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FACULTY OF ARTS

*With the right of manuscript*

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**Lexis of Arabic Origin in “The Georgian Dictionary” (“lexikoni kartuli”) by Sulkhan-Saba Orbeliani**

1005 – Philology

An Abstract

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The work has been conducted at the Department of Oriental of Akaki Tsereteli Kutaisi State University

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#### General Description of the Work

**Actuality of the work:** The words that are borrowed from Oriental languages including the words and expressions borrowed from the Arabic language play an important role in the lexical fund of the Georgian language. The research of the vocabulary of oriental origin in the Georgian language has its historical-linguistic basis. The basis is defined by the long-term relations between Georgia and the eastern world.

Despite the fact that a lot of important work has been done in terms of studying the vocabulary of Arabic origin, there are some questions that need to be studied more thoroughly with innovative approach. For instance "The Georgian Dictionary" by Sulokhan-Saba Orbeliani has not been the subject of special research yet. The reason of raising the question is determined by the heterogeneity of guidelines and qualifications of the vocabulary of Arabic origin and in some cases erroneous interpretation of that vocabulary or referring to them without indicating the origin at all.

**Degree of analyzing the problem in the dissertation.** While studying the Georgian-Oriental language contacts, the main focus is made on the borrowings in the Georgian language taking into account the ways of their establishment and their etymology. There are several works on the question full of important materials showing the relationship of Kartvelian and Oriental languages. The works deal with the historical lexis and etymology of Georgian and Oriental (Semitic, Turkish, Iranian) languages.

While discussing the question there are some important works we could not miss. They are: the works by academician Niko Mari. He enrolled a set of lexical units of Oriental origin in Laz - Russian Dictionary (Mari 1910); "Semitic languages and their importance in terms of studying the history of Georgian culture" by academician G. Tsereteli (1947); The scientist describes the importance of Arabian

Studies and Semiotics in the process of studying the history of Georgian and Caucasus culture and he also discusses language contacts and borrowings; "From the history of the words of Oriental origin" by academician S. Jikia (1960; 1987); There are some more important works by the academician M. Andronikashvili: "Essays on Iran - Georgian linguistic relationships" (vol. I: 1966, part I of vol. II 1996 (materials for Georgian etymological dictionary); the article published in the works of Tbilisi State University in 1965 "On the Arabic words having entered Georgian through the Persian language". In 1964 the article "Arabische Lehnwörter in der Georgischen Sprache" by H. Faehrich was published in "Bedi kartisa". Some more researchers and scientists carried important researches. They are Iust. Abuladze, I. Abuladze, Iv. Gigineishvili, D. Kobidze, Al. Gvakharia, M. T'odia, Iv. Lolashvili, L. Menabde, V. Puturidze, L. Kotetishvili and L. Kotashvili. Important researches and dictionaries with the reference about the origin of oriental vocabulary are attached to the Georgian written monuments made by above-mentioned scientists. Academician G. Tsereteli, K. Tsereteli, Ts. Abuladze, M. Sakhokia, V. Jangidze, M. Nedospasova, T. Chkheidze, V. Beridze, J. Giunashvili, G. Chikovani, Sh. Gabeskiria, M. Jikia, N. Gurgenidze, K. Lortkipanidze, L. Rukhadze and other researchers also expressed their views on the certain issues of Georgian-Oriental lexical units.

The work by I. Gipert's „Iranica Armeno-Iberica (Studien zu den iranischen Lehnwörtern im Armenischen und Georgischen)" is also important to mention. The article studies a few stems of Iranian words and their compound forms in Georgian and Armenian languages. Old and New Testaments, hagiographic, homiletic and classical texts are used for the studies.

Z. Sikharulidze discussed proper nouns that are borrowed from the Arabic language in his dissertation "Arabic-Georgian relationships (proper nouns) (1983). There are some other dissertations on Arabic-

Georgian relationships, like V. Lekiasvili's dissertation "Orientalisms (Arabian lexis) in Georgian" (1992). In his dissertation "The Terms of Professions Derived from the Arabic Language Found in Georgian Literary Language and Dialects" (2005) L. Avaliani studied the terms denoting the professions derived from the Arabic language found in Georgian literary language and dialects. L. Samkurashvili's research "Arabisms in the Eeok "for doctors" ("Tsigni saakimoi") (1985) is also worthy to mention.

**The aim of the work:** The aim of the work is to reveal the lexis of Arabic origin in Sulokhan-Saba Orbeliani's "The Georgian Dictionary", to study and analyze their phonetic and semantic transformation, to identify entry means of the borrowings and establish their chronology; to study etymology of the units that are qualified as "the others' language" by Sulokhan-Saba or that are given incorrect reference or are left without reference; to study the material phonetically and semantically taking into account linguistic relationship of non-identical structures and to analyze modifications.

**Scientific novelty of the work:** "The Georgian Dictionary" by Sulokhan-Saba Orbeliani has never been the subject of the research, in terms of being a source of studying the vocabulary of Arabic origin. Such work has been done by Professor Ts. Abuladze to reveal and study Turkish materials in the Georgian vocabulary. She dedicated two works to the issue- an article "Turkish Lexical Units in "The Georgian Dictionary" by Sulokhan-Saba Orbeliani" (1962) and a monograph "Turkish Translations of the words: in Sulokhan Saba's Dictionary" (1968).

**Theoretical and practical importance of the research:** The material analyzed in the research is important for both theoretical and practical point of view. It is valuable not only for historical and etymological dictionaries of the Georgian language, but also for studying the Eastern (Arabian) vocabulary.

The research is valuable and important issue for Georgian studies, for Oriental studies and for historical - comparative linguistics. Apart from pure linguistic importance, the analyzed material is valuable from historical-cultural points of views as well.

**Methodology of the research.** To study and analyze the problem given in the dissertation we used the descriptive and historical-comparative method along with the methods of lexicological studies.

**The structure of the work.** The dissertation consists of an introduction, three chapters and general conclusions. The list of references and other resources are attached (205 units). The work consists of 210 computerized pages.

**Approbation of the dissertation.** The work has been conducted and discussed at the Department of Oriental Studies at Akaki Stereteli Kutaisi State University. The main points of the research have been reflected in the papers at different scientific seminars and scientific sessions.

#### Main Content of the Dissertation

**Introduction:** The introduction is dedicated to the review of the history of Georgian-Eastern linguistic contacts and to the history of studying Oriental (Arabic) vocabulary established in the Georgian language. The introduction also gives the description of the aim of the work, theoretical and practical importance of the research, methodology of the research and the structure of the dissertation.

#### Chapter I

##### 1.1 Lexicographic corpus of the research

In order to reveal and analyze lexical units of Arabic origin and to identify approximate dates of their entry and establishment we

studied lexical units that were acquired in the Classical and Renaissance written monuments.

Lexical units were detected in lexical fund of academic text-finding commission that studies "vepkhistaosani" ("Knight in the Panther's Skin"). The commission functions under the auspice of the Institute of Georgian Literature of the Georgian Academy of Sciences. In this research, the analyzed Arabic vocabulary are checked in different types of Georgian and foreign dictionaries, where, in most cases, etymology of the words are indicated.

In addition, to clarify semantics and parallel forms of Arabic lexical units and to confirm borrowing in the Arabic language and find them in old Arabic monuments, the thesis includes medieval Arabic lexicographical works.

##### 1.2. "The Georgian Dictionary"--an important monument in terms of studying Oriental vocabulary

Some of the lexical units of Arabic origin found in "The Georgian Dictionary" have already become archaisms. For example: **aji** (ivory), **ajaphta** (amazing), **babghani** (a sad, thirsty bird), **bavasiri** (hemorrhoids), **balghami** (pus), **dalali** (plait), **veziri** (vizier), **muaba** (stretcher), **murasa** (carved), **nishat** (character), **pali** (disease), **panosi** (torch), **khadumi** (eunuch). Some of the lexical units are marked with the sign „აჟღ“ (meaning not used any more). In today's Georgian, their usage is productive. For example: **ashiki** (love lady), **barati** (short letter), **lakapi** (big-mouthed, talkative), **nali** (horse shoes), **pikri** (thought). Scientific analyses of those words help us to study the lexical fund of early centuries.

## Chapter II

In Chapter II we studied the vocabulary that Sul Khan-Saba Orbeliani considered to be Arabic (subparagraph I), Turkish or Tatar (subparagraph II) and Persian (subparagraph III); We also studied the words of Arabic origin that were given the qualification as "Others' language" by Sul Khan-Saba (subparagraph IV) and the vocabulary the author did not mention the origin of (subparagraph V). The words, so called „Arabized" were studied separately (subparagraph VI).

### 2.1. Arabic vocabulary in "The Georgian Dictionary"

The number of lexical units that Sul Khan-Saba pointed to be of Arabic origin is relatively small in comparison with the words of Persian and Turkish origin. They are: araki, ashiki, ajapia, baraka, tajuri ena, muaba, nishati, piqri, shatiri, khadumi, khurma. **araki** (vodka), **ashiki** (love-lady), **ajapha** (amazing), **baraka** (consecrate), **tajuri ena**, **muaba** (stretcher), **nishati** (character), **pikri** (thought), **shatiri** (messenger), **khadumi** (eunuch), **khurma** (persimmon).

**araki** – from Arabic **araq** - sweat, as it is sweat of pot.

**Araki** is considered to be borrowed from Arabic in the dictionaries by N. Chubinashvili, G. Tsereteli, and Ioane Bagrationi. D. Chubinashvili indicates its Tatar origin „araki, vodka" (Chubinashvili). In "Incomparable Medical Book" ("Ustso Karabadi") by Kananeli the word is considered to be of Arabian-Persian origin. „Vodia – kasni".

In the part I of the Georgian versions of the Kings' book Shah - Nammeh" we encounter the word **arakibari** or **arkabari**. D. Kobakhidze thinks that the word is Arabic عرق بحر „araki is fragrant liquid made of turing (citrus grandis) and orange (citrus aurantium) -

(„Shah - Nammeh"). In this monument, the lexical unit has a different semantic meaning rather than defined by Saba.

عرق **araq** - araki has a defined as sweat in "The Dictionary of Koran and Hadiths" by Girgass. In another dictionary by Lane the word defined as "land moistened with dew and drops of rain". But there is a different definition in the Arabian explanatory dictionary by L. Ma'luf: „عرق- liquid that comes out of a human being; moisture of a wall; alcoholic beverage that is made of grapes or dates; mash". Hassan Anvar seems to be relying on the same dictionary. G. Tsereteli compares Arabic. عرق-araq with Georgian - araki (vodka). عرق-is pharyngeal voiced laryngeal sound. There is no equivalent of that sound, so in Georgian in the words of Arabic origin the sound is lost in most of the cases. For example: Arabic. علم (‘alam) > Georgian - alami (flag); Arabic. عشق (‘ashiq) > Georgian - ashiki (love-lady).

There are different opinions about the Arabic letter ق/q in Arabic borrowings and Georgian - y. M. Andronikashvili reckons that the words where Arabic ق is interpreted as Georgian y - g, that means that these words entered the Georgian not from the Arabic language directly but through the Persian language. In other case ق should have been interpreted as Georgian -k. K. Tsereteli thinks that whether the Arabic q is interpreted as k or y in Georgian, it depends on the types of borrowing. Interpretation of Semitic q as Georgian - k reveals that the borrowing entered the Georgian through writing especially with the help of the languages where the only way to interpret q is to use k in its place (like Turkish, Greek, Armenian). He remarks: „It is important to mention that almost in all cases where Arabic q is interpreted as Georgian y, the same borrowings are found in the Persian language (in all positions). Persian sound q is known as uvular consonant like Arabic. Therefore, in both cases (whether the word entered the Georgian language from the Arabic language directly or through Persian one), it is the case of transferring uvular consonant.

Having analyzed the examples we can firmly say that in most cases Semitic q is transferred as g in Georgian, especially if the word entered Georgian orally. The opinion is based on the fact that Arabic ق is systematically interpreted as Georgian-g." At the same time, the researcher does not oppose the opinion made by M. Andronikashvili and he does not exclude that interpreting Arabic. q into Georgian k has a longer history than transferring the same Arabic q into Georgian g. M. Andronikashvili considers such kind of words to have entered Georgian in later periods through the Persian language and not from the Arabic language directly.

The word „araki” (vodka) was first found in the „Incomparable Medical Book” in XI century. In the old Arabic world al-chemistry, in other words „medicine” was highly developed and well-studied. Basically, medical-type books of that period were translated into Georgian from Arabic.

Presumably, the word araki (vodka) entered Georgian before XI century orally, directly. This is how it is given in the „Incomparable Medical Book”.

**Ajaphta – Ajaphata Z, Ajabta CqD- the word is defined in “Darejanian” (The story of Amiran, Son of Darejan, a medieval Georgian romance) as the language of Arabs (language A), is called amazing.**

This word has the same meaning in B, Cab and Cq editions. In edition D we can read: It’s amazing, I am surprised. It is said in Darejaniani that Ajaph is a language of Arabs (Saba).

In the letter of his will we can read Sulkhan-Saba’s modest statement: “I did not know any language apart from Georgian”. We say modest because Sulkhan-Saba could read Arabic, Turkish, Armenian, Greek and Latin writings. In the list “D” of the dictionary while defining the word Saba refers to Latin source along with Armenian and Arabic sources. While trying to give the definition of the word **brangvi**, Sulkhan-Saba made a notice: In Arabic, Armenian

and Latin languages the word *brangvi* means wild animal, fierce. Let’s see how it is explained in Greek” that means that he could look up the word in Arabic dictionary. It could have definitely been surprising if he had begun looking for the word on the root عجب(ع) as عجب/عجف (‘aġib / ‘aġaf) means: weak, skinny (Girgas).

**Ajaphta** could have been Arabic عجب (aġib) elative أعجب (‘aġab) – even more amazing, outstanding.

Arabic bilabial voiced occlusive sound ب/b in Georgian corresponds with bilabial voiced occlusive **b**, bilabial voiceless sharp **p**, bilabial fricative **f**, bilabial nasal **m**. There are parallel forms as well with alternation b/p (like: mashraba/mashrapa). It could be explained with the help of other Georgian examples: in Adjarian dialects there is an alternation of ajabi / ajapi – based on Arabic, Turkish - acep „I wish, let it be”.

In B, Cab and Cq editions the definition of “ajaphta” goes as following: is given in Darejanian, it is the language of Arabs, amazing B (not used) – the suffix ta (თს) makes the word plural. The suffix is added to Arabic ‘aġab. “Amirandarejaniani” as a remarkable monument of the heroic epic is full of amazing and unbelievable stories.

**Ajaphta** is a word of Arabic origin, in which due to the Georgian phonetic regularity-the homorganic consonants p is obtained by deafening the sound b (example.: sitbo > sitpo(wamth)). Apparently, the word is a borrowing that entered Georgian from the Persian language and established into Georgian since XII c.

## 2.2. Turkish Vocabulary Into “The Georgian dictionary”

There are some words in “The Georgian dictionary” that Sulkhan-Saba considered to be Turkish but in fact some of them are Arabic. They are: **bukhari** (fireplace), **zapra** (reddish), **tamami**

(impudent), *pālī* (disease). Here we also put the lexical units that Sulokhan-Saba considered to be Tatar. They are: *bedauri* (pedigreed horse), *dalali* (plait). Some of them are given their Tatar or Turkish equivalents. For example: *tamasha* (entertainment), *mavtuli* (thread), *mehari* (dowry), *rubi* (wineskin).

**ashki – thread which the Turkish call maftuli (wire).**  
مفتول (maftul) “a thin strap, thread, thick string” (Lane); “coiled, curly, knitted” (Johnson), compare with Georgian *mavtuli*. According to Explanatory Dictionary of the Georgian Language - (EDGL) thread or rope-like metal product.

The word „*mavtuli*“ is found in the text of Renaissance period. Ts. Abuladze analyzed the lexeme in “Turkish Translations of the Words from the Georgian Dictionary by Sulokhan – Saba Orbeliani” *Ashki-mamtul* = *maftul* < Arabic مفتول. Labial-dental voiceless spirant *f* is interpreted as labial-dental voiced spirant *v*. *f* > *v* is common for Anatolian dialects: *hevta* < *hafta*; *uvak* < *ufak*.

There is no phoneme in Georgian corresponding to Arabic dental voiceless *f* (ف). Therefore it is usually interpreted into Georgian as labial occlusive consonant *p* (გ). For example: *turpa* (beautiful) – طرفة / *turfa*, *pareshi* (servant) – فرائش / *farrāsh*, *mavtuli* قتل (fatala) is a Passive participle - coiled, curly.

The lexeme *mavtuli* is considered to be of Arabic origin in Ottoman (*meftul*) and Persian languages: (*maftul*) „1. rope-like metal products, wire; 2. coiled, knitted“. Turkish. *e* < Arabic *a*. In inflaut, for example: Turkish *cellāt* < Arabic جلاله / *gallād* “executioner” (Gurgenidze).

The semantics of the word *mavtuli* is closer to its meanings in Persian and Turkish languages. As the lexeme is found in the texts of Renaissance period and as the writers use Turkish equivalent to define the word, it is likely that the word entered Georgian through the Turkish language in XIV-XV cc.

**Tamashoba-tamasha in Tatar the word means show, but in Georgian it means singing, dancing, in other words-entertainment.**

The word *tamasha* comes from Arabic مَشَى (mašā) (moved, went, acted, worked) from the VI form of the verb. With تَمَشَى (tamāšā) it means to move, to go (Girgass). New Persian تَمَاشَا – “show, performance, play (Georgian – *tamasha*). In “vepkhistkaosani” (“The Knight in the Panther’s Skin”) the meaning of the word *tamashi*, *tamashoba* is closer in meaning with the Arabic form – to move, to walk, to act, to entertain. This means that the word comes directly from the Arabic language. M. Andronikashvili claims that Georgian – *musha* (worker), *mushaoba* (work) might have the same roots.

D. Chubinashvili considers the word to be of Persian origin. entertainment some kind: something amazing” (Chubinashvili). I. Abuladze remarks: Persian - *tamasha* – it has the same meaning as theatre, pastime, fun, enjoyment “vepkhistkaosani” (The Knight in the Panther’s Skin), As for G. Tsereteli, he thinks that the word is of Arabic origin: تَمَشَى (tamašin) – walking slowly, strolling, wandering. Compare: Georgian – “*tamashi*” (entertainment). Vulers claims Arabic-Persian etymology of the word in its dictionary. تَمَاشَا / *tamāšā* is an infinitive of the verb مَشَى.

In Ottoman and Turkish dictionaries the word “*temaşa*” is defined to be of Arabic origin - show, performance, play.

In classical and renaissance literary monuments the “Tatar” word *tamasha* (entertainment) is explained as – fanfare, show, fun. For instance: “vepkhistkaosani” (“The Knight in the Panther’s Skin”), “Shah-Nammeh II”, “Rusudanian”, “Theimuraz I”, “Karamaniani”, “Archiliani”.

The word *tamasha* (entertainment) entered Georgian with the same consonants approximately in XII century. The form of this word found in “vepkhistkaosani” (“The Knight in the Panther’s Skin”) is proven evidence that it is a borrowing. As for the words “show,

performance" – found in Renaissance texts, they belong to later periods and presumably they came into Georgian through Turkish. A new word "*tamashoba*" is formed with the help of Georgian derivation affix "oba".

**Pali - Turk. comes from the Turkish language. It's called magic in Georgian.**

The word *pali* (magic) is not found in any monuments of Classical period. It is only found within the Renaissance period. *Pali* – magic (Morals of Georgia). "If I asked the dice the way, total bad magic I get" (A talk between Teimuráz and Rustaveli).

*Pali* - disease. „mange, magic and warmish water". The word is found in a medical book „Karabadini". „and wool and cherry and *pali* and black pepper" In this sentence *pali* is a Persian word and it means fruit pile (Rubinchić). However, the word has some other meanings in the Persian language. For example: "magic, fortune-telling, palmistry, presentiment, sign" – there are also derived words in the Persian language: (**palgiri**) – magician, chiromantist, foreteller (Rubinchić).

*Pali* – Persian "hung", is the same as a hostage (Explanatory Dictionary of the Georgian Language - EDGL). Modification of the meanings of this word is an evidence of the fact that this word entered Georgian different times in different ways.

The word *pali* that was considered to be Turkish by Saba in fact comes from the Arabic *فأل* (fa'á); it means "good sign, presentiment" (Girgass). This word has the meaning of magic and is proved to be of Arabic origin in some other dictionaries such as the Dictionaries of Jonson, and Geparov. In Turkish the word "magician, chiromantist, foreteller" is pronounced as "Palji" which is believed to be formed from Arabic *فأل* (fāl). Turkish-falci < Arabic. Persian - *فأل* + t. ci = magician, fortune-teller, wizard (Kotashvili). There are some words in Albanian and Gurjar dialects that come from the Turkish language. Turkish bilabial spirant, voiceless f in some cases is pronounced as occlusive spirants like p, v. Turkish- fal < Arabic. *فأل*. This lexeme has

the same meaning in Ottoman language. The word "*pali*" still has the meaning of a magician in Turkish as well as in Persian languages.

Arabic glottal occlusiveness (ʕ) are always lost in Georgian without any track.

*Pali* is an Arabic lexeme that entered the Georgian language during Renaissance epoch through the Turkish language. It was not widely spread in Georgian.

### 2. 3. Persian Vocabulary in "The Georgian Dictionary"

Having analyzed the "Georgian Dictionary" by Sulxan-Saba we discovered some lexemes that are of Arabic origin and not Persian as the author considered them to be. They are: **alami** (flag), **daira** (a musical instrument), **lakapi** (big-mouthed, talkative), **mejlishi** (feast), **murasa** (carved), **sufra** (low table).

**Lakapi – in Georgian it means big-mouthed, talkative. In Persian it means – a second name - ZAB. (not used) bad language CD (not used).**

In the Georgian written monuments of classical and Renaissance period the word *lakapi* means "to make a short speech long to praise somebody, to joke, entertain" ("vepkhistkaosani"). Sometimes it also has a meaning of pleading, begging, talking a lot, chatting (Shah-Namneh). T. Bagrationi gives the following explanation: *lakapi* – that means praise in both Arabic and Persian languages.

Mz. Andronikashvili claims the word to be of Arabic origin *لعب* (la'iba) (لعب) la'ib „entertainment, joke, fun, play". This explanation is different from the explanation given by Iust. Abulacze. He does not consider the word *lakab* to have the Arabic root *لَقَب* (lakab). He says: „long, long-drawn letter to praise or condemn somebody" (Shah-Namneh). Saba considered the word to be of Persian origin and it means a second name, that comes from the Arabic language *لقب* (lakab/alkāb) and means "a nickname, title" (Jonson).



Academician M. Andronikashvili supposes that the word "lakab/lakap" that were found in Georgian written monuments does not have anything in common with *lakab* form. The word "*lakapi*" is possible to be the contamination of two Arabic words with the same equivalents.

In New Persian **لقب** and **لقب** have the same meanings (Miller). In Turkish-Arabic and Ottoman-Turkish dictionaries there is only one form **lakab** found with the meaning of "a nickname, a title". Iranian Georgians use the word **lakami** which is equivalent of Arabic *lakabi*, with the same meaning (Glonti). In the EDGL the word "lakapi" is considered to be of Persian origin and explained as following: "long letter, long speech; the older versions are also indicated below: idle talk, gossip". In urban speech some other meanings are also added to the word, like: a man with bad language, with shameless speech" (Grishashvili). The word has the same meanings in "The Georgian Dictionary" by Sulokhan-Saba.

There is a parallel form of "lakap" (لقب) that is "lakab". It could be explained by the reason that parallel to this entry the word refers to folk. The bearers of the word seemed to try to keep the Arabic acoustic phonetic features.

The word "*lakapi*" is originated from the Arabic verb form **لقب** / la'iba. As for the "the second name", which is supposed to be Persian, it is an Arabic lexeme **لقب** / laqab. We can only talk about the substitutions of consonants. The date of the entrance of the word into the Georgian language is believed to be XI-XII cc.

#### **Murasa - is a Persian word and it means carved, decorated**

**Murasa** is found in Georgian written documents of classical and Renaissance period like: „Amirandarejaniani“, „Shah-Nammeh, Kings' versions“, „Calila e Dimna“, „Shaknavaziani“, „The Manners of Georgia“, „Vakhtang VI, Verses and Poems" (193) „Rusudaniani“. In its vocabulary almost all the words are listed that could be covered, decorated with precious gems. For example: *murasa* fence, *murasa*

small bell, *murasa* weapons, *murasa* doo; *murasa* sofa... (Rusudaniani). In the "Complete Collection" by Teimuraz I and Teimuraz II the word has a broader meaning like: pure, clear, smooth, straight, smartened, delicate, gentle, covered. These data formed the basis for the definition of the word "murasa" in the urban speech. It is defined as following: smart, nice, new, young, sweet, covered with precious gems, decorated, delicate, fine, gentle. Elizabeth *murasa*, your throat is like a vase" (Grishashvili).

The word "*murasa*" comes from an Arabic form **مرصع** / murassa' that means carved, decorated (Girgass). In modern colloquial language the word has tightened and it means "medallion" (Baranov).

The word is considered to be of Arabic origin in the dictionary by D. Chubinashvili (Chubinashvili). *morassa'* the word is considered to be of Arabic origin in the Persian language: "covered, decorated with precious stones, guilt" (Anvar). The lexeme could not be found in Turkish and Ottoman dictionaries.

Arabic **ص** (š) and Georgian **ს** do not differ phonologically in their own systems. If we pronounce them with pharyngeal or velar articulation the phoneme do not change-Arabic **ص** /š > Georgian - **ს**.

Thus, the word "*murasa*" that was considered to be of Persian origin by Sulokhan-Saba, in fact is of Arabic origin. The word underwent certain semantic transformation from classical to Renaissance epoch, although it did not lose its old meaning (carved, decorated) either. Its entry into the Georgian language is linked with Persian language around the XII c.

#### **2. 4. "Others'language" in "The Georgian Dictionary"**

Some of the words that Sulokhan-Saba thought to be from "others'language" in fact appeared to be of Arabic origin. They are: **amaki** (proud), **aqimi** (doctor), **barati** (short writing), **daraja**

(sentry), **vazna** (gunpowder vessel), **varaki** (gilt), **zavti** (boaster), **tavaza** (apology), **taghliti** (trimming), **mavi** (dark blue), **manshuri** (deed), **maskhara** (jester), **maprasha** (sack), **mashrapa** (bucket), **majuni** (ointment), **meedani** (field), **meramle** (memarge), **naziri** (priest), **nali** (horse-shoe), **nobati** (hooter), **sakhaso** (private country-cottage), **sevda** (greif), **katari**, **kalbi** (fake, unclear), **shariti** (tether), **shaghavati** (insufficient).

**Vazna** – in *Z. D* edition it is explained to be from others' language and in Georgian it means gunpowder vessel.

The nearest form that could be relied on while studying the word **vazna** is the Arabic form of the word **اوزان/وزن** (*wazn/awzān*). It has 2 meanings: 1. value, importance 2. grammatical form, paradigms, stamp (Jonson). In Koran and Hadith Dictionary it is defined as a weight (Girgass). It's an Arabic borrowing in the Persian language *vazn* - weight, meter, measuring, core (Anvar). It is stated as Arabic in the Turkish language as well – *vezne*. Its meanings in Turkish-Russian dictionary coincide with the meanings it is given by Sulkhan Saba - 1. cashbox; 2. scales, gun-powder vessel.

This word is not found in Georgian classical and Renaissance written monuments. In the edition "D" it is defined as "gunpowder vessel". It is possible that "vazna" was used for weighing the powder and it was then put into the gun. The word underwent through semantic transformation and nowadays in Georgian it means the vessel where the gunpowder is put.

Arabic. **اوزان/wazn** > Turkish - *vezne*. Due to semantic coincidence, we can suppose that the Georgian word "vazna" is a Turkish borrowing.

**Mavi** – from others' language, in Georgian it means dark blue.

The word **mavi** comes from the Arabic word **ماء/مā** (water) > **ماء/مāwīyy**/ 1. It is defined as 1. watery, 2. blue, azure by Baranov. The same lexeme is found in Koran (Girgass). The word is indicated

to have Arabic etymology in the Persian (Anvar) and Turkish (Turkish-Russian) dictionaries. It is rarely used in the Persian language (Rubinchik), not used - this is the sign that is used for the word by Saba in the edition B.

In Georgian written monuments the word **mavi** is only found in lexicographical works. It is defined as „cheerful colour, blue or greenish” **მაჴიჴ, როჴბოი** (Chubinashvili); "mavi - (Ottoman.) cheerful, dark blue, It should be noted that in Ottoman-Turkish dictionary the lexeme **mavi** is not recorded but in today's literary Turkish language **mavi** is actively used as blue, dark blue (Turkish - Russian dictionary).

The lexeme did not undergo any phonetic changes since it entered Georgian. As there is no bilabial fricative phoneme in Georgian, Arabic **و/w** is interpreted in Georgian as labial dental fricative voiced **v**.

The lexeme **mavi** is supposed to be established in Georgian from the Turkish language in around XVI c.

**Majuni** – from others' language, in Georgian meaning ointment.

The word **majuni** comes from Arabic. **عجن / aġana** – it is a participle. **معجون/ معاجين** 1. Ointment, balsam; 2. Curing compound, a drug containing a mixture of medicinal herbs, for example: Hashish (Baranov).

The lexeme **majuni** is mainly found in old medical books. For example: in "Incomparable Medical Book" by Kananel of the XIc. The lexeme is defined as following: Arabic. **majun** meaning drug content, mixture, seasoned (Incomparable Medical Book). In the medical book of the XIII c. We can read: Arabic. **معجون** meaning seasoned with a drug, drug content (medical book); In "Iadigar Daud" of the XVc. the word is defined as - seasoned with a drug, drug content ("Iadigar Daud"). The lexeme is also found in "Calila e Dimna" with the meaning of a kind of beverage, giving energy and

exciting. In „Rusudanian” apart from the meanings mentioned above, it also has an additional meaning – sweet (Rusudaniari). In the dictionaries by D. Chubinashvili and I. Grishashvili it is explained as a medicine as sweet as a jam.

The lexeme is also claimed to be of Arabic origin in Persian and Turkish dictionaries. In Persian the main emphases is made on its meaning of being exciting medical admixture, giving energy (Rubinchik). In Turkish macun – means ointment, sweet, hashish, (Turkish-Russian Dictionary). It should be noted that in Ottoman sources (Ottoman-Turkish Dictionary) the lexeme is claimed to be of Arabic origin. In Adjarian dialect the word *majuni* means rice seasoned with honey or sugar (Ghlonti).

The phonetic form of the word also proves that the word entered the Georgian from the Arabic language. As there is no equivalent of pharyngeal voiced fricative ʕ-in Georgian, it is lost in the words of Arabic origin.

Presumably, the medical term is about to enter the Georgian in the X-XI centuries.

## 2. 5. Lexemes of Arabic Origin That Were Considered To Be Georgian in “The Georgian Dictionary”

There are a lot of lexemes in “The Georgian Dictionary” that are of Arabic origin but there is no indication about their origin in the dictionary. The author considered the words of Arabic origin to be Georgian as they had been spread into Georgian for many years and thus entered the basic fund of the Georgian language. These are: *avzi* (pond), *akido* (bunch of fruit), *alka* (silk lace), *alva* (sweet meal), *amira* (senior), *ambary* (spice), *aripana* (dinner), *asabadi* (for things), *asabia* (follower of a pigeon, helper), *babghani* (a thirsty bird), *badri* (full moon), *bavasiri* (hemorrhoids), *basri* (steel iron), *ejibi* (a person talking instead of a king), *vakili* (plaintiff), *zahmi*

(celebration), *zaradi* (helmet), *kabala* (obligation), *kamateli* (dice), *katabani*, *kepa* (occiput), *lamazi* (coquette), *mutribi* (lyrist), *mukhtali* (traitor), *mujamari* (censer), *sabri* (aloe), *sadapi* (nacre), *pareshi* (domestic servant), *pitila* (wick), *ghababi* (doubled chin), *ghadari* (ruthless), *ghazla* (woolen thread), *ghala* (labour conscription), *ghalati* (treacherous murder), *gharibi* (stranger), *ghapali* (thoughtless), *kava* (grains), *kumashi* (materials, household things), *shakiki* (migraine), *shughii* (discord), *kharazani* (boulders), *khibli* (charm), *khilpa* (bow holder).

### Asabia – follower of a pigeon, helper.

Academician M. Andronikashvili claims two Arabic lexemes to be the basis of the word *asabia*. They are: *احسان/حبيب* - *ḥasīb/ḥṣāb*. It means “noble, gentle” and another one *صاحب/اصحاب* - *ṣāḥib/ṣaḥāb* meaning “a companion, a comrade, a friend.” In the Georgian version it is given with the plural form - *اصحاب/اصحاب* meaning “fellow workers, aides, supporters”. The researcher thinks that these words have been contaminated in two Arabic words, as evidenced by the Georgian word meaning: “retinue, made of chosen people”.

According to Lane the lexeme might come from another Arabic word *عصابة/عصابة* - *‘iṣābatun/‘aṣā’ibu* – meaning “1. Bandage, band; 2. circle, band; 3. partisan group (Lane).

The lexeme was found in old Georgian written monuments having the meaning “helper, assistant, aider” (The life of Iovan and Ephtime). It has the same meaning in: “Amirar darejanian”, “Shah-Nammeh” ‘Calila e Dimna’, Selection of Poems by Vakhtang VI”.

D. Chubinashvili pointed at the Arabic origin of the word in his dictionary. He defined the word as following: “obedient, relation, a foe with a foe, a friend with a friend, a fellow sapper, fellow participant”.

The word is proved to have Arabic etymology in Persian (Rubinchic) and Turkish (Turkish-Russian Dictionary) languages.

However, the word does not have the meaning of "a foe" or "a rescuer" in those languages.

The word **asabia** comes from the plural form **عصابات** /*asā'ibu* of an Arabic word **عصابة** /*'isābatun*. „Partisan groups, circle gang" are real "helpers" and "aiders" during the war. It is not surprising that the word was spread into Georgian with its plural form as it concerns with "amala" (retinues). Arabic **ع** is usually lost at the beginning of the words in Arabic borrowings. Arabic voiceless fricative laryngeal (ʿ) is lost in the borrowings. Arabic word **ʿasā'ibu** > **asabu** > **asabi(a)** was interpreted into Georgian, but the above mentioned lexeme does not have the meaning of "a foe" or "a rescuer" in Persian and Turkish languages. Supposedly it was established into Georgian around X-XI c as it is found in the old Georgian written monuments.

According to Georgian explanatory dictionary, the word **kabala** is an Arabic word and it means "obligation". It is defined as following: 1. historically in old Russian (XIV, XVII cc.) it meant an agreement according to which a debtor used to become a surety of a loaner if he did not pay the money back in time; 2. similar to Slavery, more and more heavy dependence on anyone".

D. Chubinashvili indicates the Arabic origin of the lexeme based on the reference used by Saba.

**Kabala** comes from an Arabic word **قيل** /*qabala* – infinitive of the verb **قَالَ** /*qabālat* "to charge somebody with obligation, responsibility" (Lane); "contrast, negotiation" (Baranov). According to the dictionary by Al-Vasit **kabala** is an act, a document charging a person with this is an act of bondage, a document which requires the person to perform the job or be obligatory on anyone (Al-Vasit). The abovementioned lexeme is found with the same form in "The Dictionary of Koran and Hadiths" (Girgass).

The lexeme is considered to be of Arabic origin in Persian (Anvar) and Turkish languages. "kabale" – (spoken language) is defined as 1. a document made by a Muslim judge; 2. one of the

means of wholesale trade; 3. taxes paid by the Jews in the Diaspora (Turkish-Russian Dictionary).

Arabic **قبالة** /*qabālat* > Georgian - **kabala**. Arabic **آ** > Georgian - **a**; The term is still actively used in the valley in Ksani. "sending the domestic animals (herd) to be fed" (Ghlonti).

**Kabala** – as a legal term entered the Georgian language directly from the Arabic language orally in the early centuries.

**ghazla** – thick woolen thread.

The word **ghazla** comes from the Arabic verb **غزل** /*ghazala* meaning "to spin" (Lane). There are some other words derived from the verb. For example: **gāzl** – spinning, knitting (Girgass). **غزال** /*ghazzāl* – cotton fabric seller (Jonson). compare: „Arabic. **ghazl**: ball of thread. 1. thick woolen thread. 2. thick ball of goat hair, rolled. 3. Dialect. quadrangular woolen sharp" (EDGL).

The lexeme **ghazla** is not found in Georgian written monuments. There are parallel form in Gurian dialect – **ghazla/kazla** meaning "woolen spanned thread" (Ghlonti). There is a full phonetic coincidence between the Arabic and Georgian lexemes - Arabic **غزل** /*ghāzl* and Georgian **ghazla**. But the word underwent through semantic changes: Arabic **ghāzl** (to spin, to knit) > Georgian – **ghazla** (thick woolen thread). The word is supposed to enter Georgian through Persian. The Arabic lexeme **غزل** /*ghāzl* has the meaning of material, thread, ball of thread, line (Mooin). The definition is closer to the definitions made by Saba. There is no evidence of the lexeme in the Turkish language.

The word is likely to be spread into Georgian through the Persian language verbally.

**khilipa** – bow holder.

The word comes from the Arabic verb **خلف** /*khalf* meaning "to put in, to sheathe". From this verb a noun was derived: **خلاف** /*khilāf* meaning „envelope, cover, binding, sheath" (Baranov). In the dictionaries by Girgass; Johnson; Al-Vasit and Al-Javharr the word is

defined as a lexeme of Arabic origin with the meaning of "a bow holder, sheath".

The abovementioned lexeme is an Arabism in the Persian language - **خلاف** /*ghalāf* meaning „holder of something, a book, a sword or something like that" (Mooin).

According to the Georgian explanatory dictionary the word "a bow holder comes from the word **khilap** (ხილაპ). The meaning coincides with the meaning given by D. Chubinashvili. As it is claimed by Sulkhm-Saba the lexeme is found in one of the old written monuments "Shah-Nammeh III".

Arabic **خلاف** /*ghilāf* > Persian **خلاف** /*ghalāf* > Georgian – **khilipa**. The Arabic velar voiced fricative **غ** /*gh* is always transformed into Georgian as **gh** (ღ-ღ) (compare Arabic **غدار** /*ghaddār* > Georgian – **ghadari** (live coals). However, Arabic **غ** (> can become Georgian - **b** (kh) on the bases of regressive or progressive assimilation. On the other hand, Arabic voiced **ع** /*ʿ* and voiceless **ح** /*h* both are the similar velars. Arabic. **a** > Georgian - **i** (ი) **مجنون** /*maghnūn* > *mijnuri* (love-lady).

The lexeme **khilipa** is likely to be established into Georgian directly.

## 2. 6. Arabized Vocabulary

"Arabisms" or so called borrowed vocabulary play an important role in the rich medieval Arabic lexicographical corpus. A famous lexicographer Al-Javharr divided the borrowed vocabulary into two groups: "Arabized words" and "foreign words". The term **المعرب** (*al-mu'arab*) "Arabized" was used for the vocabulary that was assimilated with the Arabic forms; the term **الذخيل** (*ad-dahīl*) - "foreign, strange" was used for the borrowed words that did not obey the morphological process of assimilation and preserved their initial forms. There are the following "Arabized" vocabulary given in the

dissertation: **abanozi** (ebony), **almasi** (diamond), **araoni** (advance), **aji** (ivory), **badraga** (armed guide), **balghami** (pus), **burji** (support), **dapi** (tambourine), **veziri** (vizier), **zanduki** (ark), **zeti** (grain fat), **manana** (manna croup), **namusi** (religion), **kisa** (purse), **tabaki** (large wooden plate), **panosi** (torch), **papuchi** (slippers), **khabazi** (baker), **khandaki** (sitch), **khumari** (jester), **Javari** (plane tree), **jashushi** (spy).

**Almasi (diamond) - precious stone.**

The lexeme was first found in "vepkhistkaosani" and in "Visramiani"; "Shah-Nammeh"; "Rusudaniani"; "Vakhtang VI"; „Iadigar Daud".

In the Georgian dictionary by Ioan Bagratichvili, we can read: "The Latin word **adamant** meaning diamond. A precious stone, white, shining, light with the best quality. In Arabic it is called **diamond**, in French it is called **brilliant** (Kutateladze). Ioan Bagratichvili emphasizes the visual beauty of the stone while Niko Chubinashvili describes the lexeme as a thing used by the handicraftsmen. We can read: **almasi** - in Arabic - **الاس**. It is used to cut glasses" (Chubinashvili). In "vepkhistkaosani" it is described as a hard stone (Tsaishvili).

Georgian lexicologists D. Chubinashvili and I. Abuladze considered the word **diamond** to be of Persian origin. However it is sometimes mentioned as Arabic lexical unit (Ketishvili; Abuladze; Andronikashvili). In M. Andronikashvili's opinion the Persian word **almast**, and Armenian word **almast**, come from the Greek word - hard metal or alloy steel. The lexeme is indicated to be of Greek origin in the dictionary by H. Anvar.

The corresponding lexeme to the word **diamond** is found in the Arabic language **الماس** /*mās* (Baranov); the word is believed to have Arabic etymology in Turkish-Arabic; Ottoman-Turkish; Arabic-Turkish-Persian (Zenker) dictionaries. Arabic **a** > Turkish **e**=**elmas**. Jonson considers the lexeme to be of Arabic-Persian form (Jonson).

There are a lot of different ideas about the lexeme among scholars. It could be said that it is an Arabized Greek form that entered the Persian and Turkish languages from the Arabic language. The establishment of the word with the meaning of "jeweler's tool" in Georgian is connected with the Arabic language.

**Araoni - the Turks call it a little deposit in advance.**

There is a word in "The dictionary of old Georgian language" by H. Abuladze "Aravoni" meaning -mortgage (Abuladze). The lexeme is also found in the collection: 'Masterpieces of Persian Poetry' translated by M. Todua. The collections include the works and philosophical lyrics by Persian classics: Rudak, Nizam, Hafez (Todua). This word is almost never observed in classical or Renaissance texts.

The lexeme **araoni** comes from the Arabic verb *أربأ* /arbana meaning "to give in advance". There is a derived word from it - *أربأون* /'urbūn or 'arabūn; it means „pay on account in advance" (Baranov). The word is claimed to be of Arabic origin in Turkish-Arabic dictionary meaning paying in advance, as well as Ottoman-Turkish and in Persian-Arabic-English dictionary by Jonson. Arabic lexicographers Bishrishi and Al-Tunji considered the lexeme to be an Arabized word of Persian origin. *أربأون* - "money that is paid in advance", *أربأون* (arabūn) and *أرامون* (aramūn)-Arabized form meaning in advance. Lane agrees with the lexicographers (Lane).

*أربأون* /'urbūn, 'arabūn - in the borrowing Arabic **u** could have easily been changed by a paper measuring unit (*عظمى*), report (*حكمة*).

The abovementioned lexeme is an Arabized word of Persian origin that entered Georgian in early centuries as a legal term.

**Manana - grouts, manna-croup, white like coriander grain, sweet like honey, it could be melt by the sun.**

Based on Preitag and Gezenius M. Nedospasova claims that the word is of Jewish origin *מאנא* - kind of fruit with sticky sweet juice arriving at the ground when it is ripe.

Lexicologists unanimously point at its Arabic origin: *مأن* /mann "gift, mercy, clemency, manana (Tsereteli). The lexeme has the same meaning in "The Dictionary of Koran and Hadiths" (Girgass).

*مأن* /mann 1. sticky substance, as the fruit of a certain tree; 2. falling from heaven, stick on the trees and rocks, dry up as a sticky mass, which is very tasty to eat (Al-Vasit). Al-Jawhar mentions it as "sweet meal, manana mashrooms". The lexeme is defined as Arabic in the dictionary by Jonson. It goes as following: "Heavenly sweet dew, which accumulates as the fruit" (Jonson).

The lexeme is indicated as Arabism in the Persian language, meaning "heavenly manna-croup" (Anvar). Jewish. *מאנא* > Arabic. *مأن* /mann > Georgian - manana. In Georgian vowel *a* was inserted among consonants. That's why in Georgian and Armenian languages the word *manana* is used to denote the lexeme.

The word is likely to enter Georgian through Aramean or Greek languages. In Georgian dialects it has different meanings.

Saba wrote out the meaning of the word from the Bible (+16,[32] ZA).

### Chapter III – Phonetic Transformations

The words of Arabic origin in Georgian do not closely coincide with the Arabic words phonologically. Although it is a natural phenomenon as Arabic and Georgian languages are phonologically so different from each other. We should not either forget the influence of a mediator language as well.

#### 3.1. Movement of Arabic vowels into Georgian

Variations of vowels in Arabic are determined by phonetics rather than grammar. That's why they are ignored in scripts, they do not have different signs. In Georgian, especially in the Arabic borrowings that entered Georgian orally could have been possible to precisely

describe the vowel allophones. For example, labialization of a vowel next to **m**, making it acoustically closer to **u**: Arabic. *ḥādīm* > Georgian – **khadumi** (eunuch). Or Arabic. *ḥimmīr* > Georgian – **khumara** (jester) – an example given by Lekiasvili. A closer Arabic form could also be considered *ḥumār* – „nabakhusevi“ (hangover). The researcher emphasizes that in Arabic words that entered Georgian, Arabic **u** is altered by **o**. for example, – report (حكيم / *ḥukm*). compare. Arabic. *عُمر* / *‘umar* > Georgian - **Omar**.

In literary Arabic there are no **o** and **e** vowels, but we meet them in the words of Arabic origin.

Arabic short **a**, **i**, **u** is transferred in Georgian as **a, e, i, o, u** (ა, ე, ი, ო, უ).

In the Arabic language, between front palatal **i**, **ī** and velars **u**, **ū**, low **a** and **ā** is located. In case of direct borrowings we always have Arabic. **a/ā** > Georgian – middle position “**a**” (ა).

**Arabic. a > Georgian - „a“ in anlaut and inlaut:**

Arabic. *أعجب* / *‘a‘ġab* (Persian. id., Turkish- acayip) > Georgian - **ajapta**;

Arabic. *عرق* / *‘araq* (Persian. id.) > Georgian - **araki**;

Arabic. *بركة* / *barakat* > Georgian - **baraka**;

**Arabic. ā > Georgian - „a“ in anlaut, inlaut and auslaut :**

Arabic. *عاشق* / *‘āshiq* „Georgian - **ashiki**;

Arabic. *بخار* / *buhār* (Persian. id.) > Georgian - **bukhari**;

**Arabic. تواضع** / *tawāḍu‘* (>Persian. id.) > Georgian - **tavaza**;

N. Gurgenidze thinks that the interpretation of short **a** in Arabic words into **e** in Georgian shows the process of transmission of Turkish vowels. In East Anatolian dialects the borrowings as well as in inlauts in the words of Turkish origin, Turkish literary vowel **a** - is changed into **e** everywhere. The same trend is observed in words borrowed from Turkish speaking population of territorially contiguous, which

testifies to the fact that the population of Adjara borrowed words from adopting the Eastern Anatolia.

It is possible that the following changes of Arabic **a** > into Georgian – **e** could mean the direct oral transfer as it was stated by H. Peinrich.

**Arabic. a/ā > Georgian – front row palatal e in anlauts and inlauts:**

Arabic. *حاجب* / *ḥāġib* (Persian - id., Turkish- hacip) > Georgian - **ejibi**;

Arabic. *فرائش* / *farrāš* (Persian - id) > Georgian - **pareshi**;

Arabic. *مجلس* / *maġlis* (Persian - id) > Georgian - **mejlishi**; palatal *ج/ġ* – narrowed as **a** (Arabic. *āġ* > *eġ*).

**Arabic. a > Georgian – front row high palatal “i” in inlauts:**

Arabic. *خبل* / *ḥabl* (Persian - id) > Georgian - **khibli**;

Arabic. *فتيل* / *fatīl* (Persian - id., Turkish- fitil) > Georgian - **pitila**;

**Arabic. ā > Georgian - “i” in inlaut:**

Arabic. *غلاف* / *ġilāf* > Georgian - **khilipa**;

**Arabic. i > Georgian - “i” in anlaut:**

Arabic. *فكر* / *fikr* > Georgian - **pikri**;

Arabic. *نشاط* / *nišāṭ* > Georgian - **nishati**;

**Arabic. i > Georgian - “a” in anlaut:**

Arabic. *مفرش* / *mifraš* (Persian - id) > Georgian - **maprasha**;

Arabic. *قطار* / *qīṭār* (Persian - id; Turkish- katar) > Georgian - **katari**.

**Arabic. ī > Georgian - “i” in anlaut and inlaut:**

Arabic. *حكيم* / *ḥakīm* (Persian - id., Turkish- hekim) > Georgian - **akimi**;

Arabic. *عريف* / *‘arīf* (Persian - id) > Georgian - **aripi**;

Arabic. *تغليط* / *taghīṭ* (Persian - id) > Georgian - **taghliti**.

**Arabic. i > Georgian back row high velar “u” in inlauts:**

Arabic. *خادم* / *ḥādīm* > Georgian - **khadumi**;

Arabic. u > Georgian - "u" in anlaut and inlaut;  
 Arabic. مرصع / muraṣṣa' (Persian - id) > Georgian - murasa;  
 Arabic. خمير / ḥumār (< Aram. ḫmār) > Georgian - khumari  
 Arabic. ū > Georgian - "u" in anlaut and inlaut;  
 Arabic. مقول / maftūl (Persian - id., Turkish- meftûl) > Georgian -  
 mavtuli;  
 Arabic. معجون / ma'ğūn > Georgian - majuni;  
 Arabic. ū > Georgian - back row middle position o in inlauts;  
 Arabic. عربون / arābūn (< Persian - لاریون / arābūn) > Georgian -  
 arāoni.

### 3. 2. Arabic Consonants in the Georgian language

Arabic pharyngeal voiced fricative ʕ (ʕ) is lost in anlauts, inlauts and auslauts:

Arabic. عاصيب / aṣā'ibu > Georgian - asabia;  
 Arabic. نعل / nā' > Georgian - nali;  
 Arabic. مرصع / muraṣṣa' (Persian - id) > Georgian - murasa;  
 Arabic. pharyngeal ʕ/h in Georgian is lost in anlauts and inlauts:  
 Arabic. حلقة / ḥa qat (Persian - id) > Georgian - alka;  
 Arabic. احمق / aḥmaq (Persian - id) > Georgian - amaki.  
 Arabic. ʕ/h > Georgian - laryngeal "h" in inlaut:  
 Arabic. زحم / zaḥm > Georgian - zahmi.  
 Arabic. ʕ/h > Georgian - velar voiceless aspirate "kh"  
 Arabic. مختال / muḫtāl (Persian - id., Turkish- muhtal) > Georgian -  
 mukhtali.  
 Arabic. Velar ʕ/h > Georgian - "kh":  
 Arabic. خراز / ḫaraz > Georgian - kharazani;  
 Arabic. خبل / ḫabl (Persian - id) > Georgian - khibli;

Arabic. ڭ/h > Georgian - velar voiced "gh":  
 Arabic. سخاوة / saḫāwat > Georgian - shaghavati.  
 Arabic. voiced velar ڭ/h > Georgian - "kh":  
 Arabic. غلاف / ḡilāf > Georgian - khilpa.  
 Arabic. ڭ/h > Georgian - "gh" in anlaut and inlaut:  
 Arabic. غدار / ḡaddār (Persian - id) > Georgian - ghadari;  
 Arabic. شغل / šuḡl (Persian - id) > Georgian - shuḡli;  
 Arabic. dental emphatic voiceless ط/ṭ > Georgian - dental  
 voiceless sharp "t":  
 Arabic. نشاط / niṣāṭ > Georgian - nishati;  
 Arabic. مطرب / muṭrib > Georgian - mutribi;  
 Arabic. طابق / ṭabaq (< Persian -) > Georgian - tabaki;  
 Arabic. ط/ṭ > Georgian - dental voiceless aspirate "t":  
 Arabic. طای / ṭāy (< middle. Persian - tāčik) > Georgian - tajuri;  
 Arabic. تغلوط / taḡlūṭ (Persian - id) > Georgian - taḡhliti;  
 Arabic. emphatic voiced dental ض/ḏ > Georgian - dental  
 voiced "z":  
 Arabic. تواضع / tawāḏu' (Persian - id) > Georgian - tavaza.  
 Arabic. حوض / ḥawḏ (Persian - id) > Georgian - avzi;  
 Arabic. bilabial voiced occlusive پ / b > Georgian - dental  
 "b" in anlaut, inlaut and auslaut:  
 Arabic. بباء / babā' (Persian - babgān) > Georgian - babghani;  
 Arabic. قبالة / qabālat > Georgian - kabala;  
 Arabic. ربيع / rub' > Georgian - rubi;  
 Arabic. عصائب / aṣā'ib > Georgian - asabia.  
 Arabic. پ / b > Georgian - dental voiced "m":  
 Arabic. كباتين / ka'batayni (Persian - id) > Georgian - kamateli  
 Arabic. پ / b > Georgian - dental voiceless aspirate "p":  
 Arabic. لقب / laqab / لعب / la'ab (Persian - id) > Georgian - lakapi;  
 Arabic. اعجاب / a'ğab (Persian - id) > Georgian - ajapta.

Arabic. ب / b > Georgian – dental voiceless sharp “p”:  
Arabic. مشرب / mašrab (Turkish - mašrapa; Ottoman. mešreb) >  
Georgian - **mashrapa**. Though there are some parallel forms as well:  
mashraba / mashrapa.

Arabic. ب / b > Georgian - Ø:

Arabic. عربون / ‘arabūn > Georgian - **araoni**.

Arabic. labiodental voiceless ف / f > Georgian - “p” in anlaut,  
inlaut and auslaut:

Arabic. فآل / fā’l (Persian - id) > Georgian - **pali**;

Arabic. صفراء / šafriā’ > Georgian - **zapra**;

Arabic. دف / dafī (< Aram. dup; compare. Shum. dub) > Georgian  
– **dapi**

Arabic. ف / f > Georgian – dental voiced “v”:

Arabic. مقفول / mafūl (Persian - id., Turkish-Ottoman meftūl) >  
Georgian - **mavtūl**.

Arabic. dental voiceless sibilant emphatic ص / ṣ > Georgian -  
“s”:

Arabic. صبر / ṣabr > Georgian - **sabri**;

Arabic. خاصة / ṣaṣīyat (Persian - id.) > Georgian - **khasiati**;

Arabic. ص / ṣ > Georgian - “z”:

Arabic. صوت / ṣawt (Persian - id.) > Georgian - **zavti**;

Arabic. صندوق / ṣandūq > Georgian - **zanduki**.

Arabic. dental voiceless sibilant non-emphatic س / s >  
Georgian - “s”:

Arabic. سواد / sawdā’ > Georgian - **sevda**;

Arabic. بساير / bawāsīr > Georgian - **buasili**;

Arabic. س / s > Georgian – voiceless aspirate “sh”:

Arabic. سخاوة / ṣaḥāwat > Georgian - **shagavati**;

Arabic. مجلس / maǧlis (Persian - id.) > Georgian - **mejlishi**;

Arabic. جاشوس / jašūs (Persian - id.) > Georgian - **jashushi**;

Arabic. pre-palatal voiceless ش / š > Georgian - “sh”:

Arabic. شقيقة / šaḳīqat > Georgian - **shakiki**;

Arabic. منشور / manšūr (Persian - id.) > Georgian - **manshuri**;

Arabic. قماش / qumāš (Persian - id.) > Georgian - **kumashi**.

Arabic. dental non-emphatic voiced sibilant ز / z > Georgian -  
“z”:

Arabic. زراد / zarād > Georgian - **zaradi**;

Arabic. غزل / ġazal (Persian - id.) > Georgian - **ghazla**.

Arabic. خرز / ḥaraz > Georgian - **kharazani**;

Arabic. dental voiced د / d > Georgian – dental voiced “d”:

Arabic. دلال / dalāl (> Turkish- tallal) > Georgian - **dalali**;

Arabic. بدوي / badawīyy (Persian - id.) > Georgian - **bedauri**;

Arabic. د / d > Georgian - “Ø”:

Arabic. معبد / muabbad > Georgian - **muaba**.

Arabic. Pre-palatal affricate voiced ج / ġ > Georgian - voiced  
“j”:

Arabic. عاج / ‘āġ (< Persian - id., Ottoman ‘āc) > Georgian - **aji**;

Arabic. مجلس / maǧlis (Persian - id.) > Georgian - **mejlishi**;

Arabic. Alveolar voiced ر / r > Georgian – voiced “r”

Arabic. ربع / rub’ > Georgian - **rubi**;

Arabic. مهر / mahr (Persian - id. Turkish- mehr) > Georgian -  
**mehari**;

Arabic. Post palatal voiceless ك / k > Georgian – dorsales  
voiceless “q”:

Arabic. بركة / barakat > Georgian - **baraka**;

Arabic. ك / k > Georgian – dorsales voiceless „k”:

Arabic. كيس / kīs (< Aram. כִּיסָא) > Georgian - **kisa**.

Arabic. كعبتين / ka’batayni (Persian - id.) > Georgian - **kamateli**;

Arabic. uvular emphatic voiceless ق / q > Georgian - “k”:

Arabic. قفاه / qifā’ > Georgian - **kepa**;

Arabic. شقيقة / šaḳīqat > Georgian - **shakiki**;

Arabic. طبق / ṭabaq > Georgian - **tabaki**;



Arabic. ق / q > Georgian – pharyngeal voiceless “k”;  
 Arabic. قهوة / q.hwat (Persian - id., Turkish- kahve) > Georgian -  
**kava**;  
 Arabic. عرق / ‘araq (Persian - id.) > Georgian - **araki**;  
 Arabic. حلقة / ḥalqat (Persian - id.) > Georgian - **alka**;  
 Arabic. Dental voiced ث / n > Georgian – inter-dental voiced  
 “n”;  
 Arabic. ناظر / nāḏīr (Persian - id.) > Georgian - **naziri**;  
 Arabic. نعل / na‘l > Georgian - **nali**.  
 Arabic. bilabial voiced fricative ʃ / w > Georgian - v –in  
 intervocalic position if it is not preceded by homorganic consonant  
 (e.g. Arabic. بواسير / bawāsīr > Georgian – hemorrhoids)  
 Arabic. حلاوي / ḥalwā > Georgian - **alva**  
 Arabic. مافي / mawīy > Georgian - **mavi**  
 Arabic. aw / ay diphthongs > Georgian - a, ev, o, e, ei:  
 In Arabic diphthongs aw and ay - a is pronounced with  
 emphatic, pharyngeal and glottal consonants. In other cases we  
 hear – o and e:  
 ṣayf – zapkhilī (spring): seif – makhvilī (arrow): ḥawf –  
 shishi(faīr) : mowt –sīkvdilī (death)  
 Arabic. aw > Georgian - ev;  
 Arabic. سودة / sawdā > Georgian - **sevda**;  
 Arabic. aw (> Persian .ou) > Georgian - o:  
 Arabic. نوبة / nawbat (> Persian - noubā) > Georgian - **nobati**  
 Arabic. aw > Georgian - “av”;  
 Arabic. صارت / ṣawt > Georgian - **zavti**.  
 Arabic. زيت / zayt > Georgian - **zeti**;  
 Arabic. كباتيني / ka‘bataynī (> Persian - id.) > Georgian - **kamateli**;  
 Arabic. ay > Georgian - “ei” (compare. Persian - id ey), “e ..”

Arabic. ميدان / maydān (Persian - id.) > Georgian - **meedani /  
 meidani**.

Arabic diphthong ya is transferred into “ia”. Therefore Arabic y in  
 Georgian is interpreted as “i”. In the Georgian words of Arabic origin  
 “i” is lost in the cases where it is followed by y (> ī) in the Arabic  
 language: Arabic. خصية/ḥāṣīyyat > Georgian - **khasiati**.

### Conclusions

The analysis presented in this research paper enables us to  
 conclude the following:

The presented Oriental vocabulary includes words with Arabic,  
 Turkish and Persian layer. Having analyzed the vocabularies, we can  
 say that there are some lexical units with the indication of origin by  
 the author. There are also lexical units without indication of any origin  
 but in fact they are of Arabic-Persian-Turkish origin. At present, part  
 of this vocabulary is considered to be the basic lexical fund of the  
 Georgian language. In some cases we dealt with Arabic lexical units  
 that came into Georgian through Persian or Turkish languages.

To determine how the Arabic lexical units entered the Georgian  
 language, we conducted the following work:

a) Approximate date the lexical units entered the Georgian  
 language was defined. The task has become executable through  
 studying Georgian literary monuments and using scientific-research  
 literature dedicated to the problem. The data of the commission  
 studying the academic text of Rustaveli should be specially noted. The  
 data contains the information on establishment and development of  
 centuries-old Georgian vocabulary.

b) Phonetic analyses of the gathered data contain important  
 information. It enables us to determine the ways in which a foreign  
 lexical unit settled in Georgian. The analysis is based on the

comparison of the words with their corresponding oriental lexical units. The aim of the work was first of all, to determine the phonetic rules according to which Arabic sounds are transferred into Georgian, Persian or Turkish languages.

We also studied Arabic-Persian and Arabic-Turkish linguistic relationships. We determined phonetic regulations forming the basis of compliance of vowels and consonants within the words of structurally non-identical languages and used the results in our work.

While having lexical relationships Arabic, Persian, Turkish and Georgian languages that are so different from each other, subordinate their language regulations and sound systems to the foreign ones. The regulations formed in such cases can be used as indicators to show the origin of this or that word.

c) The paper analyzes the phonetic regulations and in many cases, sound compliances are established.

d) Semantic of this or that word carries important information. Modification of the word is natural in the process of communication but chronology is also important. It is natural for the word to the meaning over the time. This fact is taken into account in the work.

In the paper we studied words of oriental origin. We studied not only the words with the indication of their origin but also the words without any indication. We also studied some lexical units of Arabic origin that were not thoroughly studied yet. Some of them are not used any more and are considered to be archaisms. These words are important for the Georgian - Eastern historical - cultural and linguistic relations and point to the intensive contacts of Georgia with the east.

"The Georgian Dictionary" is an important monument in terms of studying historical vocabulary of the Georgian and Oriental languages. It is mainly explanatory but at the same time it shows encyclopedical features with some translation.

While working on the dictionary some Oriental lexical units were found that Sul Khan-Saba seemed to notice. He noticed their non-

Georgian origin and wrote: "in Arabic", "Arabic", "in Turkish", "in Persian", or in some cases if he was not sure in their origin, he wrote: "it's from others' language, "not Georgian". Accordingly, we grouped such vocabulary, divided them into sub-sections and picked up the words of Arabic origin from them. Each of them could be called a word-article including phonetic, semantic and historical analyses.

We distinguished several types of 119 words-articles:

Lexical units of Arabic origin with correct indication of the origin are: **araki, ashiki, ajapta, baraka, muaba, khasiati, pikri, shatiri, khadumi.**

Lexical units that are considered by Saba to be Turkish. They are: **bukhari, zapra, tamami.**

The words with the indication "Tatar". Using this term the author means not a specific language and ethnic groups, but generally the Muslim East: (Saba). These words are: **bedauri, tamasha, rubi.**

Lexical units of Arabic origin that are considered to be Persian by Saba, like: **alami, दौरا, murasa, supra.**

There are a lot of lexical units of Arabic origin in the dictionary among the non-Arabized units that are referred as "from other language" or "not Georgian". They are: **amaki, barati, vazna, varakii, zavti, tavaza, taghliti, mavi, maprasha, mashrapa, majuni, meedani, meramle, nail, nobati, sakhaso, sevda, katari, kalbi, shariti, shaghavati.**

f) Sometimes one and the same word in different dictionaries are indicated to be of various origins. In this case we depend on the first edition - Z and ZA editions - to divide those word into appropriate subgroups. For example: **aqimi** (Z - from other language; AB, C - Arabic); **Tajuri ena** (ZA - Arabic language; B - Turkish); **datali** (ZA - from other language; B - Tatar); **daraja** (ZA - from other language; B - Turkish); **lakapi** (second name in Persian); **manshuri** (ZA - from others' language; Cb-Persian); **maskhara** (ZAB - from others' language; CD -Turkish) **naziri** (ZAB - from others' language; B -

Tatar); **pali** (ZAB – Turkish; CD; E – not Georgian); **rubi** (ZA – in Tatar – one out of four; BCB – in Turkish – one out of four; Ca – in French – one out of four).

Some of those lexical units mentioned above were turned into Georgian word forms with the help of Georgian suffixes or prefixes denoting professions like: **Tajuri ena**, **bedauri**, **meramle**, **sakhaso**, **tamashoba**.

Some of those lexical units maintained the plural forms of the Arabic language. They are: **bavasiri**, **khasiati**, **kamateli** – they maintained binary plural forms like in the Arabic language. Some of those lexical units adopted the Georgian means of forming the plural, for example: **ajaphta** – formed plural with the help of the letter T; as for **avazani**, **kharazani**, **katabani** formed plural with the help of the letter combination **nar**. Both means of forming plural are accepted by the Georgian language.

The dissertation provides researchers' views on this or that lexical unit. Alternative opinion was also stated. For example: Georgian - **alka** < Arabic. حلقة/halqat (unlike 'alqat); Georgian - **shaghvati** < Arabic. صحفة/sahāfat (unlike saḡāwat); Georgian - **asabia** < Arabic. أصابة/aṣābat (unlike 'aḥsabat/aṣḥābat).

We revealed and studied some Arabic lexical units that have not been discussed by the researchers yet. Although in EDGL or in some other dictionaries there are some indication about the etymology of those lexical units. For example: **vazna**, **mavi**, **muaba**, **murasa**, **babghani**, **kabala**, **kepa**, **mujamari**, **pitila**, **ghazla**, **kharazani**, **khilpa**.

The lexical units studied in the dissertation could be grouped in different groups. For example: **Medical vocabulary** (majuri, shakiki, daraja), **Anatomic vocabulary** (kepa, ghababi), **Law** (kabala), **Civic Service** (amira, aqimi, dalali, vaqili, ejibi, naziri, pareshi, shatiri, khadumi), **Flora and Fauna** (anabari, babghani, sabri, zapra, sadapi, kava, kharazani), **Astronomical vocabulary** (badri) **Everyday**

**vocabulary** (avzi, alami, दौरa, supra, pitila, ghazla, yumashi, muaba, mujamari, arakii, mavtuli, rubi, barati, vazna, rianshuri, maprasa, mashrapa, nail, nobati, shariti, asabadi, khilpa) and **miscellaneous** (lakapi, murasa, asabia, basri, zahmi, lamazi, mutribi, mukhtali, ghadari, ghalati, gharibi, ghapali, shughli, khibli)

**Main concepts of the dissertation and the results of the research are given in the following articles:**

1. „On Some Arabic Lexical Units In “The Georgian Dictionary” By Sulkhan-Saba Orbeliani That Are Considered To Be Turkish (araoni, babghani, pali)“. International Scientific Conference „Modern Interdisciplinarity and Humanitarian Thinking” Works. Kutaisi: Akaki Tsereteli State University 2013. p. 360-364
2. „Phonetic Transformation Of Some Arabic-Persian Lexical Units Established In The Georgian Language” II International Scientific Conference „Language and Culture” works. Kutaisi: „Meridiani”. 2013. p. 227–234
3. „The Georgian Dictionary” As An Important Monument In Terms Of The Study Of Oriental Lexis” Periodical Scientific Journal of the Faculty of Arts at Akaki Tsereteli State University vol. XIII. Kutaisi: Akaki Tsereteli State University 2013. P. 79–84
4. „On Some Arabic Lexical Units In „The Georgian Dictionary” By Sulkhan-Saba Orbeliani” Periodical Scientific Journal of the Faculty of Arts at Akaki Tsereteli State University vol. XII. Kutaisi: Akaki Tsereteli State University 2012. p. 83–90

5. **"Namusi" and "Nishati" in „The Georgian Dictionary” By Sulkhan-Saba Orbeliani** Scientific peer-Reviewed Journal „Language and Culture”. N 8. Kutaisi: „Meridiani”. 2012. p. 79–82
6. **„On The Definition Of “Others’ Language” in “The Bunch of Words” (“sitkvis kona“)** By Sulkhan-Saba Orbeliani. Works of II International Conference of the Association of Young Scientists. N 2; Kutaisi: „Programme Logos”. 2004. p. 200–202
7. **„On Some Arabic Words In “The Bunch of Words” (sitkvis kona) By Sulkhan-Saba Orbeliani.** Works of I International Conference of the Association of Young Scientists. N 2; Kutaisi: „Programme Logos”. 2003. p. 215–219