

CULTURAL TOURISM: RELIGION-RELATED TURKISH LOANWORDS IN ROMANIAN

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Abstract: *Cultural tourism, in general, and religious tourism or faith tourism, in particular, has increased its share of domestic tourism in Romania in the last decades, and so have tourism TV commercials, tourism guides, tourism flyers, etc. The Romanians are Orthodox Christians, and using Turkish religious terms sometimes poses true problems. Fifty-five Romanian words of Turkish origin in the language of religion, words that have enriched our language through borrowing, composition, derivation and semantic change, are analysed from a morphological perspective (borrowings, compounds, derivatives, and semantically-evolved words). For each category of Turkish religious terms, usage restriction are identified, such as Colloquial, Derogatory, Familiar, Figurative, Historical, Jokingly, Literary, Obsolescent, Popular, Rare, Regional, and Slang. The classification of the religion-related Turkish borrowings presented in this paper will help tourism guide authors, TV commercial editors, trained tour guides, etc. use Romanian religious vocabulary properly taking into account the fact that direct contact with the Turkish language ended 150 year ago.*

Keywords: *cultural tourism, religious terminology, Romanian, Turkish*

INTRODUCTION

In the 14th century, the larger principalities of Walachia (in 1310) and of Moldavia (around 1352) emerged to fight the threat of the Ottoman Empire. By 1541, the entire Balkan Peninsula and most of Hungary became Ottoman provinces. Moldavia, Walachia, and Transylvania were under Ottoman suzerainty preserving partial-full autonomy until the middle of the 19th century (Transylvania to 1699). During the period of Austro-Hungarian rule in Transylvania and Ottoman suzerainty over Walachia and Moldavia, most Romanians were in the situation of being second-class citizens or even non-citizens in a territory where they formed the majority of the population. After the failed 1848 Revolution, Romania proceeded alone against the Ottomans and it was recognised as an independent state by the Ottoman Empire and the Great Powers.

In their history, the Romanians have had diverse and long-lasting relationships with the Turkish language: the explanation lies in the fact that social, political, economic, and cultural factors have had linguistic outcomes, too. **Language contact** between the **Romanian language** and the **Turkish language** brought about **language change in Romanian**.

Language contact is largely associated with **borrowing**, the major process involved in discussing lexical aspects of **languages in contact**: in most situations of **languages in contact**, **borrowing** occurs most extensively on the part of *minority language speakers* from the *wider communication* into the minority language; there are rare cases of words that have become accepted within *majority language communities* – a process called **substratum influence**. The period between 1669 and 1821 was marked by the penetration of *Turcisms* and *Graecisms* (specific to the Phanariot Period) into the Romanian language.

MATERIAL AND METHODS

Research in the field of Romanian – Turkish linguistic relationships allows the analysis of **Romanian words of Turkish origin** from different perspectives. For the purpose

of this presentation, we will address only 55 Romanian words of Turkish origin in the language of religion that we analyse from the perspective of *linguistic borrowing*, *usage restrictions*, *re-use of linguistic material* and *semantic evolution*. To do so, we have used the most prominent Romanian language dictionaries available both in print and online.

RESULTS

We have identified 55 religion-related Romanian words of Turkish origin, words that have enriched our language through *borrowing*, *composition*, *derivation* and *semantic change*.

1. Borrowing

From the perspective of usage restrictions, these words can be grouped as follows (in an alphabetical order of the usage restrictions):

- **Colloquial** (0).

- **Derogatory** (2): *mecet* ‘religious consistory’ < Tk *meşcit / mescit*, *namaz* ‘bad habit, vice’ < Tk *namaz* and *salavat* ‘chatter, embarrassment’ < Tk *salavat*. *Mecet* and *namaz* are also marked by other usage restrictions

- **Familiar** (3): *bairam* ‘feast, party’ < Tk *bayram*, *namaz* ‘bad habit, vice’ < Tk *namaz* and *Ramadan / ramazan* ‘stomach’ < Tk *ramazan*. *Bairam*, *namaz* and *Ramadan / ramazan* are also marked by other usage restrictions

- **Figurative** (2): *curban* ‘feast; the animal sacrificed’ < Tk *kurban*, *mecet* ‘a well-done thing’ and *Ramadan / ramazan* ‘stomach’ < Tk *ramazan*. *Curban*, *mecet* and *Ramadan / ramazan* are also marked by other usage restrictions.

- **Historical** (9): *bairamlâc* ‘a gift for one’s superior; a tax paid by the Romanian provinces to the Ottomans upon their most important religious celebration’ < Tk *bayramlık*, *derviş* ‘Sufi Muslim monk’ < Tk *derviş*, *ghiaur* ‘an infidel’ < Tk *gâvur*, *hagialâc* ‘pilgrimage to sacred places’, *hagiu* ‘a man that has made a pilgrimage to a sacred place’ < Tk *haci*, *medresă / medresea* ‘a Turkish theological college’ < Tk *medrese*, *mola / mollah / mullah* ‘a higher rank Muslim judge’ < Tk *molla / mulla / mullah*, *ulema* ‘a Muslim theologian’ < Tk *ulama / ülema*, and *vacuf* ‘(Historical) a religious property’ < Tk *vakuf / vakf*. *Ulema* and *vacuf* are also marked by other usage restrictions.

- **Jokingly** (1): *hagialâc* ‘a place where people meet for sex’ < Tk *hacılık*. It is also marked by other usage restrictions.

- **Literary** (12): *bairam* ‘Muslim religious celebration’ < Tk *bayram*, *chindie* ‘a party’ < Tk *ikindi*, *geamie* ‘large mosque’ < Tk *cami*, *haham* ‘a rabbi; a Jewish butcher’ < Tk *haham*, *hurie* ‘a nymph’ < Tk *huri*, *imam* ‘a Muslim priest’ < Tk *imam*, *mihrab* ‘altar’ < Tk *mihrab*, *muezin* ‘a Muslim cantor’ < Tk *muezzin*, *muftiu* ‘great chief of Islam; religious chief of a large Muslim community’ < Tk *müftü*, *musulman* ‘a Muslim; a Turk’ < Tk *müsülman / musulman*, *Ramadan / ramazan* ‘the ninth month of the Muslim calendar’ < Tk *ramazan*, and *vacuf* ‘a charity foundation’ < Tk *vakuf / vakf*. *Bairam*, *chindie*, *haham*, *hurie*, *mihrab*, *muftiu*, *Ramadan / ramazan*, and *vacuf* have other usage restrictions too, while *hurie*, *imam*, *muftiu*, *musulman*, and *Ramadan / ramazan* have produced derivatives and/or developed new meanings.

- **Obsolescent** (36): *abdest* ‘ablution Muslims have to make before a prayer’ < Tk *abdes(t)*, *alcoran* ‘the Quran’ < Tk *kuran*, *alem* ‘crescent on top of a minaret; flag with the symbol of the Ottoman Empire’ < Tk *alem*, *bectaşiu* ‘a Muslim religious order and a person practicing it’ < Tk *bektaşî*, *beigamber* ‘a prophet’ < Tk *peygamber*, *caim* ‘a mosque sexton’ < Tk *kayyum / kayyum*, *cheafir* ‘infidel’ < Tk *kâfir*, *chindie* ‘prayer; evening concert; large drum; a watch tower’ < Tk *ikindi*, *chitabul-azam* ‘the Quran’ < Tk *kitab ül-azam*, *curban* ‘offering, sacrifice’ < Tk *kurban*, *curban-bairam* ‘a Muslim religious celebration’ < Tk *kurban*

bayram(i), *derviş-aga* ‘person charged with administrative-legal issues of military Muslim monks’ < Tk *derviş-ağasi*, *dova* ‘prayer’ < Tk *duva*, *dova*, *ehli-islam* ‘Muslim’ < Tk *ehl-i islam*, *emir* ‘a descendent of Mohammad’ < Tk *emir*, *ezan* ‘a call to prayer’ < Tk *ezan*, *haham* ‘a rabbi; chief-rabbi’ < Tk *haham*, *haham-başa* ‘chief-rabbi’ < Tk *haham başı*, *hijret* ‘the Muslim era’ < Tk *hicret (tarihi)*, *iağū* ‘evening prayer’ < Tk *yatsı*, *mecet* ‘small mosque’ < Tk *meşcit / mescit*, *melec* ‘angel’ < Tk *melek / melâik*, *minarea / minaret / minaretă* ‘a minaret’ < Tk *minaret*, *mola-efendi* ‘chief-judge in Constantinople’ < Tk *molla effendi*, *molalâc* ‘a territory under the jurisdiction of a higher rank *cadi*’ < Tk *molalık*, *murtat* ‘a renegade’ < Tk *murtat*, *moslim / muslim* ‘a Muslim’ < Tk *müslim*, *namaz* ‘one of the five prayers of a day’ < Tk *namaz*, *ramazanlâc* ‘gift offered at the beginning of Ramadan’ < Tk *ramazanlık*, *salavat* ‘a canonic prayer, talisman bearing such a prayer’ < Tk *salavat*, *sefer* ‘the second month of the Muslim calendar’ < Tk *sefer*, *softa* ‘a student in Muslim theology and law’ < Tk *softa*, *şeih* ‘a sheik’ < Tk *şeyh*, *şeih-islam* ‘great chief of Islam, religious chief of a large Muslim community’ < Tk *şeyhülislâm*, *şiiit* ‘a Shia’ < Tk *Şii*, *toibe* ‘a penitence’ < Tk *tövbe*, *ulemanlâc* ‘(Obsolescent) Muslim priesthood’ < Tk *ulemalık*. *Abdest*, *alem*, *bectaşiu*, *beigamber*, *caim*, *cheafir*, *chindie*, *chitabul-azam*, *curban-bairam*, *derviş-aga*, *ehli-islam*, *ezan*, *haham*, *haham-başa*, *hijret*, *iağū*, *mecet*, *melec*, *mola-efendi*, *molalâc*, *murtat*, *moslim / muslim*, *namaz*, *ramazanlâc*, *salavat*, *sefer*, *softa*, *şeih-islam*, *şiiit*, and *toibe* are also marked by other usage restrictions. *Chindie*, *curban*, *curban-bairam*, *haham*, *mecet*, *namaz*, and *salavat* have produced derivatives and/or developed new meanings.

- **Popular** (3): *bairam* ‘feast, party’ < Tk *bayram*, *chindie* ‘afternoon, twilight’ < ‘a party’ < Tk *ikindi* and *Ramadan / ramazan* ‘stomach’ < Tk *ramazan*. *Bairam*, *chindie* and *Ramadan / ramazan* are also marked by other usage restrictions.

- **Rare** (32): *abdest* ‘ablution Muslims have to make before a prayer’ < Tk *abdes(t)*, *alem* ‘crescent on top of a minaret; flag with the symbol of the Ottoman Empire’ < Tk *alem*, *bectaşiu* ‘a Muslim religious order and a person practicing it’ < Tk *bektaşi*, *beigamber* ‘(Obsolescent, Rare) a prophet’ < Tk *peygamber*, *caim* ‘a mosque sexton’ < Tk *kayyum / kayyum*, *cheafir* ‘infidel’ < Tk *kâfir*, *chindie* ‘prayer’ < Tk *ikindi*, *chitabul-azam* ‘the Quran’ < Tk *kitab ül-azam*, *curban-bairam* ‘a Muslim religious celebration’ < Tk *kurban bayram(i)*, *derviş-aga* ‘person charged with administrative-legal issues of military Muslim monks’ < Tk *derviş-ağasi*, *ehli-islam* ‘Muslim’ < Tk *ehl-i islam*, *ezan* ‘a call to prayer’ < Tk *ezan*, *haham* ‘a rabbi; a Jewish butcher; chief-rabbi’ < Tk *haham*, *haham-başa* ‘chief-rabbi’ < Tk *haham başı*, *hijret* ‘the Muslim era’ < Tk *hicret (tarihi)*, *hurie* ‘a nymph’ < Tk *huri*, *iağū* ‘evening prayer’ < Tk *yatsı*, *mecet* ‘small mosque’ < Tk *meşcit / mescit*, *melec* ‘angel’ < Tk *melek / melâik*, *mihrab* ‘altar’ < Tk *mihrab*, *mola-efendi* ‘chief-judge in Constantinople’ < Tk *molla effendi*, *molalâc* ‘a territory under the jurisdiction of a higher rank *cadi*’ < Tk *molalık*, *murtat* ‘a renegade’ < Tk *murtat*, *moslim / muslim* ‘a Muslim’ < Tk *müslim*, *namaz* ‘one of the five prayers of a day’ < Tk *namaz*, *ramazanlâc* ‘gift offered at the beginning of Ramadan’ < Tk *ramazanlık*, *sefer* ‘the second month of the Muslim calendar’ < Tk *sefer*, *softa* ‘a student in Muslim theology and law’ < Tk *softa*, *şeih-islam* ‘great chief of Islam, religious chief of a large Muslim community’ < Tk *şeyhülislâm*, *şiiit* ‘a Shia’ < Tk *Şii*, *toibe* ‘a penitence’ < Tk *tövbe* and *ulema* ‘a Muslim theologian’ < Tk *ulama / ülema*, *ulemanlâc* ‘Muslim priesthood’ < Tk *ulemalık*. *Abdest*, *alem*, *bectaşiu*, *beigamber*, *caim*, *cheafir*, *chitabul-azam*, *curban-bairam*, *derviş-aga*, *ehli-islam*, *ezan*, *haham*, *haham-başa*, *hijret*, *hurie*, *iağū*, *mecet*, *melec*, *mihrab*, *mola-efendi*, *molalâc*, *murtat*, *moslim / muslim*, *ramazanlâc*, *sefer*, *softa*, *şeih-islam*, *şiiit*, *toibe*, *ulema* and *ulemanlâc* are also marked by other usage restrictions.

- **Regional** (5): *chindie* ‘afternoon, twilight’, *curban-bairam* ‘(church) festival; feast, party’ < Tk *kurban bayram(i)*, *mecet* ‘small mosque; ‘a Turkish cemetery, a big building; a

well-done thing' < Tk *meşcit / mescit*, *namaz* 'one of the five prayers of a day; 'bad habit, vice' < Tk *namaz* and *salavat* 'a canonic prayer, talisman bearing such a prayer; chatter, embarrassment' < Tk *salavat*. *Chindie*, *curban-bairam*, *mecet*, *namaz* and *salavat* are also marked by other usage restrictions.

Slang (1): *Ramadan / ramazan* 'stomach' < Tk *ramazan*. It is also marked by other usage restrictions.

2. Composition

There is a single compound in our corpus of Turkish borrowings: *chindie* → '(Regional) *chindie-mică* (17-18 h)'.

3. Derivation

Once assimilated into the Romanian language, Turkish borrowings produced new words through *derivation*. There are 14 derivatives in our corpus of Turkish borrowings: *chindie* → (Regional) *chindica* 'short folk dance and tune', (Regional) *chindioară* 'short afternoon, twilight', (Regional) *chindiuță* 'short afternoon, twilight'; *deriş* → (Obsolescent, Rare) *derişel* 'young Muslim monk', (Obsolescent) *derişesc* 'related to dervishes', (Obsolescent, Rare) *derişește* 'in a dervish manner', (Obsolescent, Rare) *derişime* 'totality of dervishes'; *hagiu* → (Obsolescent) *hagică* 'wife of a man that has made a pilgrimage to a sacred place', (Obsolescent, Rare) *hagie* 'pilgrimage to sacred places', (Regional) *hagilit* 'intoxicated'; *hurie* → (Obsolescent, Rare) *hurioară* 'little nymph'; *imam* → (Literary) *imamat* 'a Muslim state lead by such a Muslim priest'; *muftiu* → (Literary) *muftiat* 'Muslim cult'; *musulman* → (Literary) *musulmanism* 'Islam'.

These derivatives belong to different groups of parts of speech:

- Nouns (11): *chindica*, *chindioară*, *chindiuță*, *derişel*, *derişime*, *hagică*, *hagie*, *hurioară*, *imamat*, *muftiat*, *musulmanism*;
- Adjectives (2): *derişesc*, *hagilit*;
- Adverbs (1): *derişește*.

4. Semantic Change

There are also idioms with Turkish borrowings in Romanian. In these idioms, the meaning of the borrowed word changed: *hagialâc* → (Obsolescent) *a ajunge la hagialâc*, *a se duce la hagialâc* 'to become poor'; *Ramadan / ramazan* → (Colloquial) *a face ramazan* 'to starve', (Regional, Familiar) *a(-l) tăia pe cineva la Ramadan / ramazan* 'to be hungry'. These idioms have usage restrictions also: Colloquial, Familiar, Obsolescent, and Regional.

DISCUSSION

Of the 55 Turkish borrowings, 36 are Obsolescent, 32 are Rare, 12 are literal, 9 are Historical, 5 are Regional, 3 are Familiar, 3 are Popular, 2 are Derogatory, 2 are Figurative, 1 is Jokingly, 1 is Slang, and there is no Colloquial borrowing (Figure 1).

As expected, given that the two languages have stopped being in contact for over 150 years, Obsolescent and Rare borrowings are the most numerous (36 and 32, respectively). There is no Colloquial borrowing, there are only 1 Jokingly, 1 Slang, 2 Derogatory, 2 Familiar, 3 Familiar, 3 Popular and 5 Regional uses of religion-related Turkish borrowings, which can be explained by the nature of the borrowings: the Ottomans allowed all tributary peoples to preserve their religions and, in return, those people respected the religion of the Turks.

There is a single **compound** in our corpus of Turkish borrowings: *chindie-mică* (17-18 h)'.

The **derivatives** belong to different groups of parts of speech: nouns (11): *chindica*, *chindioară*, *chindiuță*, *derişel*, *derişime*, *hagică*, *hagie*, *hurioară*, *imamat*, *muftiat*, *musulmanism*, adjectives (2): *derişesc*, *hagilit*, and adverbs (1): *derişește*.

The **idioms** containing religion-related Turkish words – *a ajunge la hagiâlâc, a se duce la hagiâlâc, a face ramazan, a(-l) tăia pe cineva la Ramadan / ramazan* also have usage restrictions: Colloquial, Familiar, Obsolescent, and Regional.

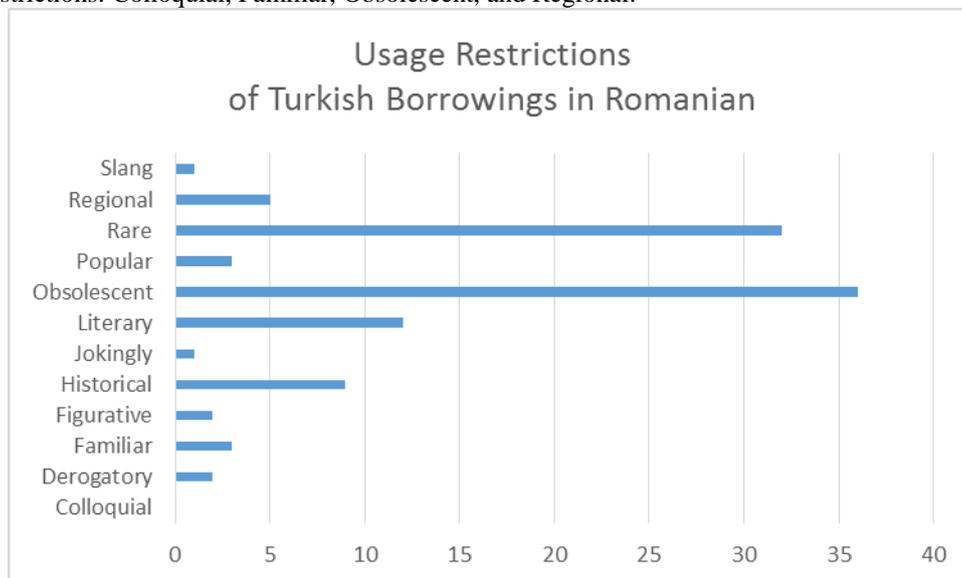


Figure 1. Usage Restrictions of Turkish Borrowings in Romanian

CONCLUSIONS

Religion-related Turkish borrowings / loanwords in Romanian are marked by usage restrictions, be they pure borrowings, compounds, derivative or idiomatic words. The most frequent usage restriction is caused by their being obsolescent (36 of the 55 borrowings) or rare (32). The same applies to the unique compound, to the derivatives and to the idiomatic phrases in our corpus.

Usage restrictions recommend caution in the use of religion-related Romanian words of Turkish origin in tourism handbooks, tourism guides, etc. However, teachers of tourism-related disciplines, tourism guide authors, TV commercial editors, and trained tour guides should pay proper attention to these words and be able to provide proper, documented explanations when required.

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