



Available online at www.jlls.org

JOURNAL OF LANGUAGE AND LINGUISTIC STUDIES

ISSN: 1305-578X

Journal of Language and Linguistic Studies, 17(Special Issue 2), 1099-1116; 2021

Medical terms borrowed from Arabic to Turkish: An assessment of phonetic changes and semantic relationships

Ersin Çilek^{a 1} 

^a *Bartın University, Turkey*

APA Citation:

Çilek, E. (2021). Medical Terms Borrowed from Arabic to Turkish: An Assessment of Phonetic Changes and Semantic Relationships. *Journal of Language and Linguistic Studies*, 17(Special Issue 2), 1099-1116.

Submission Date:02/01/2021

Acceptance Date:22/01/2021

Abstract

Information transfer occurs between societies for various reasons, mostly political and social relations such as migration, war and trade. Instead of giving a name to the innovations learned during this transfer, sometimes the source language's words are borrowed in the target language. Language is one of the most critical factors influenced by Turkish-Arab relations, which have a history of nearly fourteen centuries. During this period, word translations occurred in many fields, from Turkish to Arabic and from Arabic to Turkish. One of these fields is medicine, where the Arabic language has been dominant for a long time in Islamic civilization. It is seen that many Arabic medical terms are used in Turkish, as they have been influenced by the works and practices of many medical scholars in the Arab world. In this study, medical words that passed from Arabic to Turkish were determined. These words were examined in terms of phonetic events and semantic, and the effect of Arabic on Turkish medical terminology was revealed.

© 2021 JLLS and the Authors - Published by JLLS.

Keywords: Arabic Medical Words, Borrowing, Phonetic Changes, Semantic Relationships

1. Introduction

Language forms the basis of human relations. In community life, people share their knowledge and products. This sharing takes place between communities speaking both the same language and a different language. Languages can also influence each other while sharing information and products. This interaction between languages is often seen in word borrowing. Thereby, word transitions from other languages to Turkish, and many Turkish words were passed to other languages. Significantly, there have been word transitions between Arabic and Turkish in many fields such as religion, culture and politics. One of these areas is medicine, which studies the treatment of diseases and ailments throughout human history.

It is an inevitable fact that there is an interaction between all languages of the world. Some borrowed words are used in the other language's words pool as used with some minor changes. Words taken from another language are made appropriate by making the necessary changes according to the target

¹ Corresponding author.

E-mail address: ecilek@bartin.edu.tr

language's sound structure. It is seen that there are differences in terms of meaning and phonetics in words borrowed from Arabic to Turkish.

It is seen that many medical terms were borrowed from Arabic to Turkish in particular. However, there have been changes in terms of phonetic and semantic during the use of these terms in Turkish. These changes can also create semantic problems in the use of terms. Therefore, this study clarifies by presenting data on the use of the identified terms in both languages.

1.1. Literature review

The Arabic language began to play an active role in medicine with the rise of Islam in the 7th century and the opening of translator's schools in Damascus and Baghdad by Khalifa al Mansour (d.158 / 775) (Erten, 2016: 32). The influence of Arabic has been observed in medical terms for a long time. One of the fundamental reasons for this Arabic influence is that the famous physician Ibn-i Sîna (ابن سینا) (980-1037), who was called Avicenna in the West, wrote his studies in this language. Also, er-Razi, Fârâbî, and Bîrûnî, who lived between 9th -11th centuries, wrote their studies in Arabic and Persian (Cankur, 2002: 33). The scholars of this period have contributed significantly to medical education and the identification of various diseases, drug marketing with chemical methods and the development of surgical techniques. Turkish Medicine used in the Ottoman Empire in the 14th century was a continuation of Seljuk and Islamic Medicine. Eastern and Islamic features continued to be important in the Ottoman period. In the 17th century, Ottoman medicine was influenced by classical Islamic medical books and eastern Medicine. The Ottoman Civilization's language was a mixture of Arabic and Persian, and science was Arabic (Erten, 2016).

In Turkey, the medical education language has been in French for 31 years, and Arabic, Persian and French terms were used in the medical field until 1929 (Arslantaş, 2012: 3). The influence of Turkish on the Turkish Physician Language has been observed since the 13th century. Physicians such as Tabîb Şemseddîn (1622-1648) and Şânizâde Mehmet Ataullah (1771-1826), who lived in the Ottoman period, produced studies in which Arabic, Turkish and Latin equivalents were included. Tokatlı Mustafa, while translating Ibn-i Sîna's Law (Law of Medicine), wrote Arabic origin words as they were. In time, many dictionaries including medical terms were written (Kayar, 2002: 43). Although the medical terms are tried to be translated into Turkish, when we look at the medical terms used today, they are generally of foreign origin. Especially Latin is the language that dominates the medical language. Also, there are medical terms used in Arabic origin.

For a language to keep up with the times, it must meet the new concepts and the meanings of foreign language terms that don't have the translation. Terms that have no equivalent in the dictionary in a foreign language are used in the target language by borrowing (Kayar, 2002: 42). Borrowing is when a language takes words from another language and can be seen at the level of word, phoneme, morpheme, syntax in every language (İmer, 2011: 199). When a language borrows from other languages, it is not always the way it was initially, it can be adapted to its sound structure with some changes (Yıldız, 1999: 323). The borrowing rate in Turkish was between 1-12% before Islam and increased to 13-28% since the 10th century, depending on the influence of Islam and Arabic. In the 16th century, this rate reached 54-65% (Kayar, 2002: 38). According to statistics, it is seen that many words are borrowed from Arabic to Turkish. These terms also include medical terms. During this borrowing, words suffered from meaning narrowing, meaning expansion and various sound events.

Words are units that have meanings on their own or become meaningful when used in sentences. On the other hand, terms are the words that describe a specific meaning or concept in particular fields such as science, art, profession and business (Cankur, 2002: 29). Learning the scientific language and grammatical structures of these terms makes it easier for people to master the meanings they contain

while using these terms. As a result of this, the person gets the opportunity to dominate the field by assimilating the structure, meaning, formation and usage of words (Toprak and Akkın, 1993). Changes in languages are a sociological change.

For this reason, texts written in research areas such as history, anthropology and sociology are referred. Language relationships are usually the result of languages copying expressions (Akar, 2010: 10). In this study, medical terms that passed from Arabic to Turkish were evaluated in terms of phonetic changes and semantic relations. Literature review / Theoretical background

1.2. Research questions

As this study aims to examine the phonetic events and meaning relationships of words passed from Arabic to Turkish in medical terminology, the research questions were formed in the light of this endeavor. The research questions are presented as follows:

What are the borrowed words from Arabic to Turkish in the field of medicine?

What are the phonetic changes in the borrowed words pass from Arabic to Turkish in the field of medicine?

What are the semantic relationships in the borrowed words passed from Arabic to Turkish in the field of medicine?

2. Method

2.1. Purpose of the Research

In this study, medical terms are discussed from a linguistic perspective. The determined terms are examined based on phonetic, semantic and etymology. It is essential to know the logic of words borrowed from another language and the stages of their changes in order to use them more consciously. This research will help to learn the roots and structures of terminological words and has a command of their meanings while using the terms.

The medical terms in the dictionary determined for data analysis were analyzed, and the determined medical terms were interpreted by considering their meanings in Arabic and Turkish dictionaries.

Two steps were followed during the interpretation of the data. Firstly, the data obtained were discussed in terms of sound events. In the second step, these data were examined in terms of meanings and meanings used in Arabic and Turkish.

2.2. Limitation of the Research

The words examined in the research are limited to the terms of the medical field. The Turkish and Arabic dictionaries were examined, and Türkçe-Arapça Kapsamlı Sözlük (المعجم الشامل تركي-عربي) (2008), which is rich in content and scope, was determined as the source to determine as a source for determining the words. This work was studied only in terms of medical terms, and other terms that have passed from Arabic to Turkish were not included in the study. In this study, only the words specific to medicine were considered, and the words belonging to the medicinal plants and stones used for therapeutic purposes weren't mentioned.

2.3. Research Method

The document analysis method was used in the research as method. Türkçe-Arapça Kapsamlı Sözlük (المعجم الشامل تركي-عربي) (2008) was used to determine the words in the field of medicine. Also, Mu'cemu'l-

Lugat'il-Arabiyyeti'l-Muâ'sıra (2008), Lisânu'l-Arab (1996), el-Mu'cemu'l-Vaşî (1996), Arapça-Türkçe Sözlük (2013), and Türk Dil Kurumu Türkçe Sözlük (2005) were used to determine the phonetic changes of the words, the meanings of the words in the source language and their meanings and definitions in the target language.

3. Results

The data obtained from the research were discussed in two main titles as phonetic changes and semantic relationships. The phonetic changes in words were examined under subheadings, and each word was evaluated separately in terms of semantic relations.

3.1. Phonetic Changes in The Borrowed Words from Arabic to Turkish

In this section, the words of medical terminology that borrowed from Arabic to Turkish and many of which are still used today are evaluated in terms of phonics and categorized and interpreted within the scope of phonetic changes.

3.1.1. Vowel / Consonant in The Borrowed Words from Arabic to Turkish

One of the phonetic changes encountered in Turkish words is vowel/consonant changes. Since the same consonants are side by side in Turkish and pronunciation difficulties, while Arabic words in this structure are passed to Turkish, one of these consonants is deleted. The main reason for the change of vowels and consonants is consonants that have no counterpart in Turkish; some consonants and vowels depending on the preferences of communities in the formation of dialects (Mustafa et al, 2013).

Looking at the terms in general, it is seen that "ة، ء، ع، غ، ي، ؤ" sounds have a decrease in sound. For example; While the word طَبَّ (ṭibb) was borrowed to Turkish, it suffered a few phonemes to make it suitable for the sound characteristic of Turkish. First of all, because two consonants do not come together in Turkish, one of the two "b" consonants sounds in the word "ṭibb" deleted and became "tıp".

There is no equivalent of Ğayn (غ) sound in Turkish. Therefore, while Arabic words with the sound of Ğayn (غ) pass into Turkish, the sound of Ğayn (غ) in the word is deleted. For example, the sound "غ" in the word "istifrag" (استفراغ) was deleted, and the word became "istifra".

Also, in words containing the sound of "ayn" (ع) this sound is deleted. In some similar words, the sound (ع) corresponds with the letter "a" without losing the sound. In the word "mai'de" (معدة) in the table, the sound of "ayn" (ع) was deleted, and it was passed into Turkish as "mide". However, the word "mağ'ade" (مقعدة) was not interrupted by consonant deletion, the sound of "ayn" corresponded with the letter "a" in Turkish. Besides, "tâ merbûta" (ة) at the end of the word was deleted and turned into "makat", since Turkish words do not end with the sound "d", the word was used as "makat" by obeying the consonant harmony rule "d > t".

Singularity (tekleşme) is the fall of one of the two consonants of the same type and side-by-side in the borrowed words to be adapted to the language's sound characteristic. For example, "ameliyyât" - "ameliyat". This harmony is also observed in the medical field words that are borrowed from Arabic to Turkish. For example; "Dâhiliyye" (داخلية) > "dâhiliye", "ḥassâsiyye" (خساسة) > hassâsiyet and "ameliyye" (عملية) > ameliyat. The words that received elision or consonant deletion are included in the table below:

Table 1. Vowel/consonant in the borrowed words from Arabic to Turkish

Arabic Medical Terms	Transcription	Sound Event	Mean in Turkish
طَبّ	Tıbb	b > p / bb > b	Tıp
إِسْتِفْرَاحٌ	İstifrağ	"غ" > x	İstifra (etmek)
مَعْدَةٌ	Ma'ide	a' > x	Mide
مَقْعَدَةٌ	Mağ'ade	d > t	Makat
دَاخِلِيَّةٌ	Dâhiliyye	e > x	
دَاخِلِيَّةٌ	Dâhiliyye	yy > y	Dâhiliye
حَسَّاسِيَّةٌ	Hassâsiyye	yy > y	Hassâsiyet
عَمَلِيَّةٌ	'Ameliyye	yy > y	Ameliyat

3.1.2. Epenthesis in The Borrowed Words from Arabic to Turkish

Vowel derivation is mostly seen in words that have passed from foreign languages to Turkish. A syntax that does not obey the Turkish pronunciation and spelling rule is converted into an appropriate form. Binary but not identical consonant clusters at the end of the borrowed words, contrary to Turkish phonetics' harmony, are divided by adding a suitable vowel in the word's simple pronunciation (Demircan, 2015). In Arabic and Persian-origin words that there is a continuous or discontinuous consonant at the end of the word, a vowel letter is added between these two letters to facilitate the pronunciation of the last two consonants. For example, words borrowed from Arabic such as “batn” (بطن), “zihn” (ذهن), “kabz” (قبض), “fitk” (فتق) are used in the form of " batın, zihin, kabız, fitk " by adding a vowel to the second syllable of these words. In addition, some words end with the letter "e". The existence of a masculine and feminine structure in Arabic also affects the use of words. The word *hâmil* (حامل), which is used as feminine in Arabic, is used in Turkish as “hamile” by adding the vowel letter “e” to the end of the word. The epenthesis changes in words passed from Arabic to Turkish are included in the table below:

Table 2. Epenthesis in the borrowed words from Arabic to Turkish

Arabic Medical Terms	Transcription	Sound Event	Turkish
حامل	Hâmil	+ e	Hamile
عقل	'Aql	+ ı	Akıl
هضم	Hażm	+ ı	Hazım
قبض	Kabz	+ ı	Kabız
نبض	Nabz	+ ı	Nabız
نقل	Naql	+ ı	Nakil
فتق	Fıtq	+ ı	Fıtık
رحم	Rahm	+ i	Rahim
ذهن	Zihn	+ i	Zihin
عضو	'Uzv	+ u	Uzuv

3.1.3. Consonant Harmony in The Borrowed Words from Arabic to Turkish

There are no consonants "b, c, d, g" at the end of Turkish words. In borrowed words, these consonants are adapted to Turkish rules and transformed into "p, ç, t, k" and are pronounced and written as such. In words that passed from Arabic to Turkish and have the same two consonants side by side, one of the consonants is deleted and is used with a single consonant (Erdem, 2013: 94). However, if the suffix that starts with a vowel sound is added to these words, the consonant will be twinned at the end of the word. For example, his (hissi), tıp (tıbbı).

According to the stated rule, the words *ṭibb*, *kalb*, *iltihâb*, *ṭabīb* undergo "b>p" receives consonant harmony and change as *tıp*, *kalp*, *iltihâp*, *tabip*. The words *cesed*, *cild*, *vücûd* receives "d>t" consonant harmony and change as *ceset*, *cilt*, *vücut*. Also, the words *felc* and *ilâc* receives "c>ç" consonant harmony and change as *felç* and *ilaç*. The consonant harmony changes in words borrowed from Arabic to Turkish are listed in the table below:

Table 3. Consonant harmony in the borrowed words from Arabic to Turkish

Arabic Medical Terms	Transcription	Sound Event	Turkish
طبّ	Ṭibb	b > p / bb > b	Tıp
طبيب	Ṭabīb	b > p	Tabip
قلب	Ḳalb	b > p	Kalp
التهاب	İltihâb	b > p	İltihap
جسد	Cesed	d > t	Ceset
وجود	Vucûd	d > t	Vücut
جلد	Cild	d > t	Cilt
فلج	Felc	c > ç	Felç
علاج	‘ilâc	c > ç	İlaç

3.1.4. Vowel Harmony in The Borrowed Words from Arabic to Turkish

"There are three vocals in Arabic, long and short forms: "a, u, i (â, û, î)". However, the vocals of Arabic origin words in Turkish have been increased, and these words' vocals have been increased to eight. There are changes in the short vocals and the short "a" of Arabic is "a, e" in Turkish; The short "u" of Arabic is "u, ü, o, ö" in Turkish; The short "i" of Arabic is "i, ı" in Turkish. The short "a" is generally made to the form of "e" in Turkish. However, if there is a phonetic reason that does not need to change the word structure, it remains as a. The word "ḥakîm" (حكيم) is used in Turkish as "hekim" according to its great vowel harmony. The short "u" generally turns into "ü" in Turkish, but if there is no element in the word that disrupts the vowel harmony, it remained as "u", rarely it was changed to "o" or "ö". For example, the word mushil (مسهل) fell into a great vowel harmony and became "müshil". Short "i" is generally unchanged, but sometimes it is converted to "ı" because the words' letters are bold. As for the long vocals, they did not change vocally but were shortened in many words. It is also generally pronounced short in closed syllables. In addition to this, it should be known that ح, خ, ص, ض, ط, ظ, ع, غ, ق consonants and thick vocals around them are elements that preserve thickness" (Ergin, 2010: 28). The word "fetil" (فتيل) stated in the table below has been transformed into "fıtıl" by changing e > i, as it provides convenience in terms of pronunciation.

Vocals in Arabic are insufficient for Turkish. In Turkish, a few vocals correspond to a sign. In Arabic, the letters و, ی, ا are used for vocals. The equivalents of Arabic vocals are as follows in Turkish: > a, e; > o, ö, u, ü; > u, ü; > a, e. For example, in the word "nevbe" (نوبة), the vocal of "vav" (و)

corresponded to "ö" and passed into Turkish as "nöbet". The words with vowel harmony are listed in the table below:

Table 4. Vowel harmony in the borrowed words from Arabic to Turkish

Arabic Medical Terms	Transcription	Sound Event	Turkish
مسهل	Mushil	u > ü	Müşil
فتیل	Fetıl	e > i	Fitil
نوبة	Nevbe	v (u sesi) > ö	Nöbet
حكيم	Hakım	a > e	Hekim

3.1.5. The Unaltered Words in Terms of Phonetic

There is no sound event in some words that are borrowed from Arabic to Turkish. The reason is that some Arabic words are made up of letters corresponding to Turkish. Although these words do not have their exact equivalents in borrowing to Turkish, it is accepted that they do not change their letters during borrowing. For example, the sounds [ك/ق], [ت/ط], [ز/ذ/ظ], [ث/س/ص], [ح/خ] correspond to a single sound in Turkish. The sounds of "ع" (') and "ء" (') were also voiced in Turkish without any change. Consequently, the words were included in the group of words do not suffer from sound because the sounds in words were not changed during passing to Turkish in the light of the above information. It is seen that words with long vowels such as "جراح، إسهال، شفاء، معاينة" are used by turning the long vowel into short vowel during their passing to Turkish. The words that do not change their voice are listed in the table below:

Table 5. The unaltered words in terms of phonetic

Arabic Medical Terms	Transcription	Phonetic Change	Turkish
صفراء	Şafrâ'	x	Safra
جراح	Cerrâh	x	Cerrah
إسهال	İshâl	x	İshal
كتلة	Kitle	x	Kitle
ورم	Verem	x	Verem
شفاء	Şifâ'	x	Şifâ
مثانة	Meşâne	x	Mesane
حرارة	Harâra	x	Hararet
معاينة	Mu'âyene	x	Muayene
بلغم	Balgam	x	Balgam
جدام	Cüzzâm	x	Cüzzam
باسور	Bâsûr	x	Basur
حمى	Hummâ	x	Humma
تداوي	Tedâvî	x	Tedavi
نزلة	Nezle	x	Nezle

جنين	Cenîn	x	Cenin
غرغرة	Ġargara	x	Gargara
تحليل	Taḥlil	x	Tahlil
مرهم	Merhem	x	Merhem
سقط	Saḡat	x	Sakat
سرعة	Şar'a	x	Sara
حافضة	Ḥâfıza	x	Hafiza
دواء	Devâ'	' > x	Deva
وباء	Vebâ'	' > x	Veba
أعمى	A'mâ	a' > â	Âmâ
نكس	Nuks	u > ü	Nüks

3.2. The Semantic Relationships in the Borrowed Words from Arabic to Turkish

In this part of the research, medical words passed from Arabic to Turkish were evaluated according to their Turkish meanings and their uses in Arabic and Turkish. Each word was analyzed separately. The verbs from which the words are derived and their etymology and semantic relationships are mentioned in detail.

3.2.1. Akıl (عقل / Mind)

The verb عَقَلَ *aḡale* means "to imprison, to keep in Arabic. In addition, it is seen that the verb عقل *aḡale* is used in expressions of tongue-tie as in the statement عقلت الدهشة لسانه (korkudan dili tutuldu) and tying the camel (عقل البعير) (Omar, 2008: 1531). In the hadith, a man asked: يا رسول الله أترك ناقتي وأتوكل أو أعقلها وأتوكل؟ قال: بل اعقلها وتوكل "O Rasulallah! Should I tie the camel and trust in God, or should I let go and trust? The Prophet Hz. Muhammed commanded: Tie so trust! (Tirmizî, 1998: 60). As seen in the hadith, the verb عَقَلَ *aḡale* is used to mean to tie a camel. As seen in the example, عقل *aḡl* has been taken as restraining. In Arabic, the infinitive (عَقْل) of this verb is used to mean the power of thinking, understanding and comprehension. It is seen that the word عَقْل *aḡl*, which has many meanings, passed to Turkish as "memory, power of thinking".

3.2.2. Âmâ (أعمى / Blind)

The word "âmâ" is derived from the verb عَمِيَ *amiye*, which means "to be blind, unsee (فقد بصره كله) (Güneş, 2013: 818; Omar, 2008: 1558). The word "âmâ", which means "visually impaired" in Turkish, is used with its meaning in Arabic.

3.2.3. Ameliyat (عملية / Surgery)

The word "ameliyat" is derived from the word عَمِلَ *amile*, which means "to do, to process, to work, to deal". The word عَمَلِي *amelî*, which is the adjective form of the word عمل *amile*, means work-related and practical, and has become عملية *ameliyye* by conjugating according to *mastar-ı snâî* form of the verb عَمِلَ. The word عملية *ameliyye* in Arabic means job, action, activity; operation in military terminology and surgery, surgical operation in medical terminology, and in Turkish, it means surgical cutting and suturing procedure applied for the purpose of treatment on the patient (TDK, 2005: 89). The word عملية passed into Turkish as "ameliyat" (surgery) to be used in the field of medicine.

3.2.4. Balgam (بلغم / Phlegm)

The word "phlegm" (بلغم) originated in Arabic means the slimy substance (لُعَابٌ مَخْتَلَطٌ بِالْمَخَاطِ الْخَارِجِ مِنَ الْمَسَالِكِ) secreted by the respiratory organs and is used in the same sense in Arabic and Turkish (TDK, 2005; Omar, 2008).

3.2.5. Basur (باسور / Hemorrhoids)

The word باسور *bâsûr* is derived from the verb بَسِرَ *busira*, which means to have hemorrhoids, and it means an inflammation in the anus (باسور هو التهاب في الشرج) in Arabic (Omar, 2008: 202). In Turkish, the word "basur" means varicose veins and hemorrhoids that are caused by the enlargement of the veins formed in the lower part of the large intestine and anus (TDK, 2005: 208).

3.2.6. Batın (بطن / Abdomen)

The word "karın", which means abdomen, derives from the Arabic verb بَطَنَ (to hide), based on the fact that it is the part of the body that contains and protects the abdominal organs. The words "batın" and "abdomen" are still used for the part of the trunk between the chest and pelvis regions.

3.2.7. Cenin (جنين / Fetus)

The word "cenin"; It derives from the Arabic verb جَنَّ *cenne*, which means "to cover, to hide, to wrap (سَتَرَهُ)". Also, the word "cenin" (جنين) was conjugated according to *sifat-ı müşebbehe* (the quasi participle) form. "Cenin" is used in Arabic and Turkish to mean "fetus, embryo in the womb until the eighth week" (ثمرة الحمل في الرحم حتى نهاية الأسبوع الثامن) (TDK, 2005: 358; Omar, 2008: 408).

3.2.8. Cerrah (جراح / Surgeon)

The word "cerrah" is derived from the verb جَرَحَ (to injure), and it has become جَرَّاح *cerrâh* by conjugating according to فَعَّال *fa'âl* (who does much work), which is one of *mübâlağa ism-i fâil* (exaggeration form of active participle) forms in Arabic grammar. The word جرح in Arabic medical language is used for operations such as cutting, removing, stitching the body and organs that the surgeon performs in surgery. The word "cerrah" (جراح/surgeon), which derives from this verb, is defined in Turkish with its meaning in Arabic as "the person operating".

3.2.9. Ceset (جسد / Corpse)

The word "ceset" is used in Arabic both as جِسْم (body, body, the part felt in the living being) and جِثَّةٌ بَلَا رُوح (cadaver, corpse) (Omar, 2008: 373). However, the word passed into Turkish with a narrowing of its meaning and it is only used in the meaning of "cadaver", "dead body", "body" (TDK, 2005: 361).

3.2.10. Cilt (جلد / Skin)

The word "cilt" derives from the verb جَلَدَ *celede*, which means to whip, beat, throw a stick (ضربه بالسوط) (Mustafa & Zeyyât, 1996: 129). In the Arabic dictionary, the word جِلْدٌ (skin) is defined as the thin surface covering the body of humans or animals (قشرة رقيقة تغطّي جسم الإنسان و الحيوان و هي حماية له مناديات الطبيعة) (Omar, 2008: 382). It was passed into Turkish as "ten" (TDK, 2005: 370). Also, the word "cilt" is used in Arabic and Turkish to mean leather, cloth or paper covers used to cover materials such as books, notebooks, and magazines. The word "cildiye", which is derived from this word, passed into Turkish in the sense of dermatologist, department of dermatology.

3.2.11. Cüzzam (جذام / Leprosy)

The word "cüzzam" is derived from the verb جَذَمَ *cezeme*, which means "to cut, cut off (organs, limbs etc.)" (Güneş, 2013: 149). In the Turkish dictionary, "cüzzam" is used to mean "lepra, an infectious skin disease caused by the hansen bacillus" (TDK, 2005: 378). The words أَجْذَمٌ *eczem* and مَجْذُومٌ *meccûm*, which are derived from the verb جَذَمَ, mean "crippled, crippled, cut off hand or finger". In the light of these words, it is understood that this disease was seen among Arabs and in Arabia before Islam (DIA, 1993:

150). It is seen that the word "cüzzam" is used considering that it describes the color changes and other symptoms that are signs of the disease appearing on the skin.

3.2.12. Dahiliye (داخِلِيَّة / Internal Medicine)

The word "dahiliye" is derived from the verb دَخَلَ *deḥale*, which means "to enter somewhere, to participate". The verb دَخَلَ *deḥale* has become داخِلِيَّة *dâhiliye* by conjugating according to *masdar-ı sinâî* (مصدر صناعي) form of the word داخِل (inside, included) derived from this verb. The word "dahiliye" is generally used in meaning "internal affairs in the state government" in Arabic. It is also used in meaning "the department of internal diseases of the patient, the branch of medicine related to internal diseases of the body" in Turkish (TDK, 2005: 462; Omar, 2008: 727). The word "dahiliye" refers to the inner part of the human body where organs are located.

3.2.13. Deva (دَوَاء / Cure), Tedavi (تَدَاوِي / Treatment)

The words "devâ" and "tedavi" are derived from the Arabic verb دَوَى *devâ* (صَوْتٌ بِشَدَّة) (making a loud sound, making a thunderbolt sound) (Omar, 2008; Güneş, 2009). The word "deva" (دَوَاء), which means medicine and cure, is used in the same meaning in Arabic and Turkish. Also, the word "tedavi" (تَدَاوِي) was conjugated according to reflexivity form اِفْتَعَالَ *ifti'al*. In Turkish, "tedavi" is defined as curing the disease, solving health problems, and treating (TDK, 2005: 1929). In Turkish, this word is used in the sequences of "tedavi etmek" and "tedavi olmak".

3.2.14. Felç (فَلَج / Paralysis)

The word "felç", which is defined as stroke in Turkish and being unable to do a job (TDK, 2005: 686), is the infinitive of the verb فَلَجَ, which means شَقَّهُ, قَسَّمَهُ (to split, divide into two) in Arabic. The term meaning of the word is "split, crack, split". In the field of medicine, this word is inspired by its origin and means "the failure of a part of the human body to function, that is, a part of the body becoming independent from the body (paralysis)". In Turkish, the phrase "felç olmak" is used for this problem.

3.2.15. Fitik (فِتْق / Hernia)

The word "fitik" is derived from the verb فَتَّقَ *fetteqa*, which means "to remove the seams of the dress, to split (شَقَّهُ), to separate (فصل بين شئین متصلین)" (Güneş, 2013: 874). In Arabic, it is used to mean the split between two things and a protrusion that formed in a part of the intestines in the cavity of the abdominal wall (بروز جزء من الأمعاء من فتحة في جدار البطن) (TDK, 2005; Omar, 2008). The word "fitik" (فِتْق), which means "a part of the internal organs usually passes the abdominal wall of the intestine and causes a swelling under the skin like a tumor, shin, half" passed to Turkish as a medical term. The expression "fitik olmak" is used metaphorically among the public to mean to feel great distress, be devastated, and be helpless.

3.2.16. Fitol (فِتِيل / Bougie)

The word "fitil" corresponds with the word فِتِيلَة / فِتِيل *fetil/fetile* in Arabic. The word derives from the Arabic verb فَتَلَ *fetele* (bending, twisting a rope, etc.). The verb فَتَلَ *fetele* was conjugated according to فَعِيل *fa'il* "sıfat-ı müşebbehe" (the quasi participle) form expressing shape and beauty. The word فِتِيل *fetil* with the meaning of "bougie" is used as "fitil" by undergoing a sound change into Turkish.

3.2.17. Gargara (غَرْغَرَة / Gargle)

The word "gargara" is the infinitive of the verb غَرَّغَرَ *gargara*, which means "boil's sound (water, etc.) (الصوت عند الغليان)" and to gargle (Güneş, 2013: 845; Omar, 2008: 1609). In the Turkish dictionary, "gargara" means "rinsing the mouth or throat with water or other liquid" (TDK, 2005: 727). This liquid, which is used as a medical term, is used as mouthwash. Also, mouthwash is the name given to the liquid used in this action. In addition, the expression "gargaraya getirmek" is used for "bring into disorder" and "distract attention" in Turkish.

3.2.18. *Hafiza* (حافظة / Memory)

The word "hafiza" was the conjugation of the verb حَفِظَ (to protect, to hide) according to *müennes ism-i fâ'il* form. the word حافظة *hâfiza* means "who protects, hides, preserves something". "Hafiza" (حافظة) is used in Turkish to mean "mind" and "memory" which means the place where ideas and thoughts are accumulated and stored. In addition, the word حافظ *hâfîz* is derived from this root and means the person who memorizes the Qur'an, that is, protects and hides it in his mind.

3.2.19. *Hamile* (حامل / Pregnant)

The word "hâmil" is *ism-i fâ'il* (active participle) form of the Arabic verb حَمَلَ (be pregnant). It also has abstract meanings such as حمل الودَّ والغضب (to love and anger), أحسن ب (to feel, to sense) and حمل القرآن (to protect the Quran) that is حفظه (he protected it). This word has passed into Turkish with the meaning of its use in Arabic. However, since this word is specific to women only, *taa marbuta* (ة), which is a feminine suffix, is not added to the end of the word. The word is used in the form of حامل *hâmil*. However, this word passed into Turkish as "hamile" by adding the suffix *taa marbuta* (ة).

3.2.20. *Hararet* (حرارة / Heat)

The word "hararet" is the infinitive of the verb حَرَّ *harre*, which means سَخَّنَه (to heat), رفع درجة حرارته (to increase heat) (Omar, 2008: 467). In Arabic, the infinitive حرارة *harara* means "warmth, fire and sincerity". Also, In Turkish, it means "sıcaklık (warmth), "susuzluk" (thirst)," (TDK, 2005: 847). In Arabic medical language, this word is used as حرارة الجسم for expressing body temperature, as for in Turkish, the expression "hararet basmak" is used to be exhausted from heat and the expressions "harreti gidermek" and "harreti kesmek" are used to quench the thirst.

3.2.21. *Hassasiyet* (حساسية / Sensitivity)

The word "hassasiyet" is derived from the verb حَسَّ *hasse*, which means "to make feel" and "to activate one's emotions". The word حسَّاس *hassâs* is conjugation of the verb حَسَّ *hasse* according to *mübalağa ism-i fâ'il* (exaggeration form of active participle) form and it means sensitive, gentle and meticulous. The conjugation of the word according to *masdar-ı sinâ'i* (مصدر صناعي) form is the word حساسية. "Hassas" and "hassasiyet" words are widely used in Turkish. The word حساسية *hassâsiyye* means sensitivity (دقة الإحساس), the ability to perceive and the power to feel reactive situations such as bitter or sweet (قوة الشعور بالأحوال) (Omar, 2008: 494). At the same time, this word is used in the medical field as allergy (مرض الحساسية) and allergic diseases (الأمراض الحساسية). In Turkish, the word "hassasiyet", which means the sensitivity of the body to something, is used both in medicine and as a psychological effect as a result of a situation (TDK, 2005: 853).

3.2.22. *Hazım* (هضم / Digestion)

The word "hazım" is the infinitive of the Arabic verb هَضَمَ *hedame*, which means "digest, tread on, endure, bear". It is seen that this word is used synonymously with the expressions "to digest" in Turkish and "to endure, to bear" (TDK, 2005: 872).

3.2.23. *Hekim* (حكيم / Phycian)

The word حكيم *hekîm* was derived from the verb حَكَّمَ *hakume* and conjugated according to *fa'il* of *mübalağa ism-i fâ'il* (مبالغة اسم فاعل) forms. This form gives words meanings as "most" or "many". The word حكيم *hekîm* means wise, scholar, philosopher, doctor. (Güneş, 2013: 262). The word "hekim", which is used in many ways, is used in Turkish with the meaning of "person, doctor, physician who diagnoses diseases in people and treats them with drugs or some tools" (TDK, 2005: 874).

3.2.24. *Humma* (حمى / Fever)

The word "humma" derives from the verb حَمَّ *hamme*, which means "heating water" (حَمَّ الماء / سَخَّنَ الماء) (Güneş, 2013: 277; Omar, 2008: 566). The passive form of the verb حَمَّ *hamme* is حُمَّ *humme*. The verb حُمَّ

humme means “someone's catching fever” (حُمَمَ الشَّخْصِ / أصابته الحمى), and *حُمى* fever is defined as “high fever disease” (علة ترتفع بها درجة حرارة الجسم). This word is used in Arabic and Turkish for the same disease. In addition, “*humma*”, which is a febrile disease, is also called “*sıtma nöbeti*” in Turkish.

3.2.25. *İlaç* (علاج / Drug)

The word “*ilaç*” (علاج) is the infinitive verb of Arabic *عالج* *‘âlece* which means to heal the patient (عالج (المريض ، داواه)، to deal with an issue (بحث عنه)، to medicine (دواء) and to review (Omar, 2005: 1537). This word passed into Turkish with the definition of “substance used to cure or prevent a disease” (TDK, 2005: 951). When the use of the word in both languages is examined, it is seen that the word علاج *ilâc*, which has various meanings in Arabic, means only the substance used for therapeutic purposes in Turkish.

3.2.26. *İltihap* (التهاب / Inflammation)

The word “*iltihap*” derived from the Arabic verb *لُهِبَ* (to burn, to ignite). And the verb *لُهِبَ* has become *الْتَهَبَ* by conjugating according to *افتعال ifti‘al* form. The Arabic word *الْتَهَبَ* means “to flare up”, “to fester” and “to burn”. The word “*iltihâp*” that passed from Arabic to Turkish; It means swelling, redness, fever, pain and infection due to excessive blood rush in any part of the body to resist microbes (TDK, 2005: 960).

3.2.27. *İshal* (إسهال / Diarrhea), *Müşil* (مسهل / Laxative)

“*İshal*” means more frequent and watery stools than usual and disruption of the intestines. The word *إسهال* (*ishâl/diarrhea*) is derived from the Arabic verb *سَهَّلَ* (to be easy). In the Turkish dictionary, this word is explained as “fluidizing, loosening the bowels and diarrhea” (TDK 2005: 1438). The word *إسهال* is the conjugating according to *إفعال if‘âl* form of the word *سهولة suhûle* (to be fluent). Besides, the word “*müşil*” derives from the same verb and is used as *مُسَهِّلٌ* (loosening, fluidizing) by conjugating according to the form of *مُفْعِلٌ muf‘il*, meaning *ism-i fâil*. Furthermore, the word “*müşil*” means “the drug that activates and cleans the intestines and allows the stool to be expelled easily” (TDK 2005: 1439). This word, which is passed to Turkish, is used in the same sense as it is in Arabic.

3.2.28. *İstifra* (استفراغ / Vomit)

The word “*istifra*” means “*kusma* (vomiting)” in the Turkish dictionary (TDK, 2005: 989). The verb *فَرَّغَ* (to empty, to end in) in Arabic has become *استفراغ* (vomit) by conjugating according to *استفعال istif‘âl* form, which means request in Arabic grammar. It is also used in Turkish with its meaning in Arabic.

3.2.29. *Kabız* (قبض / Constipation)

The word “*kabız*” is the infinitive of the verb *كَبَّأَ kabāda*, which means to hold something, to catch, to be constipated, to take one’s life (قبض روحه) (Güneş, 2013; Omar, 2008). This infinitive is used to mean “holding, catching” in Arabic as well as “constipation” in medical language. In Turkish, it is expressed as “inability to defecate, anti-diarrhea” (TDK, 2005: 1021). So, it is seen that the word *قَبْضٌ* (*kabız*) in Arabic has shrunk over time and is being used with its meaning in the medical field in Turkish.

3.2.30. *Kalp* (قلب / Heart)

The word “*kalp*” means in Turkish dictionary; 1. A hollow muscular organ that pumps blood into the circulatory system through rhythmic contraction and expansion. In vertebrates, there may be up to four chambers, two atria and two ventricles. 2. Heart disease. 3. Love (TDK, 2005: 1049). In Arabic, the word *قَلْبٌ kalb* is the infinitive of the verb *قَلَّبَ kalabe*, which means “to translate, rotate, change, transform”. The heart, which is an organ, turns dirty blood into clean blood and performs the verb meaning function. Furthermore, the word heart is used in Turkish and Arabic in other similar meanings, and there are concrete and abstract commonalities related to the word in both languages. The expressions of *قلب المدينة kalbu'l-medîne* for “*şehirin kalbi*” (the center of a place), *قاسي القلب kâsî'l-kalb* for “*katı kalpli*

insan” (a hard-hearted person), سليم القلب *selîmu'l-ğalb* for “kalbi selim” (a benign heart) are structures with common meanings in Arabic and Turkish. In Arabic, the phrase من القلب إلى القلب is used as “kalpten kalbe” (from heart to heart) in Turkish, and the phrase من كل قلبي is used as “tüm kalbimle” (with all my heart) without any structural change.

3.2.31. Kitle (كتلة / Mass)

The word "mass" is derived from the verb كَتَلَ (to imprison, to retain). The verb كَتَلَ in the form of تَفْعِيل *tef'îl* means “to gather”. In Turkish, the word "kitle" is defined as a pathological bag smaller than 20 mm filled with a liquid or semi-liquid substance such as human community and cyst, colloid, fat, and is used in Turkish as it is used in Arabic.

3.2.32. Makat (مقعدة / Anus)

The word "makat" is derived from the verb قَعَدَ *qa'ade*, which means "to sit, incapable of doing something". The word مقعدة *mağ'ade*, which is used to mean "anüs" in medical language, was formed by conjugating according to مَفْعَل *mef'al* “masdar-1 mimi” form. This word is used in the same meaning in Arabic and Turkish.

3.2.33. Merhem (مرهم / Ointment)

The word مرهم *merhem* derives from the Arabic verb مَرَّهَمَ *merheme* that means “apply ointment” (وضع عليه المرهم) (Mustafa & Zeyyat, 1996: 865). The word “merhem” in the Turkish dictionary; it means a soft and thick, oily or non-greasy medicine that is used by applying to the skin, contains many effective substances (TDK, 2005: 1373). In addition, the collocation of "merhem olmak" derived from the word “merhem” means to be a remedy.

3.2.34. Mesane (مثانة / Urinary Bladder)

The verb مَثَّنَ *mesine* means "urine incontinence" and the word "mesane" is derived from this verb. is used in the field of medicine as "urine bag". In Turkish medical language, “mesane” is used to mean “idrar torbası” (urine drainage bag).

3.2.35. Mide (معدة / Stomach)

The word "mide" is derived from the verb مَعَدَّ *me'ade*, which means to deteriorate, to get sick of the stomach (أصاب معدته) (Omar, 2008: 1118). The word “mide” (stomach) in Turkish means “in vertebrates, the digestive system is the organ where food is made ready for digestion between the esophagus and the duodenum (TDK, 2005: 1932). In addition, this word is used in Turkish with expressions of “midesi almamak/kaldırmamak/kabul etmemek/götürmemek” to mean inability to eat a food or drink, “midesi bulanmak” to mean getting away from comfort, “midesi ezilmek” to mean to be hungry, and “mideyi bastırmak” to mean eating something light.

3.2.36. Muayene (معاينة / Medical Examination)

The verb عَيَّنَ *ayn* (göz) has become معاينة *mu'âyene* by conjugating according to مَفَاعَلَة *mufâ'ale* form. The word معاينة *mu'âyene* is the infinitive of the verb عَيَّنَ *âyene* meaning رآه أو شاهده بعينه (to observe) and رؤية الشيء المتنازع عليه في مكان وجوده من كل أوجهه (to examine in detail) (Omar, 2008: 1587). However, inspired by the Arabic meaning of the word "to observe, to examine carefully", it was referred to as a medical term in Turkish meaning "to investigate whether a person is sick or what a disease is" (TDK, 2005: 1411).

3.2.37. Nabız (نبض / Pulse)

The word "nabız" (نبض); It is the infinitive of the verb نَبَضَ *nebedâ*, which means “heart, pulse” (نبض القلب), “movement of the vein” (نبض العرق) (Güneş, 2013: 1145). The word “nabız”, which is used as a medical term in Turkish, is used to mean "movement in the arteries due to the blood pressure provided

by the heartbeat" (TDK, 2005: 1449). In addition, apart from its meaning passed from Arabic to Turkish, the word pulse is also used in metaphorical meanings with the expressions “nabzına göre şerbet vermek” to mean to adopt one's thoughts or to gain satisfaction, and “nabız yoklamak” to understand one's thought.

3.2.38. Nakil (نقل / Transfer)

The word "nakil" is the infinitive of the Arabic verb نَقَلَ *naqale* (to take, to move, to move) (Güneş, 2013, p.1208). This word has the same meanings in Turkish and Arabic as taking from one place and transmitting to another (حوّله من مكان إلى آخر), telling (رواه ، حكاه عنه) and "assignment from one job to another" (Omar, 2008: 2273; TDK, 2005: 1452). Inspired by the verb meaning of the word transplantation, this word is used in the field of medicine to express meanings such as blood transfusion to another person (نقل الدم), tissue transplantation (نقل الأنسجة). However, while using the word "nakil" in Turkish for the expression "organ nakli", it is expressed as زرع *zer*' in Arabic as زرع الأعضاء.

3.2.39. Nezle (نزلة / Catarrh)

The word "nezle" is derived from the Arabic verb نَزَلَ *nezele*. The verb نَزَلَ *nezele* means "falling from above, falling down", (هبط من العلو إلى السفل), "to rain" (نزل المطر) (Güneş, 2005: 1164). Also, the verb نَزَلَ *nezele* means "to have a cold, to catch cold" (نزل الشخص ، أصابه زكام) and the word نزلة (Catarrh) is the infinitive of this verb. In Arabic, this word used to mean influenza (زكام) is used in Turkish to mean "flu, illness that occurs with sneezing" (Omar, 2008: 2196; TDK, 2005: 1473).

3.2.40. Nöbet (نوبة / Seizure)

The word "nöbet" means "coming back to the same place again, calamity / disaster, etc." It is the infinitive of the Arabic verb نَابَ *nâbe* which means “come to grief” (Güneş, 2013: 1220; Omar, 2008: 2300). Also, the verb نَابَ *nâbe* is defined as "to replace someone, take one's place". “Nöbet” in the Turkish dictionary; It means "row, sequential work, shivering due to illness, high fever" (TDK, 2005: 1481). In the Turkish medical language, this word is used in the syntax of “nöbet geçirmek”.

3.2.41. Nüks (نكس / Relapse)

The verb نُكِسَ *nukise* is the passive form of the verb نَكَسَ *nekese*, which means “rotate” and “turn upside down” (قلبه وجعل أعلاه أسفله). And this verb has the meanings of “relapses of the patient's illness” (نُكِسَ المريض: (عادوته العلة بعد النفاهة)) and “bow one's head in shame” (نُكِسَ على رأسه: طأطأ رأسه ذلاً) (Omar, 2008: 2282). In Turkish, it is used as a medical term to mean the reappearance of a disease or its return, as it is understood from the verb meaning in Arabic, which means "the reappearance of a situation or event" (TDK, 2005: 1485).

3.2.42. Rahim (رحم / Womb)

The word رَحِمَ *rahim* is the infinitive of the Arabic verb رَحِمَ *rahime*, which means mercy (رَقَّ له ، عطف عليه) (Omar, 2008: 872). This word is called "rahim" in Turkish and is defined as "the gestational organ in the lower part of the woman's body". In other words, it is the place where the child is protected from external factors in this process.

3.2.43. Safra (صفراء / Bile)

The word "safra" means yellow in Arabic and is the feminine of the word أَصْفَر *aşfar*. In Turkish and Arabic dictionaries, it is defined as "the bitter yellow fluid secreted by the liver". Because of the yellow color of this secreted liquid, it is called “safra (bile)”.

3.2.44. Sakat (سقط / Crippled)

The word "sakat" is derived from the verb سَقَطَ *sakaṭa*, which means "to fall, topple over, to fall down (وقع من أعلى إلى أسفل), to lose the balance and fall to the ground (وقع على الأرض)" (Güneş, 2013: 573; Omar

2008: 1075). The word سَقَطَ *sakaṭ* is used in Arabic in the meaning of "worthless thing, defect, deficiency (القيم ، حقير)، that is of no use to anything (لا خير فيه من كل شيء)" and in Turkish it means "the body is sick or lacking and it is used in medical terminology (TDK, 2005: 685). In addition, this word, which has a corrupt or incomplete meaning, is used with the syntax "sakat bir anlatım" and "sakat bir iş" and the expression "sakata gelmek" is used among the public to mean falling into a trap.

3.2.45. Sara (صرع / Epilepsy)

The word "sara" is the infinitive of the Arabic verb صَرَغَ *šara'a* and this verb has the meanings of صَرَغَ (to knock down), صرعه الموت: أهلكه (to die) (Omar, 2008: 1289). In Arabic, the word صَرَغَ *šar'* means nervous system disorder accompanied by muscle spasm and coma (مرض في الجهاز العصبي) (للإنسان ، يصحبه تشنج في العضلات وغيوبية). In Turkish, it also means "a nerve disease manifested by losing oneself and falling to the ground, muscle contraction and mouth foaming" (Omar, 2008; TDK 2005). It is used in both languages for the same disease in the same sense. Inspired by the meaning of the verb form of the word "to knock on the ground, to hit the ground", the disease was named epilepsy due to this disease's symptom during an attack.

3.2.46. Şifa (شفاء / Heal)

The Arabic word شفاء is the infinitive of the verb شفى (healed, cured). It has passed into Turkish with the meaning used in Arabic and is used in sequences such as "şifa bulmak", "şifa aramak", "şifa vermek". In addition to this, the expression "şifayı kapmak" is used in Turkish for the meaning of "hastalanmak" (getting sick). This concept is one of the antonyms. When we get sick in Turkish, we say "şifayı kaptık". Because this expression means hope for healing and pray for healing (Cengiz, 2018: 180).

3.2.47. Tabip (طبيب / Doctor)

The word "tabip" means "doktor (doctor)" in the Turkish dictionary (TDK, 2005: 1880), and derived from the Arabic verb طَبَّ *ṭabbe*. This verb has become طبيب *ṭabīb* by conjugating according to فاعل *fa'il* form, which is one of *mübâlağa ism-i fâil* (exaggeration form of active participle) forms in Arabic grammar. This word is used in meaning "person treating professionally" in Arabic and Turkish.

3.2.48. Tahlil (تحليل / Analysis)

The verb حَلَّلَ *ḥallele*, which means "to solve, to resolve (حلّ المشكلة)، to analyze", was conjugated according to فاعل *fa'il* form. The infinitive of this verb is the word تحليل *taḥlil*. This word means in Arabic and Turkish working from whole to parts (عملية تقسيم الكل إلى أجزائه) and analyzing specific to the fields of medicine and chemistry (خاصةً بالتحليل الطبي والكيميائي) (Omar, 2008: 550; TDK, 2005: 1885). In the medical field, "tests performed to reveal the patient's problem" are called "tahlil". This word is used with syntaxes such as "kan tahlili", "idrar tahlili" etc. in Turkish.

3.2.49. Tıp (طب / Medicine)

The word "tıp" in Turkish means "all technical and scientific studies applied to cure, alleviate or prevent diseases, medicine" (TDK, 2005: 1976). The verb طَبَّ *ṭabbe* means to treat or cure a patient (داوى المريض) (أو عالجه) and to heal patients physically and spiritually (الطب معالجة المرضى جسمياً و نفسياً). The word طَبَّ *ṭabb*, which is the infinitive of the verb طَبَّ *ṭabbe*, is expressed as the medical profession (عمل الطبيب) (Omar, 2008: 1381-1382). This word borrowed from Turkish is used in its meaning in Arabic. The word did not change in terms of meaning when borrowing.

3.2.50. Uzuv (عضو / Limb)

The word "uzuv" is the infinitive of the verb عَضَا *'aḏā*, which means to divide into parts (جَزَّأه ، فَرَّقَ أجزائه) (Mustafa & Zeyyât, 1996: 607). Considering that it is composed of parts and organs, the word عضو (*uzuv*), which is the infinitive of the verb عَضَا *'aḏā*, is used in Turkish. In Turkish, as used in Arabic, it has the meanings of "anat, organ, üye, unsur" (TDK, 2005: 2052).

3.2.51. *Vebe* (وباء/ *Plague*)

The word *vebe* (plague), which is the infinitive of the verb *vebie* (to have a plague disease, to be a plague epidemic), is defined in Arabic and Turkish as "a contagious and fatal disease caused by a microbe transmitted from sick mice to human" (TDK, 2005: 2084; Omar, 2005: 2392). It has passed into Turkish with its meaning used in Arabic, and it is used as a medical term in both Turkish and Arabic.

3.2.52. *Verem* (ورم/ *Tuberculosis*)

The word "verem" is the infinitive of the Arabic verb *verem*, which means *انتفاخ من مرض* (swelling due to an illness). In the Arabic dictionary, the word *ورم* (tuberculosis), is defined as swelling in some tissues of the body, benign or malignant and without any physiological function (*في بعض أنسجة الجسم و قد يكون حميداً أو*) (Omar, 2008: 2428). This word, which is used as a synonym for the word tuberculosis, in the Turkish dictionary means "febrile and infectious disease caused by the Koh bacillus, which is most common in any organ and in the lungs (TDK, 2005: 2086). It is seen that the word "verem" is used for this disease due to the swelling in the tissues and lymph, which are symptoms of the disease.

3.2.53. *Vücut* (وجود/ *Body*)

The word "vücut" (body); It derives from the verb *vecede*, which means "to find, to obtain, to reach". It is the infinitive of the verb *vucide* (to be, to exist), which is the passive form of the verb *vecde*. In Turkish, the word "vücut" is used to mean "human or animal body, body" (TDK, 2005: 2099). It is seen that there is a direct relationship between *vucûd* وجود, which symbolizes the existence and existence of the person in the world, and *vucûd* وجود, which means to exist.

3.2.54. *Zihin* (ذهن/ *Mind*)

The word "zihin" *ذهن* is the infinitive of the Arabic verb *zihin* (understand, realize), *ذهن أمراً, فهمه, عقله* (understood a situation or a subject). As synonyms for the word "zihin" in Turkish, the Arabic-origin words "akıl" and "zeka" are also used (Omar, 2008: 826). In the meaning used in Arabic in Turkish, this word is defined as the whole of mental processes and activities, understanding, comprehension (TDK 2005: 2236). The expressions *تنشؤش ذهني* (zihin bulanıklığı), *تعب ذهني* (zihin yorgunluğu) are also common expressions about the mind in Arabic and Turkish.

4. Conclusions

In the research, 54 medical terms that passed from Arabic to Turkish were determined. These terms generally consist of organ and disease terms. Most of the Arabic medical terms used in Turkish have passed without phonetic and semantic changes and generally consist of nouns and infinitives. It is observed that sounds in Arabic but not in Turkish are dropped during word transition. Many of the terms identified are still used in hospitals and among the public. It is observed that there is no meaning shift in the analyzed terms in the transition to Turkish and the following process.

Considering the meaning relations of the words with the root and verb form, it is seen that the words of Arabic origin are related to the meanings of the verbs and nouns they derive. The feature of deriving words from verbs in Arabic is also present in words in the medical field. It is also seen that some words have collocations and are used in metaphorical meanings.

When the data obtained from the research are analyzed, it is seen that the terms have the changes of vowel/consonant, epenthesis, consonant harmony and vowel harmony. In addition, it is seen that some of the detected words did not change the sound.

When the data obtained from the research are analyzed, it is seen that the terms have drooping, vowel derivation, consonant hardening, and vowel harmony. In addition, it is seen that some of the detected words did not change the sound.

When evaluated in terms of meaning relations, it has been observed that there is a narrowing of meaning in the words detected, but besides this, it is seen that some terms are still used in Turkish idioms among the people. Many Arabic medical terms have gained their concrete meanings as well as abstract meanings.

It is thought that the research will shed light on foreign language, lexicology and medical experts for their future studies. It will be useful to know the background of the word in terms of conscious and correct usage of the word using terminology words. In this respect, it is thought that the research will contribute to the field of Turkish, Arabic and medicine.

5.Ethics Committee Approval

The author(s) confirm(s) that the study does not need ethics committee approval according to the research integrity rules in their country. (Date of Confirmation: December 11, 2020)

References

- Akar, A. (2010). "Türkçe - Arapça Arasındaki Sözcük İlişkileri". Karadeniz Uluslararası Bilimsel Dergisi (8): 9–16.
- Aksan, D. (1990). *Her Yönüyle Dil Ana Çizgileriyle Dilbilim I*. Ankara: TDK Yay.
- Arslantaş, D. (2012). *Tıbbî Terminoloji* (Ed. Didem Arslantaş). Eskişehir: Anadolu Üniversitesi Yay.
- Cankur, N. Ş. (2002). "Tıp Eğitiminde Dil: I Önemi, Gelişmesi ve Geleceği". *Uludağ Üniversitesi Tıp Fakültesi Dergisi*. 28(1): 29-32.
- Cankur, N. Ş. (2002). "Tıp Eğitiminde Dil: II Eğitim Dilinde Türkçe'nin Yeri ve Geleceği". *Uludağ Üniversitesi Tıp Fakültesi Dergisi* 28(1): 33–35.
- Cengiz, O. (2018). "Sihir Kavramı Üzerine Semantik Bir İnceleme". *Dokuz Eylül Üniversitesi İlahiyat Fakültesi Dergisi*, (48): 169-200.
- Demircan, Ö. (2001). *Türkçenin Ses Dizimi*. İstanbul: Der Yay.
- Erdem, İ. (2013). "Konuşma Dili Açısından Arapça ve Farsça Alıntı Kelimelerin Bugünkü Durumu". *Ana Dili Eğitimi Dergisi* 1(1): 92-100.
- Ergin, M. (2010). *Osmanlıca Dersleri*. İstanbul: Boğaziçi Yay.
- Erten, A. (2016). *Tıp Terminolojisi Ve Tıp Metinleri Çevirisi*. Ankara: Seçkin Yay.
- Güneş, K. (2011). *Arapça-Türkçe Sözlük*. İstanbul: Mektep Yay.
- Kayar, R. (2002). "Tıbbi Terimlere Türkçe Karşılıklar Sorunu". *SSK Tepecik Hastanesi Dergisi* 12(1): 37–48.
- TDK (2005). *Türk Dil Kurumu Türkçe Sözlük*. Ankara: Türk Dil Kurumu Yay.
- Tirmizî, M. B. İ. (1998) *Sünenu't-Tirmizî*. Beyrut: Daru'l-Ğarbi'l-İslami.
- İbn Manzûr, C. (1996). *Lisânu'l - Arab (I-XV)*. Beyrut: Dâru Şâdir
- İmer, K., Ahmet K. and Sumru Ö. (2011) *Dilbilim Sözlüğü*. İstanbul: Boğaziçi Üniversitesi Yay.
- İşler, E. and Özay, İ. (2008). *Türkçe-Arapça Kapsamlı Sözlük*. Ankara: Fecr Yay.
- Omar, A. M. (2008). *Mu'cemu'l-Luğati'l-'Arabiyyeti'l-Mu'âşıra*. Kahire: 'Âlimu'l-Kutub.

Özkan, M., Tören H. & Esin, O. (2013). *Yüksek Öğretimde Türk Dili: Yazılı ve Sözlü Anlatım*. Filiz Kitabevi.

Palalı, Z. (1993). “Cüzzâm”. C. 8. İslam Ansiklopedisi. İstanbul: Türkiye Diyanet Vakfı Yay. 150-152.

Yıldız, O. (1999). “Dilimizdeki Arapça ve Farsça Kökenli Kelimelerde Görülen Fonetik Değişmeler”. *SDÜ Fen-Edebiyat Fakültesi Sosyal Bilimler Dergisi* 4: 321-338.

ez-Zeyyât, A. H. (1996). *el-Mu'cemu'l-Vasîf*. Kahire: Mecma'u'l-Luğati'l-Arabiyye.

Arapçadan Türkçeye Geçen Tıp Terimleri: Ses Olayları ve Anlam İlişkisine Dair Bir İnceleme

Öz

Toplumlar arasında göç, savaş ve ticaret gibi siyasi ve sosyal ilişkiler başta olmak üzere çeşitli sebeplerle bilgi aktarımı gerçekleşir. Bu aktarım sırasında öğrenilen yeniliklere bir ad koymak yerine bazen kaynak dilde kullanılan adlar hedef dilde ödünçlenir. Yaklaşık on dört asırlık bir geçmişe sahip olan Türk-Arap ilişkilerinden etkilenen en önemli unsurlardan biri de dildir. Bu süreçte, Türkçeden Arapçaya ve Arapçadan Türkçeye birçok alanda kelime geçişi olmuştur. Bu alanlardan biri de İslam Medeniyetinde uzun süre Arap dilinin hâkim olduğu tıp alanıdır. Arap Dünyasındaki birçok tıp âliminin eserlerinden ve uygulamalarından etkilenilmiş olması sebebiyle birçok Arapça tıp teriminin Türkçede kullanılmakta olduğu görülmektedir. Bu araştırmada, Türkçe tıp terminolojisindeki Arapça alıntı kelimelerde görülen ses olayları, kelimelerin etimolojisi ve Türkçede kullanımları incelenmiş olup Arapçanın Türkçe tıp terminolojisindeki etkisi ortaya konulmuştur.

Anahtar Sözcükler: Arapça Tıp Kelimeleri, Ödünçleme, Ses Olayları, Anlam İlişkisi

AUTHOR BIODATA

Ersin Çilek, Bartın University, Faculty of Education, Department of Foreign Languages Education, Division of Arabic Language Education