

TATAR-CHINESE LANGUAGE INTERACTIONS (BASED ON CHINESE LOANWORDS IN THE SPEECH OF THE TATAR DIASPORA LIVING IN MODERN CHINA)

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ABSTRACT

This article studies Chinese loanwords in the speech of Tatars living in a multilingual environment on the territory of modern China. The linguistic features of sinologisms (Chinese borrowings) which generate a particular stratum of the vocabulary of the Tatar diaspora are identified and the characteristics of its development are also studied in this research. Linguistic study of the issue makes it possible to enter new data into scientific use about the loanwords, which penetrated into the speech of the Tatar diaspora in China as a result of mutual cross-language and ethnocultural integration with the local population.

Keywords: Tatar language, diaspora, vocabulary, sinologisms, realia, loanword.

INTRODUCTION

The modern Tatar language serves as a means of communicating for many millions of Tatar people. This language is widespread not only among the Tatars living in the Republic of Tatarstan, but also in many other regions of Russia and foreign countries. In recent decades the language of the Tatar diaspora has become a subject of steadfast attention of linguists (1-3). The need to study the language of the diaspora is explained due to trends in modern linguistics with the processes of globalization and active interaction between different ethnic cultures (4-7). Scholars have begun to pay great attention to study of linguistic features of the Tatar diaspora living in China. The studies made by A.Sh. Yusupova, G.A. Nabiullina, E.N. Denmuhametova and G.R. Mugasimova are equally important in this regard (8-10). This topic is still poorly studied and has many challenges not only in its lexical, but also in morphological and syntactic context.

The language of the Tatars living in this area has undergone certain changes as a result of interaction and contact with Chinese, Uyghur and Kazakh languages. Due to historical events, this language has been evolving in isolation from the modern Tatar-speaking population in the Chinese-speaking environment. Close territorial contacts, as well as national and cultural ties with the Uyghurs and Kazakhs have been establishing good conditions for penetration of Chinese words into the language of Tatars living in the People's Republic of China (PRC). Chinese loanwords in the language of Tatars living in the PRC have not been an object of special monographic study up to the present time. This explains the relevance of the chosen topic. The purpose of this article is research and thematic analysis of Chinese loan words, which form a specific stratum of vocabulary of

Tatars living in the Xinjiang Uyghur Autonomous Region of the People's Republic of China, since this region has become the center of eastward Tatar migration. The object of this research is Chinese loanwords, which are actively used in conversational discourse.

MAIN PART

In China, about 5 million Tatars live mostly in the cities of Ürümqi and Kulja in the Xinjiang Uyghur Autonomous Region. Most Tatars settled there in the 19th century. The Chinese cities of Ürümqi, Kulja, and Čavučak were the center of Tatar resettlement in Eastern countries abroad. They can be thought of as a concentration and expression of the essence of life in Tatar emigration eastwards. Tatars did their best to form a cultural environment similar to the one they had in their historical homeland, and created a unique Tatar civilization in these cities. There are Tatar national centers in the cities of Urumqi and Kulja. The Tatars there have their own alphabet based on the Arabic script. They use Kazakh and Uyghur scripts due to cohabitation with Kazakhs and Uyghurs and liaising with these nationalities.

Active growth of Tatars' vocabulary was connected with rapidly growing political and economic relations between countries, as more and more people were communicating with representatives of other nationalities and faiths (11). Tatars had trade and cultural ties with Eastern countries for many centuries and Arabo-Persian words began to rapidly penetrate into the Tatar language on this basis. As it is known, the connection of one nation with others is reflected in the language's vocabulary in different periods of its history, since the development of vocabulary happens at the expense of the borrowing of foreign words. Many loanwords are widely used in different fields of oral and written speech; some of them are limited in their use (12).

In their writings, scholars of Turkic philology have paid attention to the necessity of studying the interaction of the Chinese language with Turkic languages in ancient times. There are some works about Chinese loan words in ancient Turkic languages and in old Turkish dictionaries (Ligeti, Clausin, Gabain). Actively used sinologisms are detected in general research on the history of the ancient Turks and Turkic languages, but the issue of Chinese borrowings in scientific terms has been studied to a lesser extent. The number of specific examples of borrowings in these works is limited up to three or four words. According to N.A. Baskakov, sinologisms can be found in large numbers in the vocabulary of every modern language, and therefore the linguist indicates that this issue should be studied by scholars (13).

It should be noted that along with the etymological references in dictionaries to various kinds of borrowings of some words from the Chinese language, special scholarly works about Chinese loan words that exist in some Turkic languages were published by V.V. Radlov, K.K. Yudahin, N.A. Baskakov, D.M. Nasilov. There are also special monographs and dictionaries of Chinese elements in the Uyghur language due to direct proximity and close contact between Chinese people and Uyghurs living mainly within the People's Republic of China in Xinjiang. They contain considerable linguistic material collected as a result of extensive research on the history of such loan words (14).

As it is known, borrowing is the transfer of an element of foreign language as a result of language contact, and it is also the process of transition of elements from one language to another. Borrowing is the result of interaction of cultures that is more or less typical for all world languages in most cases. It is known that the number of Chinese loan words observed in classical Mongolian written language (XVI-XX centuries) is larger than in Mongolian spoken language.

Close territorial contact, resettlement, trade and cultural relations all created workable conditions for penetration of Chinese words into the speech of Tatars living in China. The penetration of Chinese words into Tatar language occurred across many centuries. The process of borrowing Chinese words into Tatar language

was uneven. Chronologically, sinologisms in the language of the Tatar diaspora belong to quite early and late times. Some of them included in the basic vocabulary refer to very ancient times. For instance, words such as “chgcoci” - table, “cun” - onion, “yutaczi” – flaky bread that is steamed, etc. in modern language are not recognized as loan words. In our opinion, the process of infiltration of Chinese words into the Tatar language was especially active in the late 1950’s, when administration in the field of language policy was intensified in China. Chinese loan words existing in the modern language of Tatars living in China currently compose a significant part of vocabulary in quantitative terms. Chinese loan words in the vocabulary of the Tatar language increase in conditions of close language contact. Used in Tatar spoken discourse, Chinese loan words are caused by the necessity of life, and they have become an integral part and active elements of modern vocabulary.

Widespread use of Chinese language in the everyday life of Tatars, the relationship between nations, records management in Chinese, the education system (Chinese language is an obligatory subject in all schools), public, political, artistic and scientific literature in the Chinese language and the media hold important significance for the enrichment with Chinese elements of the language of Tatars living in China. All these factors characterizing the political, economic and cultural life in China, and a number of other factors, play a huge role in the wide spread of the Chinese language. It should be noted that currently as regards specific weight, roles and quantitative composition, Chinese loan words are becoming more noticeable and numerous. As T. R. Rakhimov noted, “the Chinese loan word covered mostly administrative, commercial, and household terminology, but to a very small extent agricultural, craft and military vocabulary” (14, p. 3).

The sinologisms used in Chinese Tatars’ language belong to the state structure, public-political life of the country, military affairs, education system, workflow, everyday life, traditions and customs and other fields typical for life (culture, social and historical development) of the Chinese people. First of all, they include realia widely used in the social-political sphere most of all, i.e. the words that do not have exact equivalents in other languages.

The first group consists of sinologisms denoting social-political realia. This group can be divided into several semantic subgroups:

1. The authorities and holders of power: “danchjuyan” - party, “danvei”- the party committee, “chjungun” - the Chinese Communist Party, “tinchjan” - nazir, head of department, member of the provincial government.

2. Public and political life:

a) political activity and leaders: “czuntun” - president, “buchgan” - minister, “czunli” - prime minister, head;

b) ranks, degrees, titles, applications: “sochgan” - director, “fuanchgan” - deputy chairman of the court, “czuychgan” - the head of the bureau, “duychgan” - the head of the troop, “chgusi” - chairman, “fushuczi” - deputy secretary, “chanchgan” - director of the factory, “chuchgan” - head of department, “chguanczya” - specialist, “czyaoshou” - professor, “fuczyaoshou” - docent;

c) national phenomena and movements (and their representatives): “hanczu” - Chinese nation, “huacyao” - a Chinese immigrant, “czanczu” - Tibetan;

d) institutions: “paychuso” - the police department, “czyanchayuan” - the prosecutor’s office, “chuanchgen” - fax, “haiguan” - customs;

e) educational and cultural institutions: “kesyeyan” - the Academy of Sciences, “czyiyan” - theatre, “dasyue” - university, “czinczyu” - theatre, a play, a drama.

3. Military realia indicate:

a) the title of units: “bintyan” - division, “chjihuibu” - the headquarters of the command, “czefan czyn” - liberation army “czyncyui” - military district;

b) the types of weapons: “czyn czyan” - military ship, “hosai” - piston, “hoczyan” - rocket;

c) military personnel (and the commanders): “tuanchgan” - colonel, “banchgan” - squad leader, “czyanczyun” - general.

The second group consists of sinologisms indicating household items and other names. This group includes ethnographic realia that express the appellation of food, clothing, crockery, etc.

1. Food, drinks, etc.: "doufu" - bean cheese, "momo" - steamed bread, "mahuaer" - sticks, fried in oil, "cai" - salad, "yutaczi" - flaky bread that is steamed; "lyanfen" - cold dish in the form of jelly, "guamyan" - noodles, "fentyaoczi" - noodles from starch, potato, pea flour, "mifan" - rice porridge, "czyan" - sauce, pasta, "czyaoczi" - dumplings, "tanczunczi" - cakes made of rice, cooked in a triangular shape, served with sugar, "czyanyu" - soy sauce, "kuaiczi" - the sticks are used when eating instead of forks, "anban" - kitchen board. Many of them are the appellation of vegetables, fruits and other plants: "cincai" - green vegetables, "czyuca" - sweet onion, "cun" - onion, "lobu" - radish, "cecz" - eggplant, "syanczyalo" - banana, "bocai" - spinach, etc.

2. Clothing including footwear, headgear: "cipao" - women's dress with a standing collar, "caifen" - tailor.

3. Other items: "ch goczi" - style, "cajũanczy" - garden, "banden" - board, "ch gadao" - a large knife, "byanyaci" - transformer.

There are also words that express customs, rituals of Chinese people and natural phenomena among ethnographic realia: "yanger" - songs that are sung in China during transplanting rice and are also performed during the New Year holidays, "sanczyusan" - the coldest time of winter.

Words that relate to adjectives and verbs are rarely used: "ganbei" - to drain a glass. It should be noted that the sinologisms listed above are found not only in Tatar language, but also partly in the Turkic languages of Siberia, and also in other Turkic languages of Central Asia and Eastern Europe. The semantic aspect of studying the thematic groups of loanwords listed above allows determination of the causes and nature of the semantic evolution of sinologisms, and more precise definition of the place and role of Chinese loanwords in the process of change in the vocabulary of the Tatar language.

The meanings of Chinese polysemantic words were narrowed when borrowed into the Tatar language. The reason for this was the specification of meaning or loss of other meanings, because there were words for their expression in the borrowing language (Tatar).

Sinologisms more or less obey the laws of the derived language, undergoing different changes. Analysis of phonetic adaptation of sinologisms in Tatar shows that in Chinese phonemes with similar variations in the Tatar language, phonemes present in Tatar were more easily accustomed, while sounds that are not in the borrowing language were replaced by relatively close sounds. The process of borrowing from Chinese made changes in the system of vowel sounds that violate phonetic rules of the recipient language, Tatar. For example, there are no descending diphthongs ei, iy, or ae in Tatar language and it is unusual for the language to use two different vowels together.

CONCLUSION

Sinologisms were fairly widespread in the language of the Tatar diaspora living in China, and played an extremely positive role in the development of the lexical-semantic system, being very active in word formation. Further study of vocabulary borrowed from the Chinese language will help in answering important scientific-practical questions such as history, social development, economic and cultural contact between Chinese and Tatar peoples, interaction and mutual influence of these languages.

The composition of loan words from the Chinese language that are present in the speech of Tatar immigrants from Russia might be characterized as follows: They represent realia of Chinese life that are exotic, far from the traditional Tatar life and alien for Tatar people. The process of lexical borrowings was accompanied with absorption of separate aspects of life and the everyday life of the host country by Tatar emigrants. Despite the intensity of contact between Tatars and Chinese in Xinjiang, Chinese loan words were not numerous. This is

explained by several reasons such as linguistic and extra-linguistic character. The orthoepic appearance of Chinese words, which is difficult for the Tatar perception, usually interferes with the process of unhampered and free borrowing. Another reason was sociocultural: It was proper for Tatars in China to view their language as if it had higher social and cultural significance.

Chinese borrowings adopted by the Tatar language experienced certain semantic and stylistic changes. The meanings of some words expanded, reflecting the recent economic and social changes. Separate sinologisms were shifted from passive to active vocabulary as a result of transition to new economic relations in society, with reforms in the system of management and education.

The present research does not cover all the content of this issue, and obtained results will offer opportunities for further study of the vocabulary and semantics of speech of the Tatar diaspora. We see the prospects of this research for further study of the lexical peculiarities of the language of Tatar diasporas, in expanding the corps of linguistic material, and in the generalization and systematization of scientific results.

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