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ԲՈՎԱՆԴԱԿՈՒԹՅՈՒՆ

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THE GREEK LOANWORDS MUTUAL IN ARABIC AND ARMENIAN

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Keywords: *Greek loanwords, mutual loanwords, Greek loanwords in Arabic, Greek loanwords in Armenian*

The effect and influence among languages is the most important issue that is discussed by different scientists, linguists, thinkers, philosophers....etc. This effect appeared in different languages. In this context, we should realize that there are various factors which make a language affect another language as social, literary, lingual and natural factors, in addition to the transmission of the language from the ancestors to the descendents¹. Every language has been affected and has taken words and expressions from another language because of the nature of life, development and the relations among peoples². So, there is no language without a society and there is no society without a language. There is no human progress without fruitful cooperation which activates the dialogue and communication. The best way to achieve this is the language. No one can deny that the Arabs have had relations with their neighbours and different countries since the pre-Islamic period until now. The Islamic battles and victories in the east and west had greatly affected the language, relations, trade and culture of this part of the world. As usual, the relations between the countries are a double edged matter: affecting and affected³. So every language begins to develop keeping up with what is suitable for its structure in order to cope with the civilization drive that goes day after another and brings indispensable scientific terms. Every day the world

¹ Աճառյան Հ., Հայոց լեզվի պատմություն, I մաս, Երևան, 1940, էջ 100

² أحمد مختار عمر: البحث اللغوي عند العرب مع دراسة لقضية التأثير والتأثر، عالم الكتب، الطبعة الثامنة، القاهرة 2003م. ص54.

³ مسعود بويو: دراسات في اللغة، دار الكتاب، ط3، دمشق 1991م، ص 65.

witnesses inventions and achievements in different fields as astronomy, medicine, astrology, geometry, engineering, maths and physics.

Now, let's talk about the terms "loanword" and "origin word" which are very opposite. There is not any relation between them. "The origin word" (in Arabic "kalimah aṣīlah") is completely pure Arabic word and is known among the Arabs. It has been used since the pre-Islamic period until today, while the loanword is the strange word which isn't related to the language at all. This loanword has been borrowed as it is used in its mother tongue without any change and it was credited or authorized as it was with the approval of the Arab linguists⁴. So, these loanwords are still used and there was no change or a lingual modification to them and they can't be used according to the grammar of the language or its derivational rules. "The loanword" is the word that is used in Arabic without change as: oxygen, telephone, radio, telegraphs.....etc.

In the dictionary "Lisān Al-Arab" (Ibn Manzour) the term "loanword" (in Arabic "kalimah dakhīlah") is defined shortly with reference to its general meaning. It refers to the developed understanding of this term in the Arabic language. Ibn Manzour says: "The term "loanword" is a word which has been borrowed into Arabic although it isn't a pure Arabic word. Ibn Durayed used it very much in his book "Al Jamhara"⁵.

The term "loanword" wasn't agreed upon consensually by Arabs, even though it was studied by the ancestors in the stage of writing books about the strange words in The Noble Qur'an, until Al Jawaleqy explained it much better when he compared it with the pure Arabic words. He said in the introduction of his book "the Arabianized foreign words": " I mention in this book the foreign words used by Arabs, used in The Noble Qur'an, mentioned in the traditions and the news of the prophet Mohammad (PBUH), his companions and followers and the Arabs used in their poetry. So, it is very important to know the loanwords in Arabic to avoid making

⁴ابن منظور، لسان العرب: ج 81 ص 241

⁵المرجع السابق: ج 11 ص 16-17.

any foreign derivation in Arabic⁶. So, the loanword is used instead of a pure Arabic word. So this definition is more accurate and gives more explanation to the meaning of the loanword.

In this way, the term “loanword” began to be used generally in different and modern terms, new sciences.....etc.

- In the past, in particular the pre -Islamic period, the Arabs weren't careful about taking foreign words. Although they had strong relations with the Persian (Al Manazera in Al Hira and the south of Iraq), they borrowed few words. These relations contributed in the lingual transmission, dialogue and conversation. The Arabs weren't mixed only with the Persian, but they dealt with the Greek as well. The great scholars of Arabs didn't consider the Greek civilization as a foreign one but they were affected with it very much. They considered themselves the real heirs of it. The historians said that the Arab philosopher Al Kindy (died in 252 AH) innovated a relation and said that “Yonan”, the symbolic grandfather of the ancient Greek, was a brother of Qahtan - the grandfather of the Arabs. So, the Arabs are the legal heirs of the Greek culture. Ibn Sīna called the Greek “the partners”. Here, the importance of the translation appears and how it helps make the Arab mind. But the question is: “to what extent or how much could Arabs benefit from the Greek thought? And did this thought help them to make a difference in their knowledge”⁷?

In fact, the transmission of the Greek thought to the Arabic Islamic civilization was due to some great translators who translated the great books into Syriac language then to Arabic. Sometimes the translation was made from Greek into Arabic directly. Because of the political encouragement, translation flourished greatly. The caliph Al Mahdy (died in 169 AH) was the first one to refer to the importance of the translation of the Greek books especially the philosophy. The all works of the Greek civilization (science, philosophy, arts.....etc.) were provided and available to the students of science in Islam. This led to appear a new cultural generation strange from the Islamic civilization. Borrowings of the Greek

⁶ الجواليقي: المعرب من الكلام الأعجمي على حروف المعجم، تحقيق وتعليق: أحمد محمد شاكر، مطبعة دار الكتب، الطبعة الثانية، 1389هـ/ 1969، ص13.

⁷ عبدالرحمن بدوي: التراث اليوناني في الحضارة الإسلامية، مكتبة النهضة المصرية، القاهرة، 1940، ص54.

loanwords into the Arabic had two directions: from the Greek language directly or through the Syriac language. The Syriacs were closely related with the Greek politically and spiritually. The Syriacs' relations with the Arabs were strong and old. Its date goes back to the time before the Islamic conquests⁸.

Most of the Greek loanwords are administrative and religious terms. Some of these terms refer to life and natural, marine and practical sciences. Some of these terms are: "Iblis" (the devil or the Satan), "Abnus" (a kind of trees), "Injil" (the Bible), "Ukhtabout" (octopus), "Abu qalamon" (a kind of birds)...etc⁹.

The ancient Arabs didn't make difference between Greek and Latin languages. Both of these two languages were called Roman language. We will refer and speak briefly about the mixture between the two languages which started earlier in The Levant in particular. This mixture and borrowing continued due to the trade, the Christian activity, then during the crusades and it was at its height in the cultural and political relations through some places as Al Andalus (Andalusia), Seville and Palermo and other ports. Some of the Greek loanwords have come to Arabic through Latin language and then through the European languages, the heirs of the Latin. So, we can say that the Greek loanwords have been borrowed into Arabic during two periods: in the past directly or indirectly through (Persian, Syriac and Latin languages) and in the recent times indirectly through Latin and its heirs from the European languages (English, French, Italian, German.....etc).

8 انظر كلاً من:

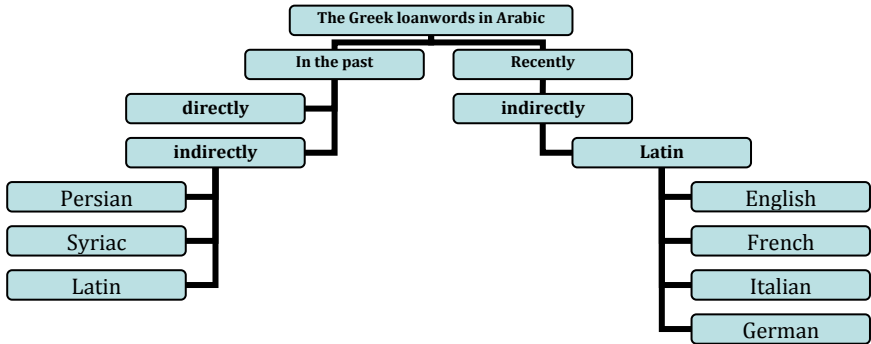
عبد الرحمن بدوي: *أرسطو عند العرب*، دراسة ونصوص غير منشورة، دراسات إسلامية 5، الناشر وكالة المطبوعات، 1978.

عبد الرحمن بدوي: *أفلوطين عند العرب*، دراسة ونصوص غير منشورة، دراسات إسلامية 20، مكتبة النهضة المصرية 1955.

عبد الرحمن بدوي: *أفلاطون في الإسلام*، تحقيق وتعليق: عبد الرحمن بدوي، دار الأندلس، القاهرة، 1980.

⁹ مسعود بوبو: *أثر الدخيل على العربية الفصحى في عصر الاحتجاج*. وزارة الثقافة والإرشاد القومي. دمشق - 1982 ص 377.

Figure (1) How the Greek loanwords spread in Arabic



The Arabs have relations with the Greek in past and recently.

• The Armenians were also greatly dealing with the Greek civilization. The relations between the Armenians and the Greeks are deeply rooted in history. The history of the Greek- Armenian cultural and economic relations date back to the old times during the reign of Tigran the Great. Then there was an effect on the Armenian culture and language. In 331BC, when the Persian Empire collapsed by Alexander the Great, the Greeks ruled the whole East. So, in this way, the Greek language and culture prevailed in Asia Minor including Armenia,¹⁰ particularly after making the Christianity the formal religion in Armenia in 301 AD.

From the fifth to the twelfth centuries a lot of Greek books had been translated into Armenian. During the translation of these books, a lot of Greek words were borrowed and entered Armenian language. The Greek words which had been used in Armenian over different times about 916 words¹¹.

Of the most famous Greek words used in Armenian, directly or through Syriac, are the names of some surgical and astronomical tools in addition to terms in medicine, philosophy, logic, metals, jobs, architectural buildings, building tools, scales and luggage. For example: “Atanseya” (a kind of flowers), “Alphabet” (Alphabets), “Al qabus” (a plant), “Delfin” (a kind of fish), “Hyubatous” (Counsel)¹².

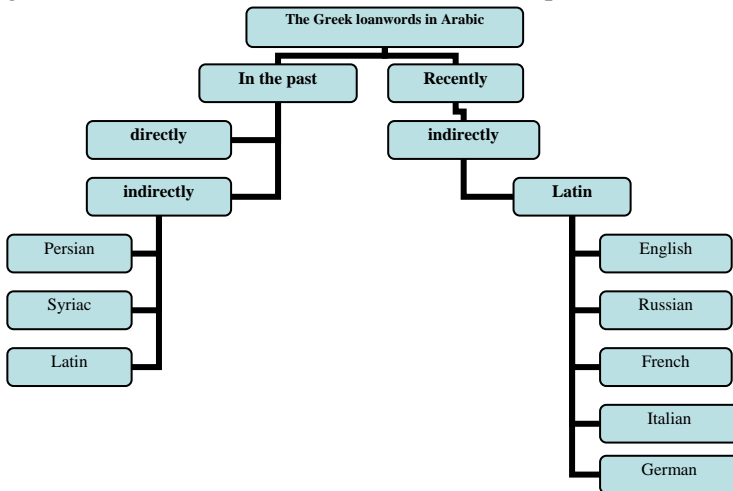
¹⁰Աճառյան Հ., Հայոց լեզվի պատմություն, II մաս, Երևան, 1951, էջ 6-7

¹¹Աճառյան Հ., նշվ. աշխ., էջ 10-11

¹²Ջահուկյան Գ., Հայոց լեզվի պատմություն (նախագրային ժամանակաշրջան), Երևան, 1987, էջ 618

The Greek were living in different cities of Armenia (Tigranakert, Artashat...etc). Their number was 100.000, but this number decreased in the beginning of the twentieth century after the genocides made by the Turkish to Armenian people in 1915. A lot of Greeks moved from the places of massacres into inside of Armenia. After the genocide of Armenians, they settled or put down roots in the cities of Karabakh and Gyumri. After the collapse of the Soviet Union, a lot of Greeks left Armenia for Russia and Ukraine. But until now, a small number of them live in different cities of Armenia. There is a village belonging to them called “Yaghdan” and a church called “Gevorg the Saint” in Hankavan city. They are planning to build other churches in the cities Yerevan, Alaverdy for the next years. The Greeks in Armenia speak in the accent of “Bontosaie”¹³. Their number in Armenia is 1200 according to the official statistics in 2001 and it's 900 according to the official statistics in 2011. They live particularly in Yerevan, Alaverdy, Hrazdan, Gyumri and other cities¹⁴.

Figure (1) How the Greek loanwords spread in Armenian.



The reasons for entry of the Greek loanwords into Arabic and Armenian (in the past):

¹³Asatryan G. & Arakelova V. The Ethnic Minorities of Armenia. Yerevan, 2002

¹⁴ Ռաֆայելիդիս Ս. , Հայաստանում հունական համայնքի պատմությունը և ներկայիս կառուցվածքը, <http://www.europeanintegration.am/7551.html>

The active translation of the Greek books:

• The translation of the Greek heritage was a great cultural event. There were great results and consequences. So, what were the factors helping flourish the translation during the Abbasside age? One of the most distinguished factors was the Abbasside society's support and encouragement for translation. Arabs translated the Greek books on astronomy and geography to know the times of the prayers, the Two "Eids" (festivals) and palmistry. The astrologers and astronomers had a good position at the Abbasside caliphs. The most important sciences that had translated into Arabic in that period were:

a) Medicine: Arabs translated most of the great Greek doctors' books as Hippocrates (the 5th century BC) Galen (died in 199 AD) to benefit in health and treatment.

b) Geometry and maths: Arabs translated most of the Greek books in these two fields as the books of Euclid (born in 330BC) and Apollonius (died 190 BC) and other books. The Arabs needed these sciences to measure the fields, irrigation, the inheritance problems, calculations of the treasury, levies.....etc.

c) Chemistry: Arabs translated what the Greeks wrote in chemistry since the reign of Khalid Ibn Yazeed as, we mentioned. The caliph Abu Ja'far Al Mansur was interested in chemistry in order to get gold and silver in addition to the other benefits of chemistry for the society wholly.

Undoubtedly, the Greek loanwords entered Arabic through these translations¹⁵.

• The translation from Greek into Armenian flourished especially in the 5th century after invention of the Armenian Alphabet. During translation, a lot of Greek words were borrowed into Armenian. In the 5th century AD, Mesrop Mashtots invented the Armenian Alphabet and then the Armenian Language became the main language of the Armenian literature. Since then, different books were translated from Greek into Armenian. Firstly, the Bible was translated from Assyrian into Armenian. But when "Catholicos Sahak" got the Greek copy of the Bible, he and his pupils translated it from

15 عبد الرحمن بدوي: تفسير كتاب إيساغوي لفرفور يوس، تحقيق كوامي جيكي، بيروت، دار المشرق، 1975، ص 15156.

Greek into Armenian. After that the Assyrian copy was removed¹⁶. From the 5th century to the eleventh century, several Greek books were translated into Armenian and most of these books were on religion, philosophy, medicine, history and syntax. These translations are valuable to the world cultural studies as some of the original Greek books were lost after they were translated into Armenian.

The spread of the Greek civilization among the Arabs and Armenians:

- The Greek culture reached the Arabs through the Indian scientists who had depended on the Greek heritage and they were excellent in maths, astronomy and medicine. The Greek culture arrived in the east with Alexander Macedonian (died in 323 BC). This empire stretched from Libya in the west to India in the east. Alexander worked hard to spread the Greek culture and mix it with the different cultures of different countries he invaded. This culture remained in these areas even after the Alexander armies' withdrawal. We want to say that most of the cities invaded by Alexander after the Islamic conquests became Islamic. So, it was natural that the Greek culture reached the Arabs and Muslims through some cities and centres of the Greek culture. During the Abbasside caliphs and scientists were looking forward to know the other cultures and benefit from them. Islam had a positive view towards these cultures regardless of their religions¹⁷.

- After the collapse of the Persian Empire by Alexander the Great in 331 AD, the Greeks ruled and controlled the whole East. In this way, the Hellenistic architecture, Christianity, the ancient Greek philosophy and the Greek language spread in Asia Minor including Armenia. The Armenian culture assimilated the Greek culture. In this period, the Greek and Assyrian languages were used in Armenian schools and churches. The

¹⁶ Աճառյան Հ., Հայոց լեզվի պատմություն, II մաս, Երևան, 1951, էջ 9

18 عبد الرحمن بدوي: *ماكس مايرهوف، من الإسكندرية إلى بغداد، بحث في تاريخ التعليم الفلسفي والطبي عند العرب، التراث اليوناني في الحضارة الإسلامية، دراسات لكبار المستشرقين، القاهرة، دار النهضة المصرية، 1940. ص 37 -*

Armenian Church was supervised by the Greek Caesarian Church. There was much interest in the Greek language¹⁸. Armenian people were interested in going to Athens to learn the Greek sciences. The Armenian Church was supervised by the Greek Church until the Pope of Rome in 368-374 AD declared the separation between the two churches and the Armenian Church became independent. Armenians began to use the Armenian language in their churches instead of the Greek one in the 5th century. Since then, the Armenian language has been the formal language to the Armenian Church¹⁹.

The reasons for entry of the Greek loanwords into Arabic and Armenian (nowadays)²⁰ :

The Greek loanwords spread in all modern worlds' languages but in a new way. Sometimes it come through English, French or Italian and other times through Russian or German. The contemporary ways which caused the Greek loanwords to come into Arabic and Armenian had great effect. The modern loanwords spread very quickly after the technological revolution in particular. The whole world witnessed a technological development and an information revolution which made great changes on the knowledge and social life scales. One of these changes was in communications. Because of this, different cultures and thoughts mixed through communication techniques everywhere. So, new words and expressions appeared and have been used in both Arabic and Armenian²¹.

The Greek loanwords entered Arabic and Armenian in different ways which can be summarized as following:

1) **Audio**: representing in many developed devices and gadgets which transmit, through satellites, recorded programs as radio, telephone, mobile phones or the PC which use the internet on audio channels. All these things

¹⁸ Ջահուկյան Գ., Հայոց լեզվի պատմություն (նախագրային ժամանակաշրջան), Երևան, 1987, էջ 575-578

¹⁹ Աճառյան Հ., Հայոց լեզվի պատմություն, II մաս, Երևան, 1951, էջ 8

²⁰ عبد الصبور شاهين، العربية لغة العلوم والتقنية، دار الإصلاح، القاهرة 1983م. ص 45

²¹ Սուրիսայան Ա. , Ժամանակակից հայոց լեզու, Երևան, 2008, էջ 204-205

are used in every house. The Greek loanwords enter by means of news broadcasts, songs, culture lessons, calls, messages....etc.

2) **Visual and audio**: either human channels (as those who deliver speech in different languages in schools, universities, clubs, political squares....etc.) or technical ones (as television, satellite channels, mobile phones or recorders). All these things transmit images and sounds which lead to the entry of the Greek loanwords.

3) **Visual**: support image without sound (as books, magazines, newspapers...etc.).

All these ways cover the scientific, political, cultural, educational and commercial fields and contribute in borrowing the Greek loanwords into Arabic and Armenian.

In the following lines we will show in details the Persian loanwords in both Arabic and Armenian. We used some symbols and terms that we will explain now for better understanding the following tables.

1) Formal: It means the contemporary formal Arabic in The Arab Republic of Egypt and the Eastern Armenian used in formal writings, newspapers and magazines nowadays.

2) Informal: It means the familiar and used informal language by the people in the capital of Armenia Yerevan and in the capital of Egypt Cairo.

3) Common: It means words that are in common use till now either in formal or informal language.

Table (1) The percentage of the Greek loanwords in Arabic and Armenian

	Fields Of the Greek Loan words	formal				informal				Common				Total Of the Fields	
		Arab		Arm		Arab		Arm		Arab		Arm			
		N	%	N	%	N	%	N	%	N	%	N	%	N	%
1	Inven. and Civil. Innov.	4	30,1	2	18,5	1	0,7	9	6,7	4	31,5	3	25,4	4	32,3
		1	8%	5	7%		%		%	2	%	4	5%	3	%
2	Chem. and Natur.	2	15,1	2	15,1	0	0%	0	0%	2	15,7	2	15,1	2	15,7
		1	7%	1	7%					1	%	1	7%	1	%

3	Social Activ.s	1 5	11, 2%	1 1	8,2 %	1 1	0,7 %	4 3,00 7%	1 6	12,0 3%	1 5	11, 2%	1 6	12,0 3%
4	Modern sciences	1 5	11, 2%	1 1	8,2 %	0 0	0% 0%	2 1,5 %	1 5	11,2 %	1 3	9,7 %	1 5	11,2 %
5	Plants	1 0	7,5 %	6 6	4,5 %	0 0	%0 %0	0 0	1 0	7,5 %	6 6	4,5 %	1 1	8,2 %
6	Religion	9	6,7 %	7 7	5,2 %	0 0	%0 %0	1 0,7 %	9 9	6,7 %	8 8	6,0 1%	9 9	6,7 %
7	Cloth. and accessories	6	4,5 %	5 5	3,7 %	0 0	%0 %0	1 0,7 %	6 6	4,5 %	6 6	4,5 %	6 6	4,5 %
8	Animals	3	2,2 %	2 2	1,5 %	0 0	%0 %0	0 0	3 3	2,2 %	2 2	1,5 %	3 3	2,2 %
9	Diseases	3	2,2 %	3 3	2,2 %	0 0	%0 %0	0 0	2 2	2,2 %	3 3	2,2 %	3 3	2,2 %
10	Other	5	3,7 %	5 5	3,7 %	0 0	0% 0%	0 0	5 5	3,7 %	5 5	3,7 %	6 6	4,5 %
Total		1 2 8	96, 2%	9 6	72, 1%	2 2	1,5 %	1 7 12,7 %	1 3 0	97,7 %	1 1 3	84, 9%	1 3 3	100 %

The Greek loanwords can be found in both Arabic and Armenian. They are divided into two groups: 1. direct loanwords that entered to Arabic and Armenian directly from the Greek language, and 2. indirect loanwords that entered Arabic and Armenian through the Syriac language. Most of these indirect loanwords are administrative, religious and philosophical terms but some of them referred to life and marine, natural and mental sciences. The Modern Greek loanwords entered Arabic and Armenian through Latin and its European heirs. These modern loanwords are mostly referred to modern sciences and technological inventions.

1. The total number of the Greek loanwords in formal Arabic is 128, that is 96,2% and in formal Armenian is 96, that is 72,1%.

The total number of the Greek loanwords in the informal Arabic is 2 (1,5%) and in the informal Armenian is 17 (12,7%).

2. The Greek loanwords that are common in Arabic and Armenian are different in number and percentage. The Greek loanwords are more used and common in contemporary Arabic than in Armenian. The Greek

loanwords that are common in Arabic are 130, that is 97,7%, while these loanwords in Armenian are 113, that is 84,9%.

3. The Greek loanwords mutual in Arabic and Armenian are divided into 10 major semantic fields. In this paper we present them in the following order: **1. Inventions and Civilizational innovations** - the total number of the loanwords is 43, that is 32, 3%, **2. Chemicals and natural substances** – 21, that is 15,7%, **3. Social activities** – 16, that is 12,03%, **4. Modern sciences** – 15, that is 11,2%, **5. Plants** – 11, that is 8,2%, **6. Religion** – 9, that is 6,7%, **7. Clothing and accessories** – 6, that is 4,5%, **8. Animals** - 3, that is 2,2%, **9. Diseases** -3, that is 2,2%, **10. Other** – 6 (4,5%).

ՀԱՅԵՐԵՆՈՒՄ ԵՎ ԱՐԱԲԵՐԵՆՈՒՄ ԸՆԴՀԱՆՈՒՐ ՀՈՒՆԱԿԱՆ
ՓՈԽԱՌՈՒԹՅՈՒՆՆԵՐԸ

Ամփոփագիր

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Բանալի բառեր՝ հունական փոխառություններ, փոխառություններ, հունական փոխառությունները արաբերենում, հունական փոխառությունները հայերենում

Սույն ուսումնասիրությունը նվիրված է հայերենում և արաբերենում ընդհանուր հունական փոխառություններին: Այստեղ քննարկվում են այն հանգամանքները, որոնք պատճառ են հանդիսացել հայերենում և արաբերենում հունական փոխառությունների տարածման համար (և՛ անցյալում, և՛ ներկայում), ինչպես նաև տրվում են վիճակագրական տվյալներ՝ այս լեզուներում դրանց տարածման աստիճանի վերաբերյալ:

ГРЕЧЕСКИЕ ЗАИМСТВОВАНИЯ ОБЩИЕ В АРМЯНСКОМ И АРАБСКОМ ЯЗЫКАХ

Резюме

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Ключевые слова: *греческие заимствования, заимствования, греческие заимствования в арабском языке, греческие заимствования в армянском языке*

Данное исследование посвящено греческим заимствованиям общим в армянском и арабском языках. Здесь обсуждаются те обстоятельства, которые привели к распространению греческих заимствований в армянском и арабском языках (как в прошлом, так и в настоящем), а так же приводятся статистические данные о степени распространения этих заимствований.