THE SECULARIZATION OF RELIGIOUS VOCABULARY IN MODERN TURKISH LANGUAGE

ÇAĞDAŞ TÜRK DİLİNDE DİNİ KELİMELERİN LAİKLEŞMESİ

СЕКУЛЯРИЗАЦИЯ РЕЛИГИОЗНОЙ ЛЕКСИКИ В СОВРЕМЕННОМ ТУРЕЦКОМ ЯЗЫКЕ

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ABSTRACT

The article is devoted to the unexplored scientific problem of the secularization of the religious vocabulary in the modern Turkish language. The lexemes with religious significance tend to get a secondary nomination in a single use, and also can be included in the metaphorical form into the scientific terms, names, idioms, proverbs, riddles, tongue-twisters. Thus, in this research there are analyzed and characterized the religious types of the religion marked lexical units and set-expressions.

In order to clarify the dictionary meanings of the lexical units in this study, there is given their situational use in the different contexts.

Key words: religious vocabulary, secularization, secondary nomination, term, phraseological unit, proverb, riddle, tongue-twister.

ÖZET

Bu makalede çağdaş Türk dilinin sisteminde dini kelimelerin laikleşmesi olan bilimsel konu incelenmektedir. Dini anlamı olan kelimeler tek başına kullanırken yan anlam kazanmış olmasının yanı sıra mecaz sözcükler olarak bilimsel terimlerin, farklı adların, deyimlerin, atasözlerinin, bilmecelerin ve tekerlemelerin içine girmektedir. Böylelikle, bu araştırmada din ile alakası olan sözcüklerin ve kalıplaşmış sözlerin tipleri detaylı olarak nitelendirilmektedir.

İncelenmekte olan kelimelerin sözlük anlamlarının netleştirilmesi amacıyla farklı uslüp metinlerindeki kullanımı verilmektedir.

Anahtar kelimeler: dini kelimeler, laikleşme, yan anlam, terim, deyim, atasözü, bilmece, tekerleme.

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АННОТАЦИЯ

Статья посвящена неизученной научной проблеме секуляризации религиозной лексики в системе современного турецкого языке. Лексемы с религиозным значением имеют свойство как получать вторичные номинации в единичном использовании, так и входить в метафорической форме в состав научных терминов, онимов, фразеологизмов, пословиц, загадок, скороговорок. Таким образом, в данном исследовании выделяются и характеризируются типы религиозно маркированных лексические единицы и устойчивых выражений

С целью уточнения словарных значений исследуемых лексических единиц, подается их ситуативное употребления в разных контекстах.

Ключевые слова: религиозная лексика, секуляризация, вторичное значение, термин, фразеологизм, паремия, загадка, скороговорка.

In the light of the latest modern linguistic studies the relationship of language and religion seems to be one of the most relevance and least studied interdisciplinary directions, among which there are such directions as "language and culture", "language and consciousness", "language and society", "language and creativity", "speech and mind". These problems previously were perceived as those that belong to external linguistics and have an extralinguistic character, but within the anthropocentric language paradigm they are the actual object of the linguists' studies. And if originally language and religion were considered as one of the directions of development of cultural linguistics (V. A. Maslova), now this issue is the object of study of the new young discipline – theolinguistics, which is "a field of interaction of theology and secular sciences" (O. K. Gadomsky). As N. B. Mechkovska notes, language and religion are two unique sign systems, which have their own content and their own way to convey the content. Plan of the language content and plan of the religion content are two different models of the world, so in terms of semiotics, language and religion are two modeling semiotic systems. Philosophically, language and religion are two forms of public consciousness among other forms of reflection of the world such as art, philosophy, science and technology (Mechkovska 1998: 3). However, despite the polar opposition of the plans of content of language and religion, there are complex relationships between them, because of their fixation in the human consciousness and ability to affect the reflection of the realities of life in the language. The relationship of language and religion is all-pervading and exists in the form of dialectics of religious and secular, presented by secularization and sacralization of the language.

Studies of such a plan have emerged against the background of philosophy and cultural studies. M. Eliade noted that civil existence of the human never exists in a pure form. Regardless of the degree of desacralization, a human is not able to completely dispose of religious behavior. Traces of religious values will remain in human behavior and consciousness (Eliade 1994: 1). R. Caillois noted that "these two worlds, sacred and profane, are strictly defined only through each other" (Caillois 2003: 33). I. O. Binevsky by analyzing the dialectics of sacred and profane, determining the relevance of his study, notes that "the problem of interaction between sacred and profane in the culture is understudied, herewith these concepts of sacred and profane attract great interest in philosophy,

sociology, cultural studies, religious studies in different aspects, however, in most studies they are considered separately from each other. Sacred thus occupies a dominant position, endued with deep meaning and position. Profane is considered only as opposed to sacred and is endued with lower properties" (Binevsky 2012: 3).

The object of this study is the secularization of religious vocabulary in secular discourses. For the uniqueness of interpretations we use the term religious instead of sacred. Whereas some dictionaries define sacred as a synonym for religious, giving thus the broad definition: Sacred (from lat. *sacer – holy*) – 1. Supernatural beings which are object of worship in a certain religious cult. 2. Religious values – religion, doctrines, sacraments. 3. Set of objects, persons, actions, texts, which are included in the system of religious cult. Another name is *sacral* (Shevchenko 2004: 313).

Sacred, except its narrow understanding as the synonym of divine and religious, is used in broader meaning. In particular M. Eliade notes that sacred is multidimensional and polymorphic, systemic and holistic phenomenon, its distinctive features are "that by consciousness it is teased out as something else, something quite different, dissimilar neither to human, nor to space" (Eliade 2004: 1).

The lexical item *religious* is derived from the noun *religion* – "faith, spiritual faith, confession, divine worship, or basic spiritual beliefs" (Dal 1978: 90). Religion is a world perception, which is based on faith in connection of nature with supernatural powers (from lat. religio – "communication, first of all with God", also one or the other faith, religion (Zhayvoronok 2006: 496).

V. I. Karasyk considers religion as a social institution, which can be represented "as a complex frame, which includes people who are involved in relevant activities, their characteristics, structures, public rituals, behavior stereotypes which are typical for this institution, myths and texts of this institution, which are formed and stored in this social formation" (Karasyk 2007: 193).

Turkish dictionaries in a similar manner define the concept of religion: "Religion is: 1) set of sacred principles and values which are based on trusting in God or any other supernatural powers, based on the performance of certain customs and rituals; 2) set of divine principles which are perceived by a person according to his or her will and desires, which are reported to people through the prophets, who are representatives of Gods on earth and faith that provides eternal life" (TBTS 2011: 328). In the explanatory dictionary edited by M. Dogan, religion primarily means Islam: 1) system, which defines the principles of behavior on this and underworlds, which was established by Allah and transferred to realistic people through the prophets, Islam; 2) the path to be followed when trusting and worshipping Allah; other definitions of religion may be connected directly both with Islam and other religions; 3) system of beliefs; 4) set of religious rules; 5) religious feelings and beliefs (Dogan 2005: 315).

In this study, religiously marked units mean those linguistic means and lexical items which are directly connected with the religion of Islam and the direction in Islam – Sufism, and to some extent with other religions which have also influenced the Turkish society. Religious terms are divided into the following categories: 1) supernatural beings which are object of worship in a religious cult (Allah, angels, devil); 2) real beings are participants of religious discourse (religious characters, workers of religious institutions); 3) religious

values (faith, soul, doctrines); 4) set of objects, structures and texts that belong to religious cult).

Although initially the religious people willing to perceive the words of God were the direct recipients of religious texts, however, as E. V. Bobyreva says "Sphere of religious discourse is not limited to the rigid framework of "communion in the church", and it is not always and not necessarily the communication of people who fully share the principles and fundamentals of any faith" (Bobyreva 2007: 32). That is, the sphere of religious discourse is not isolated from the rest of society, which leads to the transition of certain terms with religious meaning to the sphere of other functional styles, that in this scientific surveying we refer to as secularization. The term secularization (late latin *saecularis* – civil, secular, Eng. secularization, Fr. secularisation) originally appeared in the studies of cultural studies and politology, marking the liberation of the society and individual from the influence of religion and religious institutions, reorientation of the religious model of the society into secular, in a more narrow sense, secularization is a state policy, aimed to reduce the influence of religion on society; to reorganize the possessions of religious institutions into secular possessions; to substitute the spiritual person, title or place for secular (Dal 1978: 171). According to the definition of Turkish dictionaries secularization is: 1) separation of jurisprudence from the state and public institutions from the church; 2) ensuring compliance of public life to standards of morality and law instead of the norms of religion and faith (TBTS 2011: 171).

Although the term *secularization* is quite often used in science, it still has certain indefiniteness and may be interpreted in different ways. As I. M. Petrova notes, "traditional ways of blessing of the world with historical religions have lost sacred meaning for most modern people. However, secularization does not need to reject the idea of God or religion, on the contrary, it may have a positive attitude to religion, traditions and rituals, and even be emphasized as religious. But in its essence – the division of human existence on two spheres: secular and religious, that do not intersect with each other" (Petrova 2011: 143). These two spheres of the human existence from the point of view of the region researchers may have more points of intersection than from the point of view of the linguist. In particular, secularization can occur on certain linguistic levels, and some of them are fixed in the dictionary "Holy script in European culture: Bible dictionary" translated from French. Amongst others, they are expressions and proverbs of the biblical origin, names of literary works, works of art (sculptures, mosaics, icons, stained glass), names of musical and cinematographic works. "This dictionary is a guide to allocate the share of biblical heritage in our books and museums, on our CDs and screens" (Святе Письмо/Svyate Pysmo 2004: 9). In particular, this dictionary allocates the secularization in different spheres of public life: language and religion, literature and religion, art and religion, film industry and religion. Our goal is an extended analysis of the secularization of the lexicological and phraseological means in the language system, which are represented by the following main groups and subgroups:

- terminology of different branches of science. According to the definition of O. V. Superanska, N. V. Podolska and N. V. Vasilyeva, "...terminology as a set of terms is a part of special vocabulary" (Superanska, Podolska, Vasilyeva 2009: 7). Today terminological systems of many branches of science are formed enough, however, extralinguistic factors, which left a significant imprint on the formation of the semantics of complex terms, are not fully studied. Terms may appear specifically both to name certain

objects and phenomena, and to move from one branch to another. Such terms within cognitive theory are not just lexical units, but complex concepts of specific terminological field. Intra-branch transitions are quite specific. For example, N. Polishchuk studies the transitions from culinary and art industries into the sphere of politics (Polishchuk 2010, 165-170; Polishchuk 2012, 216-222).

The material of our study is the vocabulary of such conservative language style, as confessional, which is desacralized and is used among terms of others nomenclatures: **botanical** (*cehennem şalgamı* (literally: a **hell** turnip) - 'biennial herbaceous plant, which is a subvariety of cabbage and belongs to the genus of cabbage of cabbage family, kohlrabi, Brassica rupestris'; *peygamber kılıcı* (literally: a sword of a **prophet**) – 'Sansevieria, Sansevieria Trifasciata; genus of evergreen plurannual plants'), **gastronomic** (*imam bayıldı* (literally: an *imam fainted*) – 'dish made from eggplant, tomatoes and peppers'; *tavuklu cehennem kebabı* (literally: **hell** chicken kebap) – 'dish made of meat baked in the oven with spices such as juniper, celery, sage'; *tekke pilavı* (literally: *tekke* pilaf – tabernacle of dervishes) – 'pilaf, a dish made of whole grain wheat with vegetables', *tekke çorbası* (literally: tekke soup) – 'soup made from tomatoes, peppers, meat, flour, mint'), **zoological** (*derviş balığı*, or *derviş balık* (literally: fish-dervish) – 'alevin of trigla or tub gurnard), **art** (*cehennem ağzı* (Eng. **hell** mouth) – 'an element of decoration in the form of a mouth of monsters, which symbolized hell in medieval theatres'), **chemical** (*cehennem taşı* (Eng. *infernal* stone) – 'silver nitrate (tur. gümüş nitrat), inorganic colourless water-soluble compound, which has oxidizing and bactericidal properties, lapis, AgNO3'.

- proper nouns (names), which include anthroponyms (*Abdullah, Abdurahman* (Muslim names of prophet Muhammad) – Abdullah, Abdurrahman (men names), *Cennet* (literally: Paradise) – Jeanette (female name), *Meryem* (literally: Maria) – Meriem (female name), ergonyms ("*Adam ve Havva*" *oteli (Belek – Antalya)* – hotel "**Adam and Eve**" (Belek – Antalya), *"Cennet" Kültür Merkezi* – cultural center "**Paradise**", toponyms (names of mountains: *Allahuekber Dağları* (literally: mountains "**Mighty Allah**") – 'mountain chain in the North of Sarikamis and Kars provinces in Eastern region of Turkey', *Mescit Dağı* (literally: mountain of **mosque**) – 'mountain in Erzurum region in Turkey', the names of settlements: *İmamoğlu* (literally: a son of the **Imam**) – İmamoglu (the name of the district in the Adana province); *Dualar* (literally: **Prayers**) – Dualar (the name of the village in the district Nazullu of Aydin province), *Şeyhler* (literally: **sheiks**) – Shekhler (the name of the village in the district Merkez of Aksaray province), hrematonims (the titles of books: "*Cennetin kayıp toprakları*" ("The Lost lands of Paradise") is a novel by Yavuz Ekinzhi about the centenary history, culture, religion, geography of Turkish land, *"İki cennet arasında anılar"* ("Recollections between **two paradises**") by Hikmet Sumer about the city of Mersin and Gyozne, *Cehennem Çiftliğinden kaçış* ("Escape from the farm of **hell**") by Barysh Uighur about difficulties in live, movies (*Cehennem* 3D (**Hell** 3D) – the film about miserable child, computer games: *Cennet bahçesi çocuk oyunu* (children's game "Garden of **Eden**"), *Kedi Cenneti oyunu* (game "Cat's **Paradise**"), *Cehennem Melekleri oyunu* (game "Angels of **Hell**").

- metaphors are lexical units that have acquired secondary, but not connected with religion, meaning. The cognitive and semantic levels of metaphors and symbols have semantic resemblance, which is motivated by phenomenon of similarity. Thus the phenomenon of transfer between form and meaning proceeds at the abstract level, which is expressed from specific attribute similarity between objects to abstract analogies between

form and meaning. A metaphor is a transfer between two conceptual meaning spheres, a projection from abstract source to more specific object. In particular, in the dictionary of metaphors of Turkish language (Turkish Mecazlar Sözlüğü) lexical item *cehennem* (Eng. hell) is defined as "a very problematic place" (TMS 1948: 110): *EMRE: Sen buraya geldiğinden beri **cehennemi** yaşadım ben Sıla. Sensizlik fikri beni başkalaştırdı. Yıkmak, dökmek, zarar vermek istedim. Kendime, sana, başkalarına. ama artık daha sağlıklı görebiliyorum her şeyi. içimdeki aşk beni başka birine dönüştürdü –* 'EMRE: Since the moment you came here, my life turned into hell. The fear of loosing you changed me. I wanted to break, beat, harm' (TV series "the Power. Return home", 19 episode, 56.44), *günah* (Sin) – "fault" – *Cihan: Benim derdim törenin yerine getirilmesi. Sıla'nın ölmesiydi, ama Boran kendini kurşunların önüne atmış. Benim **günahım** ne ki?* – 'Cihan: I wanted to do something that should be done. The power was to die. But Boran took that bullet. Why is that my fault?' (TV series "the Power. Return home", 19 episode, 46.06).

- phraseological units (Tur. deyimler) – "a valuable source of information about the culture and mentality of the people, they …. contain this people perception of myths, customs, ceremonies, rituals, habits, morals, behavior, etc." (Maslova 2004: 43). The phraseological units with religious component more fully correspond to the given quotation. These phraseological units with religious component are divided into citation and narrative groups. The citation phraseological units are those units, which were used in religious text in original meaning, but which were reconsidered, metaphorized, filled with new meanings and shades of meanings in everyday speech. In particular, *kıyamet günü* (Eng. the day of doom) in the modern Turkish language it is 'a crowd of people; the trouble, misfortune'; *cehennem azabı* (Eng. the torments of hell) – 'agony'. The narrative phraseological units, unlike citation, are not extracted from the text of the Quran, they are formed on the basis of ideas about certain religious phenomena: Allah, the prophets, the angels, the afterworld and etc: ***günaha** girmek* (literally: commit **a sin**) – 'do something wrong, that does not comply with religious canons or generally accepted standards of morality'; ***haram** yemek* (literally: eat food, which is forbidden by religion) — 'attempt to secretly take advantage of something you have no right on'.

Turkish linguists (O. A. Aksoy, Z. Bakhadanli, N. Koch, Y. A. Puskulluoglu) determine phraseological units as a groups of words in the form of collocation or whole sentences without didactic content. Thus, collocations correspond to phraseological units in narrow sense of the national tradition, and sentences of mentioned type are proverbs, because in accordance with the definition of Ukrainian linguists *proverb* is a short figurative set phrase of ascertaining nature, which has monomial structure. ***Hacı** sandığımızın **haçı** koynundan çıktı* (literally: in the pocket of the person, whom we believed to be Muslim pilgrim, we found a cross) – 'about a person, who was considered to be good, but hided own essence, and was a person with bad traits'; *Kırk gün günahkar, bir gün tövbekar* (literally: person, who during forty days is sinner, during one day is the righteous one) –'about person, who after having done some bad things, is trying to atone guilt'.

- a proverb (or paroemia) (Tur. atasözü) – short artistic expression of the generalisable nature, that have a form of logically completed full judgment (sentence) with the conclusion. Proverbs are considered as a kind of stereotypes of national consciousness: *Ata binersen **Allah'ı**, attan inersen atı unutma* (literally: when mounting a horse remember **Allah**, and after dismount – take care of the horse) – 'there will be no benefit from the work, which is made without eagerness (wish)', *gönülsüz **namaz** göğe ağmaz* (literally:

Namaz (salah) without a heart is not ascended into heaven); under the guise of the people who do not pray, all those who look for a variety of reasons for a possibility to avoid performing certain actions are derided: *Namazda gözü olmayanın kulağı ezanda olmaz* (literally: the one who has his eye not on **namaz** (**salah**), doesn't have his ear on **ezan** (**adhan**).

- etiquette formulas are words and expressions of speech etiquette, which belong to the group of set phrases called *kalıp sözler*, are used to add more courtesy and elegance to the conversation format, according to O. Mandelstam ("cultural dissimulation of courtesy", according to E. Bern "social stroking zone"). V. A. Maslova notes that "speech etiquette is socially defined and culturally specified rules for speech behavior in communication situations in accordance with social and psychological roles, role and personal relationship in the formal and informal atmosphere of communication" (Maslova 2004: 47). Usually set etiquette expressions are used in certain situations such as greeting, farewell, appreciation, wishes of success and etc. The biggest number of etiquette expressions contains the religious component *Allah*, which can demonstrate religion as axiological value *Allah esirgesin* (literally: Allah bless you), (*Allah mesut etsin* (literally: may Allah make you happy), *Estaüzi billah* (fear of Allah), and fully desacralize and represent only a tradition, sometimes loosing religious cast in translation: *Estağfurullah* (literally: forgive me Allah) – think nothing of it, *inşallah* (literally: God's will be done) – 'hope', *helal olsun* (literally: let it be permitted in the religion) – 'well done'.

- riddle is a short allegorical description of events, objects, phenomena, which are needed to be recognized, guessed (Zhayvoronok 2006: 231). G. I. Khalimonenko wrote, defining the role and format of the riddles in modern science: "Aristotle noticed that riddle is well built metaphor. Some riddles are built on figurative definition of unnamed object features, sometimes they are simple questions, often of humor nature" (Khalimonenko 2009: 455). Riddles have a verse form and a mystery. Usually they consist of two or four lines, although there are longer and shorter riddles. In particular, a minaret (direct meaning: tower (round, square or multifaceted), which is situated near the mosque or included in its construction, is used to call Muslims to prayer) create in the riddles this associative field of concepts: 1) high: *Minareden attın kılıcı/ Arabistan'a vardı bir ucu (Şimşek)* – 'I threw the sword from the **minaret** / And its end reached Arabic countries (Lightning)'; 2) long: *Uzundur minare gibi/ Yeşildir çınar gibi/ Tanrı'nın hikmetidir/ Kulun zahmeti gibi (Salatalık)* – '**Long, as the minaret** / Green as chenar / the wisdom of God / The work for slave (Cucumber)'; 3) conical: – *Yer altında kırmızı minare (Havuç)* – '**Red minaret** is underground (Carrot)'.* 4) dark: *Minare gibi kara/ Yüzbin çiçek, Bir yaprak (Gök, yer, Yıldız, Ay)* – 'as dark as a **minaret,** a hundred thousand flowers, one leaf), (Heaven, earth, and Moon)'.

Lexical item *imam* (Eng. marshaller / leader of the mosque) can be used as a code for cock: *Kapısız han!/ Kubbesiz hamam!/ Dilsiz imam!/ (Dünya, deniz, horoz)* – 'Building without doors / Baths without a cupola! / **İmam** without language!') And lexical items *abdest and namaz* are used to indicate the cat: *Abdest alır, namaz kılmaz (Kedi)* – 'He **washes himself** (washing before pray**)**, but doesn't **pray**' (Cat).

- tongue-twisters (Tur. tekerleme) are a funny sayings based on intentionally complicated pronunciation of rhymed text, which is composed of sounds and combinations of sounds that are difficult to pronounce. Quite often tongue twisters contain alliteration and rhyme, for that words of similar pronunciation are selected. Among such words there

may be religiously marked components that do not have a suggestive load: ***Adem** madene gitmiş. **Adem** madende badem yemiş. Madem ki **Adem** madende badem yemiş, niye bize getirmemiş. –* 'Adam went to mines. Adam ate almonds in the mines. If Adam ate almonds in the mines, why didn't he bring something for us?' In this tongue-twister we can see rhyme of the sacronym *Adem* with assonant lexical item *badem*'

Thus, the religious component in the texts of secular purpose and nature has the ability of secularization that gives Turkish vocabulary fund novelty, freshness and accuracy, emphasizing the role of religion in the life of the Turkish ethnos. Religious vocabulary, natural usage sphere of which is confessional style, starts a new life in the composition of the terms of different spheres of public life, idioms, phraseological units, sayings, proverbs, riddles, tongue-twisters, metaphors. The usage of religious vocabulary in contexts without cultural purpose shows the deep roots of culture, in particular, religion in the consciousness of the ethnos, emphasizes the interrelation of language and thinking.

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