtained from linguistic studies examining the interaction between Turkish and Kurdish, Turkish and Kurdish dictionaries, academic articles on language interaction, and historical sources. In selecting sources, reliable and academic publications documenting historical language relationships were prioritized.

3.3. Analysis Process

After collecting the data, common words between Turkish and Kurdish were identified, and the origins of these words were detailed through etymological analysis. Considering the socio-cultural contexts of the periods in which lexical exchanges occurred, the effects of these exchanges on both languages were evaluated within a cultural and historical framework. The findings revealed the thematic concentrations of the words and provided linguistic insights into the process of interaction between Turkish and Kurdish.

4. LITERATURE REVIEW

Linguistic interaction and lexical exchange are significant areas of study for understanding how languages have historically influenced each other. Even languages from different families, such as Turkish and Kurdish, have undergone extensive interaction due to centuries of social, cultural, and commercial relations. This section provides an overview of various academic studies to better understand lexical exchanges between Turkish and Kurdish. The findings of different studies reveal how language exchange has evolved within cultural and societal contexts and elucidate the linguistic processes observed in Turkish's interactions with other languages.

Erbay (2013) states that the long-standing neighborly relations between Turks and Armenians have left traces in both languages, resulting in the exchange of hundreds of words. For example, the word "tapan" is used differently in each language, and the study analyzes its origin and transition. Similarly, Turkish-derived words are prevalent in Cypriot Greek, reflecting the depth of social and cultural relationships (Öztürk, 2024). Öztürk discusses how language interaction, through the borrowing of nouns and verbs, demonstrates a complex structure from a linguistic perspective.

Hoffer (2002) examines language exchange as one of the most common products of cultural contact, analyzing the stages of language borrowing and its impacts on communication systems in post-1950 research. He emphasizes that this interaction extends beyond linguistics, influencing fields like anthropology, sociology, and psychology. Bokuleva, Avakova, and Abedayev (2012) examine the impact of Turkish culture on the development of Indian civilization in areas such as architecture, literature, art, and cuisine, indicating that words borrowed from Turkish into Indian languages reflect socio-cultural contact, especially in military terms, daily life, clothing, and food.

Toker (2012) highlights the historical ties between Turkish and Spanish, noting that Spanish-origin words have enriched the Turkish lexicon. Ekşioğlu (2021) argues that cultural exchanges between languages expand the meanings and usage of words, adding new layers of meaning and offering linguistic and societal richness to Turkish.

Yaman and Ekmekçi (2016) assert that language interaction inevitably leads to lexical exchange, referencing Özkan and Musa's (2004) work. This interaction shows that it is impossible to find a completely "pure" language. Mustafa Samet Kumanlı (2021) explains how Turkish has enriched its vocabulary with borrowed words throughout history, including Arabic and Persian words during the Ottoman period and French and English words in the Republic period. The borrowed words recorded in the works of the Turkish

Language Association, such as the Turkish Dictionary, have significantly contributed to the Turkish lexicon.

Şenyüz (2017) focuses on Kipchak Turkish written in Armenian script, showing that interactions between Armenians and Kipchak Turks during the Ottoman period introduced many Kipchak words into Turkish. Aksu (2022) notes that the longstanding relationship between Persian and Turkish has embedded many Turkish words in Persian, suggesting that lexical exchange between Kurdish and Turkish similarly reflects cultural and social ties.

Ahmed (2019) emphasizes that interactions between Turkish and Bulgarian intensified during the Ottoman period, during which many words transitioned from Turkish into Bulgarian. This included words originally from Arabic and Persian that entered Bulgarian via Turkish and remain in use today. Yavuz Acar and Dinç (2023) detail the significance of the word "aql" in Kazakh Turkish, reflecting the high value placed on intellect in Kazakh culture.

Torun (2006) highlights that language interaction involves not only lexical exchange but also syntactical borrowing. For instance, the "title or kinship name + personal name" structure in Turkish has become a fixed phrase structure. Demir (2003) argues that while lexical exchange is the most common example of language interaction, the term "borrowing" can be misleading, as nothing is taken from the donor language; rather, the recipient language creates a new form. He adds that language interaction impacts not only vocabulary but also structural components such as sounds, affixes, and syntax.

Mohammad (2015) examines Turkish-origin words in Arabic dialects, explaining that these words serve various functions, such as providing harmony, offering synonyms, and representing concepts borrowed from Turkish. Akidah (2013) studies words transferred from Arabic to Kiswahili, showing how these words adapt to the phonological structure of the receiving language, thereby strengthening interaction between the two languages.

The literature review demonstrates that language interaction extends beyond lexical exchange, encompassing complex cultural, societal, and historical contexts. Even languages from different language families, such as Turkish and Kurdish, have mutually exchanged words and cultural elements through a long history of coexistence and interaction. The studies indicate that these interactions became more pronounced during and after the Ottoman period, with borrowed words undergoing processes like semantic broadening, phonetic adaptation, and cultural assimilation.

5. LINGUISTIC ANALYSIS

5.1 Words Transferred from Turkish to Kurdish

Due to geographical proximity and historical ties, Turkish has contributed many words to Kurdish. These words are often concentrated in areas such as daily life, culinary culture, clothing, and household items. While the words borrowed from Turkish into Kurdish generally retain their original meanings, they have often undergone certain phonetic changes. Below are some examples of these words, along with details regarding phonetic changes during the transfer process.

1. Bastırma – Bastrma

The Turkish word "bastırma" is thought to have been transferred into Kurdish as "bastrma." In the Kurdistan Region, this word is used for a dish similar to thebastırma in Turkey. It retains similar phonetic characteristics in both languages but includes a vowel change.

Phonetic Difference: -ı > a

Turkish Example: Bize bastırma yap.

English Translation: Make us bastırma.

Kurdish Example: Bome bastrme çêke.

English Translation: Bring bastırma for me.

2. Belge – Belge

The word "belge," of Mongolian origin, is believed to have been transferred from Turkish to Kurdish. In the Kurdistan Region, it is also used in the same sense, meaning "sign, evidence." There is no difference in meaning between the two languages.

Phonetic Difference: None

Turkish Example: İleride bunu belgelerle yayımlayacağım.

English Translation: I will publish this with evidence in the future.

Kurdish Example: Di dawetida de bibelgev belaweke.

English Translation: I will support this with evidence in the future.

3. Biçim – Bçim

The Turkish word "biçim" is thought to have transferred into Kurdish as "bçim." In the Kurdistan Region, this word is also used to mean "the structural characteristics or appearance of something." Phonetically, the Turkish vowel 'i' is omitted, but the meaning remains the same in both languages.

Phonetic Difference: i > omission

Turkish Example: Masanın biçimini beğenmedim.

English Translation: I didn't like the shape of the table.

Kurdish Example: Min hez ji bçimê mezê nekir.

English Translation: I didn't like the shape of the table.

4. Bohça – Boxçe

The Turkish word "bohça" is thought to have transferred into Kurdish as "boxçe." In the Kurdistan Region, this word is also used to refer to a cloth used for wrapping items. Phonetically, the "h" sound in Turkish is replaced with "x" in Kurdish, but there is no difference in meaning.

Phonetic Difference: h > x

Turkish Example: Damadin bohçasını hazırla.

English Translation: Prepare the groom's bundle.

Kurdish Example: Boxçê zava amadeke.

English Translation: Prepare the groom's bundle.

5. Boya – Boyax

The Turkish word "boya" is thought to have transferred into Kurdish as "boyax." In the Kurdistan Region, this word is also used in the same sense, referring to a substance used to color objects. While the meaning remains the same, a phonetic change occurs in the last syllable.

Phonetic Difference: a > x

Turkish Example: Bu duvarı boyamak istiyorum.

English Translation: I want to paint this wall.

Kurdish Example: Ez dixwazim vê divarê boyax bikim.

English Translation: I want to paint this wall.

6. Bardak – Perdaq

The Turkish word "bardak" is thought to have transferred into Kurdish as "perdaq." In the Kurdistan Region, this word is used in the same way as in Turkish, referring to a container for holding liquid drinks. While the meaning is the same in both languages, there is a phonetic change in the initial consonant.

Phonetic Difference: b > p

Turkish Example: Bir bardak su verebilir misin?

English Translation: Can you give me a glass of water?

Kurdish Example: Dixe tu perdaqek avê bide min?

English Translation: Can you give me a glass of water?

7. Tapu – Tapu

The Turkish word "tapu" is thought to have transferred into Kurdish in the same form. In both languages, this term refers to the ownership rights of immovable property, with no changes in meaning or phonetics. The assumption that this word passed from Turkish to Kurdish is strengthened by regional interactions and the transfer of similar property concepts across languages.

Phonetic Difference: None

Turkish Example: Bu evin tapusu var mı?

English Translation: Does this house have a title deed?

Kurdish Example: Evi xanî tapû heye?

English Translation: Does this house have a title deed?

8. Tütün – Titn

The Old Turkish word "tütün" is thought to have transferred into Kurdish as "titn." This word retains the meaning of tobacco in both languages, with a slight phonetic adjustment in Kurdish. The assumption that this word passed from Turkish to Kurdish is supported by cultural interaction and the preservation of the word's core meaning in both languages.

Phonetic Difference: ü > i

Turkish Example: Tütünden uzak durmalısın.

English Translation: You should stay away from tobacco.

Kurdish Example: Ji titnê dûrbike.

English Translation: You should stay away from tobacco.

9. Çekmece – Çekmçî

The Turkish word "çekmece" has undergone a phonetic change to "çekmçî" in Kurdish, although the meaning remains the same. It is accepted that this word was transferred from Turkish to Kurdish. Used for storing items, this term serves the same function in both languages.

Phonetic Difference: e > â

Turkish Example: Bu çekmecede bir şey yok.

English Translation: There is nothing in this drawer.

Kurdish Example: Di vê çekmçiyê de tiştek nîne.

English Translation: There is nothing in this drawer.

10. Çök – Çok

In Turkish, the word "çök" has various meanings and is used to describe the downward movement or loss of strength of an object or person in a physical, structural, emotional, geographical, or medical context. For example, in the phrase "köprü çöktü" (the bridge collapsed), it means the bridge has lost its structural integrity and fallen. Additionally, the term "mechanical collapse" refers to a building or structure losing its durability and collapsing. In Turkish, "çök" is also used to describe someone emotionally weakened due to hardship; for example, "Bu olaydan sonra çöktü" (he/she collapsed after this event) implies a person has emotionally broken down after a difficult event. Similarly, in medical or health contexts, it indicates physical weakness, as in "uzun süre aç kalınca çöktü" (he/she collapsed after prolonged hunger).

In Kurdish, however, the word "çök" only means "knee" and does not carry the multiple meanings it has in Turkish. In Kurdish, expressed as "çok," this word remains solely an anatomical reference without the broader range of meanings found in Turkish.

Phonetic Difference: ö > o

Turkish Example: Dizlerim ağrıyor.

English Translation: My knees hurt.

Kurdish Example: Çokan min diêşin.

English Translation: My knees hurt.

11. Döşek – Doşak

The Old Turkish word "döşek" is thought to have transferred into Kurdish as "doşak." This word retains the meaning of "bed" in both languages, with no difference in meaning, although there is a phonetic change where the (ö) sound in Turkish is replaced by (o) in Kurdish. This shift can be seen as a natural phonetic adaptation in the language transfer process.

Phonetic Difference: ö > o

Turkish Example: Şu döşeğe uzanabilirsın.

English Translation: You can lie down on that bed.

Kurdish Example: Tu deşeya xwe li ser doşakê direj bike.

English Translation: You can lie down on the bed.

12. Düğme – Dkma

The Turkish word "düğme" is thought to have transferred into Kurdish as "dkma." It carries the same meaning in both languages, referring to a button on clothing. Although

there is no difference in meaning, some phonetic changes have occurred. The (ü) sound in Turkish has been replaced by (u) in Kurdish, and the (ğ) sound by (k). These changes reflect a natural phonetic adaptation process as the word was integrated into Kurdish.

Phonetic Difference: ü > u, ğ > k

Turkish Example: Senin telefonunda kaç düğme var?

English Translation: How many buttons are on your phone?

Kurdish Example: Li ser têlefona te çend dkma hene?

English Translation: How many buttons are on your phone?

13. Dolma – Dolma

The Turkish word "dolma" is thought to be used in Kurdish with the same meaning, referring to a dish similar to the stuffed dish known in Turkish cuisine. In Kurdish, the word undergoes a slight phonetic change in the final syllable, becoming "dolme." In this transition, the (a) sound in Turkish is replaced by (e) in Kurdish. While there is no difference in meaning, this vowel change is seen as a phonetic adaptation during the word's transition into Kurdish.

Phonetic Difference: a > e

Turkish Example: Dolma yedin mi?

English Translation: Did you eat dolma?

Kurdish Example: Te dolmeyê xwariye?

English Translation: Did you eat dolma?

14. Dondurma – Dondurma

The Turkish word "dondurma," meaning frozen dessert, is thought to be used in Kurdish as "dondurma" with the same meaning. In Kurdish, the final vowel (a) changes to (e) in the last syllable. Apart from this phonetic change, there is no difference in meaning, and it is suggested that the word was borrowed into Kurdish from Turkish.

Phonetic Difference: a > e

Turkish Example: Yazın en çok dondurma yerim.

English Translation: In summer, I eat ice cream the most.

Kurdish Example: Her havînê ez dondrmeyê dxom.

English Translation: In summer, I eat ice cream the most.

15. Kaçak - Qaçax

The Turkish word "kaçak," meaning illegal or hidden, is thought to be used in Kurdish as "qaçax" with a similar meaning. While the word retains the same meaning in both languages, it undergoes phonetic changes in its transition to Kurdish. The (k) sound in the first syllable changes to (q), and the (k) sound in the final syllable changes to (x). Although there is no change in meaning, it is suggested that the word transferred from Turkish to Kurdish.

Phonetic Difference: k > q, k > x

Turkish Example: Kaçakçilarla iş yapma.

English Translation: Don't do business with smugglers.

Kurdish Example: Bi qaçaxtî re kar neke.

English Translation: Don't do business with smugglers.

16. Kalabalık – Qerebalx

The Turkish word "kalabalık," referring to a large crowd, is thought to have transferred into Kurdish as "qerebalx" with the same meaning. This word functions identically in both languages but has undergone phonetic changes in Kurdish. The (k) sound in the first syllable has changed to (q), and the (k) sound in the final syllable has changed to (x). These differences are considered a phonetic adaptation of the word.

Phonetic Difference: k > q, k > x

Turkish Example: Burası çok kalabalık.

English Translation: This place is very crowded.

Kurdish Example: Ev cîh gelek qerebalx e.

English Translation: This place is very crowded.

17. Kapat – Qapat

The Turkish word meaning "close" or "shut," "kapat," is thought to have transferred into Kurdish as "qapat." This word retains the same meaning in both languages, with only a phonetic adaptation in Kurdish where the initial (k) sound is changed to (q). This adaptation aligns with the phonetic structure of Kurdish.

Phonetic Difference: k > q

Turkish Example: Kapayı kapat.

English Translation: Close the door.

Kurdish Example: Derî qapat bike.

English Translation: Close the door.

18. Kapak – Qepax

The Turkish word "kapak," meaning "lid" or "cover," is thought to have transferred into Kurdish as "qepax" with the same meaning. The word has undergone phonetic changes to adapt to the Kurdish phonetic structure, where the (k) sound in the first syllable changes to (q), and the (k) sound in the final syllable changes to (x).

Phonetic Difference: k > q, k > x

Turkish Example: Kazanın kapağını kaldır.

English Translation: Lift the lid of the pot.

Kurdish Example: Qepaxa qazana rabike.

English Translation: Lift the lid of the pot.

19. Kavurma – Qawrma

The Turkish word "kavurma," derived from the Old Turkish verb "kavurmak" (to roast), is thought to have transferred into Kurdish as "qawrma," with the same meaning referring to a roasted dish. Phonetically, the word has adapted in Kurdish, where the initial (k) sound changes to (q) and the final (a) sound changes to (e).

Phonetic Difference: k > q, a > e

Turkish Example: En sevdiğim yemek kavurmadır.

English Translation: My favorite dish is kavurma.

Kurdish Example: Xwarina min yê herî xweş qawrmeyê ye.

English Translation: My favorite dish is kavurma.

20. Kazan – Qazan

The Turkish word "kazan," meaning a large pot, is thought to have transferred into Kurdish as "qazan," retaining the same meaning. In its transition to Kurdish, the initial (k) sound changes to (q).

Phonetic Difference: k > q

Turkish Example: Daha büyük bir kazan almalısın.

English Translation: You should get a larger pot.

Kurdish Example: Divê qazana mezin bikirî.

English Translation: You should get a larger pot.

21. Kazma - Qezma

The Turkish word "kazma," meaning a digging tool, is thought to have transferred into Kurdish as "qezma," retaining the same meaning. In its adaptation to Kurdish, the initial (k) sound changes to (q), and the final (a) sound changes to (e).

Phonetic Difference: k > q, a > e

Turkish Example: Burayı kazmak için kazma lazım.

English Translation: A pickaxe is needed to dig here.

Kurdish Example: Ji bo kujerina vê cîhê, qezma hewce ye.

English Translation: A pickaxe is needed to dig here.

22. Kaymak - Qeymax

The Turkish word "kaymak," derived from the Old Turkish verb "kaynamak" (to boil), is thought to have transferred into Kurdish as "qeymax," with the same meaning. In its adaptation to Kurdish, the initial (k) sound changes to (q) and the final (k) sound changes to (x).

Phonetic Difference: k > q, k > x

Turkish Example: Buranın kaymağı meşhurdur.

English Translation: The cream here is famous.

Kurdish Example: Qeymaxê vê cîhê navnîş e.

English Translation: The cream here is famous.

23. Kışla - Qşla

The Turkish word "kışla," meaning a building where soldiers are housed, is thought to have transferred into Kurdish as "qşla," retaining the same meaning. In Kurdish, the initial (k) sound changes to (q), and the "ış" syllable is simplified.

Phonetic Difference: k > q

Turkish Example: Askerler kışlaya döndü.

English Translation: The soldiers returned to the barracks.

Kurdish Example: Leşkeran vege riyan qşlê.

English Translation: The soldiers returned to the barracks.

24. Gönül - Gewl

The Turkish word "gönül," meaning "love" or "affection," is thought to have transferred into Kurdish as "gewl," retaining the same meaning. In its adaptation to Kurdish, the (ü) sound changes to (e).

Phonetic Difference: ü > e

Turkish Example: Seninle gelmeye gönlüm yok.

English Translation: I have no desire to go with you.

Kurdish Example: Gewlê min tune ku bijim re tu.

English Translation: I have no desire to go with you.

25. Yaprak - Îprax

The Turkish word "yaprak," meaning "leaf," is thought to have transferred into Kurdish as "îprax," where it specifically refers to the dish "stuffed grape leaves." Phonetically, the (y) sound changes to (î) in Kurdish.

Phonetic Difference: y > î

Turkish Example: Bugün yemeğimiz yaprak sarması.

English Translation: Today's meal is stuffed grape leaves.

Kurdish Example: Îro xwarinê me îprax e.

English Translation: Today's meal is stuffed grape leaves.

The examples above demonstrate that words transferred from Turkish to Kurdish largely retain their meanings while undergoing certain phonetic changes. These changes typically aim to adapt to the phonetic structure of the language and can be considered a natural result of linguistic interaction. The integration of Turkish-origin words into Kurdish reflects the impact of historical and geographical interactions on language and can also be interpreted as a form of linguistic exchange that strengthens the cultural ties between the two languages. These lexical transfers also illustrate how Kurdish adapts terms borrowed from Turkish to fit its own phonetic structure, thereby creating new expressive possibilities.

5.2 Kürtçe'den Türkçe'ye Geçen Kelimeler

Words borrowed from Kurdish into Turkish have found a place in Turkish through linguistic interactions stemming from the historical cultural and geographical proximity of the two languages. These words often appear in areas such as daily life, religious terms, nature, and traditional objects. While some words are used in Turkish with their original meanings intact, others may exhibit phonetic variations or shifts in meaning. This study will examine some of the words that have transitioned from Kurdish to Turkish, along with examples of their usage.

1. Bekar - Bekar

The Turkish word "bekar," meaning "unmarried person," is thought to have originated from Kurdish, where it means "unemployed." Although the word's meaning differs between the two languages, it retains a phonetic similarity. This suggests that the word may have been borrowed from Kurdish into Turkish with a shift in meaning.

Phonetic Difference: None

Turkish Example: Ahmet hala bekar mı?

English Translation: Is Ahmet still single?

Kurdish Example: Ew heya bekar e. (Meaning "unemployed")

English Translation: He is still unemployed.

2. -Bi \ -Bi

This suffix is thought to have transferred from Kurdish to Turkish. The "-bi" suffix, used with the same function in both Turkish and Kurdish, retains a similar meaning without phonetic changes. In Kurdish, the "-bi" suffix denotes "lack" or "absence." In Turkish, it appears as the prefix "bi-" mostly with Arabic-origin words, generally indicating negativity or absence. This suffix was also used with a similar meaning in Old Turkish, although in modern Turkish it has been largely replaced by "-siz." This parallel suggests that the "-bi" suffix may have originated from Kurdish and transferred into Turkish.

Phonetic Difference: None

Turkish Example: Bivefa bir insandır o.

English Translation: He is a disloyal person.

Kurdish Example: Ew kesekî bivefa ye.

English Translation: He is a disloyal person.

3. Birader - Bradar

The word "birader," meaning "brother" or "sibling," is thought to have transferred from Kurdish to Turkish. In Kurdish, it is used as "bradar" as a term of address for a sibling, and it was adapted into Turkish as "birader." There is no difference in meaning between the two languages; however, phonetic adjustments were made, with an "i" sound added in Turkish and an "a" sound preferred in Kurdish. These phonetic changes are considered a natural adaptation process as the word transitioned into Turkish.

Phonetic Difference: i > a

Turkish Example: O, benim biraderimdir.

English Translation: He is my brother.

Kurdish Example: Ew bradarê min e.

English Translation: He is my brother.

4. Cömert - Cemer

The word "cömert," meaning generous, is thought to have transferred from Kurdish, where it is used as "cemer" to mean open-handed or generous. In Turkish, the word was adapted to "cömert," with the addition of the "ö" and "t" sounds. This adaptation reflects phonetic changes made as the word was integrated into Turkish.

Phonetic Difference: ö > e, t > r

Turkish Example: Çok kömert bir insandır.

English Translation: He is a very generous person.

Kurdish Example: Ew miroveke cemer e.

English Translation: He is a generous person.

5. Çadır - Çadr

The word "çadır," meaning tent, is thought to have transferred from Kurdish, where it appears as "çadr" and also refers to a temporary shelter. In Turkish, the word was adapted to include the "ı" sound. This difference reflects phonetic modifications in the word's transition to Turkish.

Phonetic Difference: i > (omitted)

Turkish Example: Çadır kurduk.

English Translation: We set up a tent.

Kurdish Example: Em çadr danin.

English Translation: We set up a tent.

6. Çağ - Çax

The word "çağ," meaning era or age, is thought to have transferred from Kurdish, where it is used as "çax" with the same meaning. In Turkish, the "ğ" sound was added, whereas in Kurdish it is represented with "x." These phonetic differences indicate an adaptation process as the word entered Turkish.

Phonetic Difference: ğ > x

Turkish Example: Sanayi çağı başladı.

English Translation: The industrial age has begun.

Kurdish Example: L kej çaxê?

English Translation: In what era?

7. Çerçeve - Çarçova

The word "çerçeve," meaning frame, is thought to have transferred from Kurdish, where it appears as "çarçova" and is used to mean border or frame. In Turkish, the "e" sound was added to create "çerçeve." This phonetic adaptation reflects changes as the word became part of Turkish vocabulary.

Phonetic Difference: e > a

Turkish Example: Resmi çerçeveye yerlestirdim.

English Translation: I placed the picture in the frame.

Kurdish Example: Wêne ye d çarçovay da.

English Translation: I put the picture in the frame.

8. Çoban - Şivan

The word "çoban," meaning shepherd, is thought to have transferred from Kurdish, where it is known as "şivan" and refers to a person who herds animals. In Turkish, the "ş" sound in Kurdish was changed to "ç." This difference is considered a phonetic adaptation as the word transitioned into Turkish.

Phonetic Difference: ç > ş

Turkish Example: Çoban koyunları güdüyor.

English Translation: The shepherd is herding the sheep.

Kurdish Example: Şivan l kivaya?

English Translation: The shepherd is herding the sheep.

9. Dadı - Dadok

The word "dadı," meaning nanny, is thought to have transferred from Kurdish as "dadok," where it is used to mean child caregiver. In Kurdish, the word is derived from "dayk" (mother), which serves as the root for maternal terms. In Turkish, the word was simplified phonetically to "dadı." The word maintains a similar meaning in both languages.

Phonetic Difference: o > -

Turkish Example: Çocuklarına dadi tuttular.

English Translation: They hired a nanny for their children.

Kurdish Example: Zarokên xwe re dadok wergirtin.

English Translation: They hired a nanny for their children.

10. Destek – Dast

The Turkish word "destek," meaning support, is thought to have roots in Kurdish from the word "dast," derived from "dest" (hand) and extended to mean help or support. The "e" sound in Turkish was omitted in Kurdish. This adaptation reflects the metaphorical expansion of the word's meaning from "hand" to "support."

Phonetic Difference: e > -

Turkish Example: Onun desteğine ihtiyacımız var.

English Translation: We need his support.

Kurdish Example: Dasti xwe bide daste min.

English Translation: Give me your support.

11. Düşman – Dujmîn

The word "düşman," meaning "enemy," is thought to have transferred from Kurdish, where it is used as "dujmîn," meaning "a person or group intending harm." Although in Turkish it seems to derive from "düş" (meaning dream or image), Kurdish has a different root with "dj" meaning "opposite or against." In Turkish, the "ş" sound corresponds to "j" in Kurdish, and the "a" changes to "î."

Phonetic Difference: ş > j, a > î

Turkish Example: Düşmanla savaş halindeyiz.

English Translation: We are at war with the enemy.

Kurdish Example: Em di navbera dujmînan de djen.

English Translation: We are at war with the enemy.

12. Tırmak – Trsan

The word "tırmak," meaning "to be scared," is thought to have transferred from Kurdish "trsan," which has a broad usage for fear and can take forms like "trs" (fear), "trsandin" (to frighten), and "trsyân" (state of fear). In Turkish, the word is used simply as "tırmak," with no derived forms, while in Kurdish, it is used without the "-mak" infinitive suffix.

Phonetic Difference: -mak > none

Turkish Example: Karanlıktan tırsıyorum.

English Translation: I'm afraid of the dark.

Kurdish Example: Ez ji tarî d trsm.

English Translation: I'm afraid of the dark.

13. Toz – Toz

The word "toz," meaning "fine dust," is thought to have transferred from Kurdish, where "toz" has the same meaning. There is no difference in meaning or phonetics between the two languages, suggesting the word was used similarly to describe environmental conditions in both languages.

Phonetic Difference: None

Turkish Example: Üzerine toz konmuş.

English Translation: It has dust on it.

Kurdish Example: Am ye d nav tozeda.

English Translation: It has dust on it.

14. Töre – Töre

The word "töre," meaning "tradition," is thought to have transferred from Kurdish, where "töre" originally meant "manners." In Kurdish, it expresses social values and etiquette, while in Turkish, it has expanded to represent cultural norms and traditional laws. The unchanged form in both languages suggests it may have transferred into Turkish through cultural interaction.

Phonetic Difference: None

Turkish Example: Töreye uymak zorundasın.

English Translation: You must follow tradition.

Kurdish Example: Divê te bi töreya cîhê xwe rû biçê.

English Translation: You must follow the tradition of your place.

15. Tüfek – Tvang

The word "tüfek," meaning "rifle," is thought to have transferred from Kurdish, where "tvang" refers to a firearm, specifically a long-barreled gun. The "a" sound in Kurdish was adapted to "ü" in Turkish. Despite the phonetic change, the meaning remains the same, suggesting the concept of a firearm transferred from Kurdish into Turkish.

Phonetic Difference: ü > a

Turkish Example: Tüfeğini yanına al.

English Translation: Take your rifle with you.

Kurdish Example: Tvangê xwe bina.

English Translation: Take your rifle with you.

16. Ya.. ya - Yan.. yan

This structure is thought to have transferred from Kurdish to Turkish. In Kurdish, "yan.. yan" is used to offer a choice between two options, and in Turkish, it appears as "ya.. ya" with the same function. The Kurdish "yan" is simplified to "ya" in Turkish, becoming a core structure for expressing alternatives.

Phonetic Difference: ya > yan

Turkish Example: Ya sen gel ya ben gideyim.

English Translation: Either you come, or I'll go.

Kurdish Example: Yan Kurdistan yan naman.

English Translation: Either Kurdistan or nowhere.

17. Zehir – Jahr

The word "zehir," meaning "poison," is thought to have transferred from Kurdish, where it is "jahr" and used similarly to describe toxic or poisonous substances. In Turkish, the initial "j" sound in Kurdish is replaced with "z." This phonetic similarity and shared meaning suggest that the word's origin may be Kurdish.

Phonetic Difference: z > j

Turkish Example: Bu, çok zehirli bir bitki.

English Translation: This is a very poisonous plant.

Kurdish Example: Ev gelek bitka jahr e.

English Translation: This is a very poisonous plant.

18. Zeyrek - zirak

The word "zeyrek," meaning intelligent or clever, is thought to have transferred from Kurdish, where it is used as "zirak" with the same meaning. Phonetically, the "i" sound in Kurdish expands to "ey" in Turkish. Given the meaning and phonetic similarities, it is likely that the word transferred from Kurdish to Turkish.

Phonetic Difference: ey > i

Turkish Example: O çok zeyrek bir insandır.

English Translation: He is a very clever person.

Kurdish Example: Ew keseke zirak e.

English Translation: He is a clever person.

19. Şalvar - şalwal

The word "şalvar," referring to traditional trousers, is thought to have transferred from Kurdish, where it appears as "şalwal." In Turkish, the "w" sound in the last syllable has been changed to "v." Used to describe a garment in both languages, this term likely transitioned from Kurdish to Turkish.

Phonetic Difference: v > w

Turkish Example: Yeni bir şalvar aldım.

English Translation: I bought new şalvar trousers.

Kurdish Example: Min şalwalê nû kirî.

English Translation: I bought new şalvar trousers.

20. Puşt - pşt

The word "puşt," meaning "back" in an anatomical sense, is thought to have transferred from Kurdish, where "pşt" is used similarly to refer to one's back. Over time, it developed a colloquial meaning in Turkish, referring to someone treacherous or malicious. In Kurdish, however, it remains a neutral term meaning simply "back." This adaptation suggests an expansion of meaning as the word moved into Turkish.

Phonetic Difference: u > (omitted)

Turkish Example: O puşt sana zarar verebilir.

English Translation: That backstabber could harm you.

Kurdish Example: Pştta mn de eşet.

English Translation: Behind me, he might harm me.

21. Piç - piç

The word "piç" is thought to have transferred from Kurdish, where it means something or someone useless. In Turkish, it is used in a more derogatory sense to describe a person of uncertain parentage or someone viewed as lowly. In Kurdish, it has broader usage and is associated with general negativity, as in "piçopoç" (useless ones), "pçkrn" (to render useless), and "piç naka" (useless).

Phonetic Difference: None

Turkish Example: O adam piçin teki.

English Translation: That man is useless.

Kurdish Example: Av tṣta d piçn b ker nahen.

English Translation: That thing is completely useless.

22. Kel - keçel

The word "kel," meaning bald, is thought to have transferred from Kurdish, where it is known as "keçel" and used with the same meaning. In Kurdish, the root "kel" has an added "-çel." The term may be connected to the Kelhori tribe, one of the oldest Kurdish tribes in the Kermanshah region of Iran.

Phonetic Difference: k > keç

Turkish Example: Saçı dökülmüş, kel olmus.

English Translation: His hair fell out; he's bald now.

Kurdish Example: Serê wê keçel bûye.

English Translation: Her head has become bald.

23. Kim - ki

The word "kim," used in Turkish as an interrogative pronoun meaning "who," is thought to have transferred from Kurdish, where it appears as "ki." In Turkish, the "m" sound was added. This change suggests a phonetic adaptation as the word moved from Kurdish to Turkish.

Phonetic Difference: m > (omitted)

Turkish Example: Kim geldi?

English Translation: Who came?

Kurdish Example: Ki hat?

English Translation: Who came?

24. Ezber - ez jbar

The word "ezber," meaning memorization, is thought to have transferred from the Kurdish phrase "ez jbar," which combines "ez" (I) and "j bar" (in front of, face to face). In Turkish, it merged into "ezber," meaning to memorize or retain information.

Phonetic Difference: ber > jbar

Turkish Example: Bu dersi ezberle.

English Translation: Memorize this lesson.

Kurdish Example: Ev dersê ya b zahmata ez naşem jbar bikam.

English Translation: I can't memorize this difficult lesson.

25. Çare - çare

The word "çare," meaning solution, is thought to have transferred from Kurdish, where it also appears as "çare" with the same meaning. Since there is no phonetic change and the meaning remains identical, it suggests that the term was preserved similarly in both languages.

Phonetic Difference: None

Turkish Example: Bu soruna bir çare bulmalıyız.

English Translation: We need to find a solution to this problem.

Kurdish Example: Divê em çareyek bidin vî pirsgirêkî.

English Translation: We need to find a solution to this problem.

This section examines the etymological origins, meanings, and phonetic adaptations of words that have transitioned from Kurdish into Turkish. Among the words studied, some retain their original meanings, while others show varied uses or shifts in meaning. This phenomenon reflects the historical and cultural interactions between Kurdish and Turkish.

The phonetic adaptation processes of words borrowed from Kurdish into Turkish illustrate the relationship between these languages and how they have evolved within social contexts. In this regard, it should be emphasized that linguistic interactions are not limited to the transfer of words; they also enable the merging of cultural values, traditions, and ways of life. Such interactions contribute to the richness of both languages, deepening the cultural heritage of each.

5.3 Periodic Distribution and Characteristics of Lexical Transitions

This section analyzes the distribution of lexical transitions between Turkish and Kurdish across historical periods, explaining the linguistic characteristics of transitions within each era. These transitions were shaped by the times when the two languages had the most mutual influence, driven by political, cultural, and commercial ties during each period.

Distribution by Period

1. **Ottoman Period** During the Ottoman Empire, there was intense linguistic interaction between Turkish and Kurdish. The languages of Kurdish communities within Ottoman borders were influenced by Turkish, particularly in official correspondence, military terminology, and religious terms. Additionally, certain everyday expressions from Kurdish found their way into Turkish.

Example Words:

2. **Bardak (Perdaq):** This term, referring to a liquid container, is one of the everyday items transferred from Turkish to Kurdish.
3. **Tapu (Tapu):** Used to denote ownership and official documents, this word was transferred from Turkish to Kurdish in the Ottoman era, specifically in the context of official documentation.
4. **Çoban (Şivan):** Meaning "a person who herds animals" in Turkish, this word entered Kurdish during the Ottoman period and is related to agricultural and livestock activities.

2. Republican Period

During the Republican period, as Turkey adopted policies of linguistic simplification and language purification, the interaction between Turkish and Kurdish continued. However, the number of words transitioning from Kurdish to Turkish decreased, while certain Turkish terms became more widely used in Kurdish daily life. Notably, some terms in military, educational, and official contexts became permanent.

Example Words:

Destek (Dast): Used to mean assistance or support, this word transferred from Turkish to Kurdish to express cooperation in both official and social relations.

Tüfek (Tvang): Meaning firearm, this word was transferred from Turkish to Kurdish as military and security terminology evolved.

Düşman (Dujmîn): Referring to an opposing or harmful person or group, this word became significant in military and political contexts during the Ottoman period.

3. Modern Period (Last 50 Years)

In the last 50 years, interaction between Kurdish and Turkish has intensified again due to the expansion of education, technology, and media. During this period, some words from Turkish gained a more modern identity in Kurdish, while Kurdish words adopted into Turkish remained more limited in everyday language. Mutual influence in both languages is evident, particularly in technology, media, and cultural terminology.

Example Words:

Ezber (Ez jbar): Meaning memorization, this word transferred from Turkish to Kurdish in modern educational contexts.

Çare (Care): Meaning solution, this term appears in both Kurdish and Turkish during the modern period, expressing the search for solutions to social issues.

Destek (Dast): A frequently used term in the modern period, meaning assistance, which has become a permanent part of the language.

Linguistic Characteristics

1. Ottoman Period Linguistic Characteristics

The transition of terms related to official and military fields was more intensive.

Many words transferred into Kurdish retained their phonetic structure with minimal changes.

Word transitions often occurred with preservation of meaning.

2. Republican Period Linguistic Characteristics

Simplified and purified Turkish words were more frequently adopted into Kurdish.

Minor phonetic adjustments were made to fit the Turkish sound structure.

The transition of words related to education and daily life was more common.

3. Modern Period Linguistic Characteristics

Words associated with education, culture, and technology became prominent.

In terms of words transitioning from Kurdish to Turkish, cultural terms and slang expressions were more common.

Words compatible with the phonetics of both languages were preferred, resulting in some additions or omissions of sounds.

5.4 Phonetic and Semantic Changes

The lexical transitions between Turkish and Kurdish involved various changes in meaning and phonetic structure in both languages. This section analyzes how phonetic and semantic changes occurred in word transitions between Turkish and Kurdish, with examples.

Phonetic Changes

The most common phonetic changes in the transition of words into Kurdish or Turkish include:

1. **Sound Omissions:** In some words, sounds or letters were dropped to adapt the word to Kurdish or Turkish phonology.

Example: *Biçim* (Bçim) – The Turkish word "biçim" loses the "i" sound, becoming "bçim" in Kurdish.

2. **Softening and Hardening of Sounds:** Some Turkish words adapted into Kurdish were pronounced with softer or harder sounds.

Example: *Bohça* (Boxçe) – The Turkish "bohça" is softened to "boxçe" in Kurdish.

3. **Sound Additions:** Words transitioning from Kurdish to Turkish sometimes had sounds added to fit the Turkish phonological structure.

Example: *Çadır* (Çadr) – The Kurdish "çadr" gains an "ı" sound in Turkish, becoming "çadır."

4. **Vowel Changes:** Adjustments in vowel sounds helped align words with the phonetics of the target language.

Example: *Bastırma* (Bastrma) – The Turkish "ı" sound changes to "a" in Kurdish, becoming "bastrma."

Example: *Tütün* (Titn) – The Turkish "ü" changes to "i" in Kurdish.

5. **Consonant Changes:** Some consonants were altered to adapt words to the other language.

Example: *Bardak* (Perdaq) – The Turkish "b" sound changes to "p" in Kurdish, becoming "perdaq."

Semantic Changes

While some meanings remained intact, other words acquired different meanings after transitioning to the other language. These changes were influenced by cultural and linguistic contexts:

1. **Preservation of Original Meaning:** Many words retained their meanings in both languages.

Example: *Tapu* – This word kept its meaning of property ownership in both Turkish and Kurdish.

2. **Expansion or Restriction of Meaning:** Some words took on broader or narrower meanings in the target language.

Example: *Bekar* – While this word means "unemployed" in Kurdish, it shifted to mean "unmarried person" in Turkish.

Example: *Çök* (Çok) – In Turkish, it means "to collapse," while in Kurdish, it refers only to the "knee."

3. **Acquisition of New Meanings:** Words could also adopt entirely different meanings in the target language.

Example: *Piç* – Used generally for negativity in Kurdish, it became a slang term in Turkish with a derogatory connotation.

Analysis with Examples

These examples demonstrate the linguistic reasons behind changes in phonetics and meaning during word transitions:

Döşek (Doşak): The Turkish word "döşek" transitioned to "doşak" in Kurdish with a vowel change, adapting to Kurdish phonology. Its meaning as "bed" was preserved in both languages.

Çoban (Şivan): The Turkish "çoban," meaning "shepherd," became "şivan" in Kurdish, adapting phonetically to Kurdish pronunciation.

Çadır (Çadr): The Turkish "çadır," meaning "tent," simplified to "çadr" in Kurdish, preserving both meaning and phonetic structure for a smooth transition between the languages.

This analysis demonstrates that word transitions between Turkish and Kurdish involve phonetic alignment and reconfiguration of meanings based on cultural context. Such transitions enrich both languages, showing how, despite their differences, Turkish and Kurdish have interacted over time to create mutual linguistic influence.

6. CULTURAL REFLECTIONS

Lexical transitions between languages reflect not only a linguistic exchange but also a profound interaction and sharing between two cultures. The transfer of words between Turkish and Kurdish highlights a common ground shaped by centuries of coexistence,

trade relations, religious and artistic activities, and a shared societal structure. This section examines the impact of lexical transitions on aspects such as daily life, trade, religion, and art within Turkish and Kurdish cultures.

6.1 Impact on Daily Life

Daily life is one of the most evident areas of interaction between languages. Words that transitioned from Turkish to Kurdish, such as *bastırma* (pressed meat), *bardak* (glass), *çekmece* (drawer), and *dolma* (stuffed dish), are related to household items and culinary culture. These words illustrate that both societies developed similar lifestyle practices, sharing a cultural background. Similarly, words that moved from Kurdish to Turkish, such as *şivan* (shepherd), *şalvar* (traditional trousers), and *çadır* (tent), reflect an intertwined lifestyle, showing shared aspects of clothing, shelter, and occupations.

6.2 Impact on Trade

Trade has been a major driver of lexical transitions. Commercial relations between the two societies during the Ottoman era facilitated the exchange of trade-related terms. For instance, words like *tütün* (tobacco) and *baharat* (spice) are used with similar meanings and phonetic structures in both Turkish and Kurdish, indicating shared trade goods. The similarity of such terms frequently used in commerce underscores the impact of trade interactions on language.

6.3 Impact on Religion

Religion is another area with strong cultural ties between the two languages. Words like *tapu* (deed), *mezar* (grave), and *töre* (custom) are associated with religious structures, social norms, and beliefs. The shared use of these terms in both Turkish and Kurdish suggests the influence of religious structures and values during the Ottoman period within Kurdish society. The formation of similar rituals and religious institutions between the two communities left traces in linguistic interaction.

6.4 Impact on Art

Art, particularly folk art, music, and literature, is another key area of cultural exchange. In both Turkish and Kurdish, terms such as *şarkı* (song), *destan* (epic), and *folklor* (folklore) are used with similar or identical meanings. These terms demonstrate a convergence of cultural heritage, especially in fields such as music and oral literature. The shared use of these terms reflects the cultural exchange in folk music, dance, and storytelling, showcasing the rich cultural interactions between the two communities.

Summary of Cultural Reflections

These cultural reflections indicate that the lexical transitions between Turkish and Kurdish are not merely linguistic changes but the result of deep cultural interactions. From terms used in daily life to trade goods, religious practices, and artistic expressions, many words bear traces of a shared cultural heritage. These lexical transitions demonstrate that the two languages have enriched each other, providing evidence of a strong historical connection and mutual influence over time.

7. DISCUSSION

7.1 Contributions of Linguistic Interaction to Turkish and Kurdish

Linguistic interaction, through the coexistence of societies, trade, cultural exchanges, and political relations, has historically enriched languages by facilitating word borrowing and expanding vocabulary. When examining the lexical transitions between Turkish and Kurdish within this context, it becomes evident that both languages have gained linguistic and semantic depth by drawing on each other's cultural heritage. Such interactions have not only broadened the vocabulary of each language but also deepened expressive capacities and added layers of meaning, thus enhancing communication skills for language users.

Words that transitioned from Turkish to Kurdish, such as *bastırma* (pressed meat), *bardak* (glass), *boya* (paint), and *dolma* (stuffed dish), have contributed to a shared cultural space in areas like daily life, culinary traditions, and household items. Conversely, words that transitioned from Kurdish to Turkish, such as *sivan* (shepherd), *salvar* (traditional trousers), and *çadır* (tent), reflect the close connection between the two societies in agriculture, rural life, and traditional clothing. These lexical transitions have allowed language users to develop a new linguistic dimension while preserving their own cultural heritage.

7.2 Mutual Enrichment of Languages and the Impact of This Interaction

The mutual enrichment of languages also fosters cultural and social proximity. The longstanding interaction between Turkish and Kurdish has facilitated the establishment of new concepts, the transfer of cultural elements between languages, and the preservation of unique cultural values while adding new layers of meaning. This can be seen as a result of the societies sharing cultural, social, and religious values.

In particular, during the Ottoman and Republican periods, interactions between Turkish and Kurdish contributed significantly to the enrichment of both languages. During this period, words like *çadır* (tent), *çare* (solution), and *destan* (epic) transferred from Kurdish to Turkish, adding new layers of meaning to Turkish and embedding themselves in the collective memory. At the same time, words like *tapu* (deed), *düğme* (button), and *kalabalık* (crowd) entered Kurdish from Turkish, expanding the Kurdish vocabulary. These exchanges can be seen as a form of communication that supports cultural heritage preservation, with each language enriching the other.

In conclusion, the linguistic interactions between Turkish and Kurdish have not only contributed to the development of both languages but have also strengthened inter-community relations, acting as a cultural bridge. These lexical exchanges demonstrate how cultural interaction shapes language and how societies can create new forms of expression while preserving their identities.

8. CONCLUSIONS AND RECOMMENDATIONS

8.1 Findings and Key Insights

This study aims to reveal the depth and diversity of interaction between Turkish and Kurdish by examining lexical transitions from a historical and linguistic perspective. The findings indicate that these languages have borrowed words from each other through centuries of cultural, commercial, and social interactions, with these words undergoing various phonetic and semantic changes to acquire new identities. It was observed that lexical transitions primarily occurred in areas related to trade, daily life, and other aspects of social life. This suggests that lexical transitions are not only linguistic exchanges but also reflect shared values, cultural heritage, and socio-economic connections between the two societies.

Words transferred from Turkish to Kurdish, such as *bastırma* (pressed meat), *dolma* (stuffed dish), and *bardak* (glass), illustrate the integration of Turkish culture within Kurdish society, enriching Kurdish. Similarly, words that transitioned from Kurdish to Turkish, such as *şalvar* (traditional trousers), *şivan* (shepherd), and *çadır* (tent), reflect the influence of Kurdish culture on Turkish. Over time, especially during the Ottoman and Republican periods, these lexical exchanges led to semantic broadening, narrowing, and the addition of new layers of meaning. The fact that these two languages evolved interactively while preserving their cultural heritage significantly contributed to the linguistic and social richness of both Turkish and Kurdish.

This study demonstrates that language interaction serves not only as a means of communication but also as a vehicle for sharing cultural and social values. It exemplifies how Turkish and Kurdish have enriched each other throughout history. These findings reveal that linguistic interaction is an essential tool that supports social cohesion, cultural transmission, and the preservation of historical heritage.

8.2 Recommendations for Future Research

- 1. Studies on Language Families and Interlinguistic Interaction:** Examining the interactions between languages from different language families, such as Turkish and Kurdish, on a larger scale could deepen similar research. Future studies could analyze linguistic interactions according to language family structures, helping to better understand the effects of such interactions on languages.
- 2. Cultural and Sociological Reflections of Lexical Transitions:** The social implications of lexical transitions between Turkish and Kurdish could be explored to assess cultural interaction from a broader perspective. By examining the impact of words on social status, professions, or social roles, the sociological implications of language could be considered.
- 3. In-Depth Analysis of Periodic Lexical Transitions:** Detailed examination of lexical transitions during the Ottoman, Republican, and Modern periods could be useful for understanding the impact of socio-political and cultural contexts on language. Analyzing these transitions with historical sources from each period could provide linguistic and historical coherence.
- 4. The Role of Borrowed Words in Language Learning Processes:** Research on how learners of Turkish or Kurdish as a foreign language understand and use borrowed words could contribute to language teaching methods. Such studies would highlight the importance of cultural context in language learning and help optimize the use of lexical transitions in teaching processes.

REFERENCES

Abdullah, A. N., & Ali, S. S. (2011). *Theoretical linguistics*. Haji Hashim Publishing House.

Ahmed, M. S. (2019). On the meaning and usage of the word erbab in Turkish and Bulgarian. *RumeliDE Journal of Language and Literature Studies*, (05), 59–68. <https://doi.org/10.29000/rumelide.606069>

Aksu, A. (2022). Turkish lexical presence in modern Persian: Turkish words in Ferheng-i Rûz-i Suhen. *Nüsha*, 22(54), 73–94. <https://doi.org/10.32330/nusha.998808>

Akidah, M. A. (2013). Phonological and semantic change in language borrowing. *International Journal of Education and Research*, 1(4), 1–20.

Ali, S. S., & Abdullah, A. N. (2011). *Applied linguistics*. Khani Publishing House.

Altun, H. (2012). Interlingual borrowing. In G. Saçol-Yüksekkaya (Ed.), *Turkish Language Book* (pp. 17–29). Kesit Publications.

Arıkoğlu, E. (2007). Greenberg's Eurasian Language Theory and Turkish. *Journal of Language Studies*, 1(1), 109–114.

Arslan, M. (2018). Turkish-Georgian relations in terms of language and cultural interaction. *TÜRK International Journal of Language, Literature, and Folklore Studies*, 1(12), 118–129.

Badıllı, K. (1996). *Turkish Explanatory Kurdish Grammar (Kurmanc dialect)*. Ankara Printing House.

Badi, İ. (2018). *The dialects and variants of the Kurdish language*. Tazeh Library.

Bokuleva, B., Avakova, R., & Abeldayev, J. (2012). The influence of Turkish culture on Indian civilization. *Journal of Turkic World Studies*, 12(1), 441–454.

Ciwan, M. (1992). *Kurdish Grammar: First Book, Kurmanç Dialect*. Jîna Nû Förlaget.

Demir, N. (2003). A perspective on popular language debates from the viewpoint of language relationships. In *Our Turkish in the 80th Anniversary of the Republic* (pp. 37–44).

Ekşioğlu, S. (2021). On the term Keleci. *Journal of Turkish Studies, Atatürk University*, (70), 49–68. <https://doi.org/10.14222/Turkiyat4401>

Erbay, F. (2013). On Turkish-Armenian lexical exchange and the word tapan. *Journal of Turkish Studies, Atatürk University*, (48), 9–16.

Ertekin, M. Z., & Açıcar, Z. (2019). The impact of language interaction on spoken language change: The case of Van region. *Journal of Living Languages Institute, Bingöl University*, 5(10), 31–46.

Ercilasun, A. B. (2013). The place of Turkish among world languages. *Journal of Language Studies*, 12(12), 17–22.

Gülensoy, T. (2007). *Etymological Dictionary of the Turkish Language*. Social Publications.

Hoffer, B. L. (2002). Language borrowing and diffusion: An overview. *Intercultural Communication Studies*, 11(4), 1–37.

Işıktaş Sava, I. (2016). World languages and Turkish. *Journal of Language Studies*, 10(19), 241–246.

Kenjayevna, R. N. (2023). About words borrowed from French into Uzbek. *Science and Innovation*, 2(C4), 109–113.

Karūrū, D. W. (2013). Borrowing and communication in language: The impact of morphological adaptation processes. *International Journal of Education and Research*, 1(9), 1–14.

Kumanlı, M. S. (2021). The appearance of English loanwords in Turkish Dictionary. *RumeliDE Journal of Language and Literature Studies*, (24), 158–173. <https://doi.org/10.29000/rumelide.990117>

Sağ, Z. (2019). Arabic-origin words borrowed into Turkish through Persian. (Master's thesis, Graduate Education Institute).

Şenyüz, F. (2017). Doublings in Kipchak Turkish with Armenian letters. *Journal of Eurasian International Studies*, 5(12), 56–67.

Şivani, R. (2008). *The place of the Kurdish language among world languages*. Xani Publications.

Toker, B. (2012). Observations on words believed to have transitioned between Turkish and Spanish. *Journal of Life Sciences, Batman University*, 1(1), 191–198.

Torun, Y. (2006). On the arrangement and ordering of title groups in Turkish. *Journal of Social Sciences Institute, Çukurova University*, 15(1), 361–368.

Yaqoob, L. H. (2021). Interlingual interaction: The case of Arabic and Turkish. *International Scientific Journal of the Black Sea*, 1(51), 296–310. <https://doi.org/10.17498/Kdeniz.954118>

Yaman, İ., & Ekmekçi, E. (2016). The hybridization of Turkish via English: The case of business and venue names in Samsun. *Black Sea Studies*, 13(50), 217–229.

Zeyrek, S. (2020). Foreign language teaching in light of the language-culture relationship. *International Journal of Turkish Language Teaching as a Foreign Language*, 3(2), 165–186.

Zengin, S. (2022). The impact of the language factor as a cultural component on international marketing activities. *International Journal of Social Sciences, Antalya Bilim University*, 3(2), 120–135. <https://doi.org/10.54969/abuijss.1165929>