



ONE OF THE WORD-FORMATION WAYS IN TURKISH: UPDATING

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Özet

Türkçenin söz varlığının büyük bir bölümünün ad veya fiil köklerine getirilen son eklerle yapılmış eklemelerden oluştuğu görülür. İki veya daha fazla sözcüğün bir araya gelerek yeni ve farklı bir kavramı karşılayacak yeni sözcükler oluşturmasıyla birleştirme yoluyla yapılan birleşik sözcükler, iki veya daha fazla sözcüğün başharfleştirilmesiyle, belirli ses öbeklerinin karmasıyla veya kırpılmasıyla elde edilen kısaltmalar Türkçenin söz yapma yollarındandır. Her dilde olduğu gibi diğer dillerden yapılan ödünçlemelerle de Türkçenin söz varlığına çeşitli dillerden sözcükler katılmıştır. Bu söz yapma yollarının yanı sıra yerileştirme, örneksime, tür değiştirme, ikileme, uydurma ve yeni öge, titremleme, genelleşme, eksiltme, derleme ve tarama, geri oluşum ile Türkçenin söz varlığına az veya çok sözcük katılmıştır. Söz yapım yolları içerisinde yerileştirme başlığı altında ele aldığımız ancak kaynakları ve yöntemleri bakımından bazı yönleriyle ondan ayrılan söz oluşum yollarından biri de güncellemedir. Güncelleme, bu özellikleri dolayısıyla diğer söz yapım yollarından ayrılır. Her şeyden önce güncelleme söz oluşum sürecidir. Yeni bir sözcük veya yeni bir terim türetme gibi bir gereksinim sonucunda söz yapım yollarına başvurularak türetilen sözler gibi değildir. Dilde zaten var olan, kullanılmakta olan bir sözcüğün bir bölümünün veya tamamının zamanla anlaşılma ve çözümlenemez olması, kısacası geçirimsizleşmesi üzerine bu sözün sesçe, anlamca yapıcı benzer bir sözcükle değiştirilmesi olayıdır.

Anahtar Sözcükler:

söz yapımı, köken yakıştırma, yerileştirme, güncelleme, Türkçe

Abstract

The large part of the Turkish vocabulary consists of affixations formed with the end suffixes added to the roots of nouns or verbs. Compound words are made by combining two or more words together to form new words to meet a new and different concept and abbreviations are made by the initialism/acronym of two or more words. Blending or clipping, shortening of certain groups of phones are other ways of word formation in Turkish. As in every language, words from various languages have been added to Turkish vocabulary through borrowings. In addition to these ways of word formation, many or a few words have been added to Turkish vocabulary through localization, analogy, conversion, duplication, coinage and neologism, intonation, generalization, ellipsis, compiling and scan and backformation. One of the ways of word formation that we have dealt with is localization, but it differs from localization

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in terms of its sources and methods, and it is called updating. Both borrowings can be localized under the influence of the characteristics of the recipient language in terms of phonetic features. Updating is therefore different from other word coinage methods by these features. First of all updating is the word formation process. It is not like the words derived by means of word coinage methods as a result of necessity such as the derivation of a new word or a new term. It is the changing of a part or the whole word, which is already in a language and in use and which has become opaque over time with another word that is similar in terms of pronunciation, meaning and structure.

Key Words:

word-formation, folk-etymology, localization, updating, Turkish

The examination of the words within the vocabulary of a language shows the derivation characteristics and qualities of that language. When Turkish vocabulary is examined from this point of view, it is seen that a large part of the vocabulary consists of affixations formed with the end suffixes added to the roots of nouns or verbs. Compound words are made by combining two or more words together to form new words to meet a new and different concept and abbreviations are made by the initialism/acronym of two or more words. Blending or clipping, shortening of certain groups of phones are other ways of word formation in Turkish. I would like to state that I will be publishing an article on these types and terms and their historical and contemporary examples of the shortenings in Turkish in the near future. As in every language, words from various languages have been added to the Turkish vocabulary through borrowings. In addition to these ways of word formation, many or a few words have been added to the Turkish vocabulary through localization, analogy, conversion, duplication, coinage and neologism, intonation, generalization, ellipsis, compiling and scan and backformation (Akalin, 2014, p. 833-839).

Folk-etymology and Localization

One of the ways of word formation that we have dealt with localization, but that differs from localization in terms of its sources and methods. In fact, it is updating. Both borrowings can be localized under the influence of the characteristics of the recipient language in terms of phonetic features (Akalin, Mahmudova, 2016, p. 9-10), meaning and structure. Borrowings can be likened to the vocabulary of the recipient language through folk-etymology and these are frequently encountered in language (Akalin, 2014, p. 835). A word with an unknown meaning is replaced with phonetically, phonologically and morphologically known ones and this process is called folk-etymology (İmer, Kocaman, Özsoy, 2013, p. 185).

Folk-etymology can be defined as the process of consciously or unconsciously changing word structures into existing units of form within a language. This process usually requires some changes in the pronunciation and spelling, or both. Thus, if a word is borrowed from another language by changing its original form and the meaning of that word is reinterpreted, it is called folk etymology. Generally, there have been two main types of folk-etymology depending on whether there is a formal relationship in word formation and word coinage, or whether it is influenced by word meaning and logical association. The transformation that words undergo to resemble other words is usually seen in

unusual things such as names of flowers, diseases, or of medicines (Castillo, 2007, p. 8).

All or some of the words that are frequently encountered in everyday language, but whose meaning cannot be resolved because of borrowing and whose standardized spelling and pronunciations are unknown are changed to words whose meaning and pronunciation the speaker best knows and which is closest to them in terms of phonetics and meaning. For example, the word ‘wardrobe’ borrowed from French word *garde-robe* (*garde-robe* <*garde* ‘protect’ + *robe* ‘clothes’) is transformed into the Turkish word *gar+dolap* meaning a cupboard big like a train station with the unification of two more widely known words, *gar* ‘train station’ and *dolap* ‘cupboard’, through folk-etymology (Akalin, Mahmudova, 2016, p. 11).

It is also frequently encountered that part of a borrowed word can be replaced with a more widely known word that has similar meaning and phonetic features. The French word *échauffement* ‘heating, glowing, body fever, stiffness, to acetify’ is used in Turkish as *eşofman* meaning ‘two pieces of garment made of cotton or synthetic fabric worn in sports work’ (Ağakay, 1962, p. 217). In the past, the word was used in Turkish as *eşofman elbisesi* ‘sweat suit’ with the assumption that the word *eşofman* meant *elbise* ‘garment’; and in time, *elbise* ‘garment’ word was thought unnecessary and thus the word took its current form as indicated in TS (Türkçe Sözlük ‘Turkish Dictionary’ publication of Turkish Language Association see Akalin Ş. H., Toparlı, R., Argunşah, M., Demir, N., Gözaydın, N., Özyetgin, A. M. et al., 2011). In the fact that the word *eşofman* in standard Turkish is used as *aşortman*, *eşortman* etc. in colloquial speech, the transformation of the /f/ consonant into /rt/ can be seen as a phonetic process. The reason for this, however, is the tendency to reconcile the word *eşofman*, which is opaque in terms of meaning, with the word *şort*. The word *şort* that was derived from the English word *short* is a word more widely known with its meaning of ‘shorts’ and a transparent word in the speaker’s mental dictionary. The word *eşofman* which is regarded as foreign and cannot be resolved, is tried to be explained with the word *şort* ‘shorts’ through folk-etymology; thus the middle syllable (*e-şort-man~a-şort-man*) is changed.

It should not be assumed that the localization of borrowings through folk-etymology takes place not only in colloquial speech but also in written language. There are so many borrowings localized through this method that they are not only used in colloquial speech but also common in general language; they are thus added in the TS. When the noun phrase of the Arabic word *temrihindi* (<*tamr-i hindî*) ‘*cyperus esculentus* in Latin’ was not understood, the Arabic word *temr(-i)* was likened to the Turkish word *demir* ‘iron’, thus the word took its final form as *demirhindi* (word for word meant ‘iron turkey’). The Turkish word *ortanca*, a foliage plant, was derived from the French word *hortensia*; *panjur* ‘blinds’ from the French word *abat-jour*; and *abdülleziz* (a perennial herbaceous plant and its fruit) from the Arabic word *habbuleziz* (Akalin, 2014, p. 835).

Examples of localizations in duplications and compound words are also noteworthy. When the word *hud’a* ‘cheat’ in the reiterative *hile hud’a* ‘cheating’ in the Ottoman Turkish was not known; it was replaced with the word *hurda* ‘waste’ in colloquial speech. Here, the word *hud’a* whose meaning could not be resolved was tried to be explained with the transparent word *hurda* through folk-etymology. When the similarity in terms of sound structure overlapped with its meaning, today this reiterative took its final form as *hile hurda* and took its place in the TS as the idiom *hile hurda bilmemek* ‘to not know how to cheat’ (Akalin Ş. H., Toparlı, R., Argunşah, M., Demir, N., Gözaydın, N., Özyetgin, A. M. et al., 2011, p. 1101).

Updating the Words

In addition to borrowings, as the words originating in Turkish, but having lost the usage frequency and also being deleted from the mental dictionary cannot be resolved, these words are replaced by transparent words that are commonly used, spoken, meaningful, structurally similar and more widely known. But this change is a long process. First, instead of the words that are not known, understandable and cannot be resolved despite being of Turkish origin; the words that are similar in terms of phonetics, meaning, and structure and that are more widely known are started to be used. In the meantime, the use of the transparent word instead of the opaque word through folk-etymology can be attributed to some justified reasons. Speaker brings explanations, even rumors, or repeats the rumors when they use words that are similar in terms of phonetics and whose meanings they know better instead of words which are of Turkish origin but are obsolete and whose meanings are unknown.

Çolpan > Çoban Yıldızı ‘Venus’

The star of Venus known as Çolpan in the majority of Turkic languages gradually started to be used as Çoban Yıldızı (word for word meant shepherd's star) in Anatolian Turkish from the 14th century due to the fact that the word Çolpan was opaque. This situation was explained as ‘guiding shepherds’ and attributed to the word çoban ‘shepherd’ borrowed from the Persian language. This explanation was also reinforced by some popular rumors. It does not matter for the speaker that the outdated word is from his own language, and the word that replaces it is a borrowing. Updating means changing a word, which is no longer understandable and cannot be resolved or foreign to the speaker, with another word, which is more understandable and explicable. Updating takes place in a word when the signifier is replaced with a new one in cases where the signified is preserved but the signifier is outdated. It should be noted that this is a process that takes years, even centuries. This updating, which is made by uneducated people with restricted vocabulary is found to be unacceptable and criticized by educated people having a wide knowledge of vocabulary. When all the speakers of the society adopt this update, the word which is initially criticized for being a galat ‘mistake’ and then for being galatımeşhur ‘mumpsimus’ (a common mistake), is then added to the vocabulary and takes its place in the dictionaries. As a matter of fact, today the name of this star has become widespread as Çoban Yıldızı ‘Venus’ in Turkish and has taken its place in TS (Akalın et al., 2011, p. 556). While Çolpan plainly specifies the star, as a result of the updating, and since the main meaning of word çoban ‘shepherd’ is more dominant, the use of Çoban Yıldızı ‘Venus’ in order to indicate the star ensured the transformation of the noun çolpan into a compound name.

kulak tözü > kulaktozu ‘mastoid process’

It is not possible at first glance to directly relate the word toz ‘dust’ with the meaning of the word kulaktozu ‘mastoid process’ which means the pit area behind the ear, ear root. However, the word toz in this compound name was not originally toz, but töz meaning ‘root, basis, origin’ in Old Turkish (Clouston, 1972, p. 571); and the compound word kulak tözü ‘mastoid process’ meant ‘ear root’; and the

word *töz* was updated with the word *toz* when it lost its usage frequency and became opaque and could not be resolved.

taña batmak~daña batmak, taña kalmak~daña kalmak > *dona kalmak* ‘to be astonished’

In addition to the compound structures, the developments in the idioms and the word patterns over time also show more interesting features. A word in an idiom can preserve its presence in the idiom, even though it is not used alone in the vocabulary. For example, the word *argun* ~ *argın*, which was used to mean *yorgun* ‘tired’ in the Old Anatolian Turkish, can today only be found in the idiom *yorgun argın* ‘dead tired’. A more interesting development in idioms, phrases, and proverbs is that opaque words that lose their frequency of use and are not fully understood by speakers are updated with transparent words that are more commonly known and used over time and show similarities in pronunciation, structure and meaning. The word *tañ* ‘wonder, surprise’ (Clauson, 1972, p. 510) in the phrases *taña batmak* ~ *daña batmak, taña kalmak* ~ *daña kalmak, taña gelmek* ~ *daña gelmek* which were used with the meaning to be astonished, to be amazed in the Old Anatolian Turkish texts means ‘astonishment’ (Aksoy, Dilçin, 2009, p. 989-993). Due to the fact that this word became opaque over time, the phrase evolved into the idiom *dona kalmak* ‘to be astonished’ which shows similarities in pronunciation and structure. The development and as a result the idiomatization of the phrase *taña batmak~daña batmak, taña kalmak~daña kalmak, taña gelmek* ~ *daña gelmek* in the period starting from the Old Anatolian Turkish to Ottoman Turkish and finally to current Turkish is another example for updating. When the word *tañ* became unknown, it was updated with the words *toñ-* ~ *doñ-* ‘to freeze’ which are most similar to it in pronunciation and meaning. Thus, this phrase was also started to be used as *doña kalmak* from 17th century. Even in historical texts, the updated form can be taken as the basis. In this idiom which means to be dumbfounded, *don-* is also compatible with the meaning. This idiom was updated with the verb *don-* ‘to freeze’. However, this structure, which is similar in pronunciation, is grammatically different:

tañ+DATIVE kal-
doñ-GERUND kal-

bitikçi > *beylikçi* ‘scribe, clerk’

In addition to the compound words, updating can also be seen in the derivatives. In the Ottoman State, the word *beylikçi* was used as the title of the officer of the Supreme Court. From the second half of the 17th century, the duty of this post in the office of *Reis ül-Küttab* ‘head clerk’ was to record the *irades* and *firmans*; to find and present the decisions and agreements related to the issue asked by the *vizier* and to write the sultan’s *firmans* and letters patent (Pakalın, 2004, p. 231). The word *beylikçi*, used for the person who did the correspondence, kept the agreements, law books and records of the Ottoman State, was simply obtained by updating of the post title, which was originally *bitikçi*. The word *bitik*, which was used until the period of Sultan Suleiman the Magnificent in the Ottoman State, meant ‘letter, correspondence’ and *bitikçi* meant ‘scribe, clerk’ (Pakalın, 2004, p. 237). The word *bitik* that was formed by adding the {-k} suffix to the word *biti-* ‘to write’ and meant ‘book’ in the Old Turkic, used to mean ‘letter, note,

document' in the Old Anatolian Turkish (Aksoy, Dilçin, 2009, p. 615-619). The fact that the word *bitikçi* that was used until the period of Sultan Suleiman the Magnificent is seen *beylikçi* in the sources is the updating of the word *bitikçi* which started to sound opaque to speakers. In *Kamus Türki* (famous dictionary written by Sami Frashëri in 1900), this situation is explained in the *beylikçi* and *bitikçi* entries as follows: “*beylikçi* ... a mistaken pronunciation of the word *bitikçi* meaning head clerk” (Sami Frashëri, 1900, p. 299); “*bitikçi*... the word *beylikçi* must have been mistakenly pronounced from this” (Sami Frashëri, 1900, p. 329).

kadaş > *karındaş* ‘brother’

Another word whose traces we find in the historical periods of updating is *karındaş* ‘brother’. The word *kadaş* ‘relative’ in the Old Turkic was particularly used for brother. The word *chia* ‘family’, which is thought to be a borrowing from Chinese (Clauson, 1972, p. 578), was used in the Old Turkic in the form of *ka* ‘family’. The word *kadaş*, which was formed with the addition of the suffix {+dAş} (meaning togetherness) to the word *ka*, was continued to be used in the 11th century. However, while the function and the meaning of the suffix {+dAş} was clear and understandable, due to the fact that the meaning of the word *ka* in the root became unknown and could not be resolved over the past two hundred years, it was tried to be explained with the word *kap* ‘cover, hollowware’ pot through folk-etymology. Mahmud al-Kashgari explains this situation as follows: A brother, relative is called ‘*kadaş*’; its origin is ‘*ka*’ which means cover, pot. ‘*kadaş*’ derived from this word with the addition of {+dAş} suffix. *Kadaş* means ‘both slept in the same cover, pot’ which means a mother’s womb (Mahmud al-Kashgari, 2006, p. 407).

Both *kadaş* and *karındaş* words are in the Kashgari’s *Diwan Lugat at-Turk* ‘Compendium of the Turkic Dialects’. *ka*, the root of the word *kadaş*, an older word, lost its transparency; became opaque and was likened to the word *kap* thought to mean *karın* ‘a mother's womb’; and it was finally updated with the word *karındaş*. It is seen that this updating took a long time.

Conclusion

Updating is therefore different from other word coinage methods. First of all, updating is a word-formation process. It does not like other word-formation processes in which words are derived by means of word coinage methods as a result of necessity such as the derivation of a new word or a new term. It is the changing of part or the whole word, which is already in a language and in use and which has become opaque over time, with another word that is similar in pronunciation, meaning and structure.

This process can last for years, even several centuries. As the presence and use of the old form of the word continues, the word that takes its place comes into use. During this word formation, usual word coinage methods of a language are applied. These are mostly affixation and compound in Turkish. This word, which is in the vocabulary of a language and is more widely known, is similar to the old word in pronunciation, meaning and structure. Only in a few words, such as *dona kalmak* ‘to be dumbfounded’, a structure change can be seen compared with the old one.

Speakers who do not know the old word also form narratives for the origins of the new word. For the period in which it is produced, these narratives are as

convincing as possible for the listener. In this respect, it shows similarity with the word formation from borrowings through folk etymology. Unresolved and incomprehensible words of foreign origin start to be used by folk-etymology in the localization. In updating, on the other hand, when the words within the historical vocabulary of a language have become opaque, they are replaced with the words within that language's current vocabulary that have similar form, meaning and structure. For a while it seems that the old form and the new form are used in the same period, but the new word quickly increases its frequency of use and the time runs against the old word. As a result of this, word loses its meaning completely, the new word takes its place.

It will be useful to include updating in the word coinage in Turkish, to specify the examples of updating as one of the ways of word formation and to focus on the words formed in this way in the etymology studies. These studies will provide data not only for word coinage and etymology research but also for cultural history research.

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