

TURKISMS IN BRANKO ĆOPIĆ'S NOVEL "DO NOT GRIEF THE BRONZE GUARD"

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Abstract: *There is no absolutely pure language in the world, without a single foreign word. This clearly points to the fact that language is a living matter, matter that moves, crosses borders, moves between peoples, grows and expands, lasts. However, it is a process that is slow and time-consuming, and, what is very important, not very harmful to the mother tongue. However, with the Serbian language, the situation is quite different. Due to almost five centuries of slavery under the Turks, the Serbian language is known to be "tainted" by the language of the occupiers. Their words did not disappear with the disappearance of the Turks from our area. They left behind 8742 words with 6878 different terms, which found their place in radio, television, newspapers, theater, then in folk, but also in artistic, written literature. Somewhere around two thousand Turkish words even entered the Serbian standard language. In the paper, the Turkisms used by Branko Ćopić in the novel "Do not grieve the bronze guard" are separated and semantically categorized.*

Keywords: *language, people, Turkisms, words, Serbian, Ćopić, novel, Arabic, Persian, Turkish*

INTRODUCTION

Today, there are over 6,800 different languages spoken in the world. Papua New Guinea alone, with a population of 5.5 million, speaks 830, followed by Indonesia, Nigeria, India...

More than 100 minority and 36 official languages are spoken in Russia.

However, one thing is certain: there is no absolutely pure language in the world, a language without a single word from another language, the so-called *alien*¹. And that means that language is living matter, matter

¹ Although the work is about *turcizmima*, as can be seen from the very title, the word *alien* We use from

the reason that all the above words are not Turkish, but only the Turkish language served as a "bridge",

that moves, walks, crosses borders, creeps into other peoples, lasts, builds and expands... and it takes deep root.

Such is the case with our Serbian language, in which words from some other nations have found places. And not only did they find themselves there, but also made themselves at home, and, partially, justified the purpose of their o(p)pause in the Serbian language.

It is difficult to reliably determine the number of Serbian words available to us, but, guided by Serbian linguists, their number could be around 500,000 (five hundred thousand). These are data from *the Dictionary* published by SANU / Institute for Serbian Language, Belgrade. But despite such a large number, they found refuge in them and “other people’s”, foreign words, which we accepted as our own, and would hardly have managed without them.

Our speech, both oral and written, would be poorer, more lenient without those words of others. Some justifiably came here, and others, because we did not have our own, and, again, some others do not have a very strong justification for it, because they “squeezed in”, simply put, “stuffed”, and expelled ours, and stood in their place. We have long since turned our backs on the exiled (our, Serbian) as if they had been someone else’s, and the persecutors (other people’s words) were accepted as their own.

Thus, in the Serbian language they found places *Hungarisms, Italianisms, bohemisms, Rusisms, Greekisms, Germanisms, Latinisms...* And, of course, *the Turks* who are also the most numerous.

According to the claims of the Bosnian-Herzegovinian linguist, Abdullah Škaljić, after almost five centuries of rule of the Turkish Empire in this region, 8742 words with 6878 different concepts were retained in the Serbian language, as well as in their Own Turkish language. So you could say they live two lives. There are, of course, as the author himself points out, included, not only Turkish words, but also those that entered our Serbian language through Turkish(Škaljić, 2004, 16).

Turkisms, not only are present in everyday speech, but have gone further, have found their place in radio, television, newspapers, theater, then in folk, but also in artistic, written literature. Somewhere around two thousand Turkish words even entered the Serbian standard language (Radić, 2001).

The verses of the qur'an were also written in the qur'an. There are few good writers from this region who have not used other people's words, especially Turkism.

That is why we think that the study of Turkisms in the Serbian language is of great importance.

By the term *Turkisms* we mean all those words that, directly or indirectly, entered the Serbian language. So, these are primarily: *Turkish*, then *Arabic*, *Persian*, *Greek* and *Latin* words.

In the paper, we did not list words that, as Škaljić calls them, *are hybrid*, for the simple reason that we thought that the basis of the word was more important than the ending (suffix and prefix). Here are some examples of *hybrid* words: *gold* + tur. suf. – *li* > **zlatali**; *chemer* + tur. suf. – *li* > **čemerli**; *whore* + tur. suf. – *onions* > **whore**; *rag* + tur. suf – *jija* > **rag...**

With a detailed analysis of the novel *Don't Grieve bronze guard* (small volume, pocket edition with 187.5 pages), we came to the conclusion that the writer in it, mentioned, or, rather "leaned" on Turkisms 330 times. Of course, he repeated some words several times, e.g. the word *exactly* 12 times; *gate* 12 times; *Neighbors* 8 times. *brandy* 8 times; *Shepherd* 8 times; *ben* 7 times; *banner* 7 times; 7, 5 times, and so on.

For better visibility, in the paper we have listed the word only once, and so we went down from the number 330 to the number 129, which means that ćopić brought so much into this novel.

Also, the forms of words that are repeated were not listed, because we considered it unnecessary, but only represented words in their basic form (nominative nouns and adjectives and infinitive verbs).

With a deeper analysis, we came to the conclusion that these words could be classified into several groups, but, first things first; first of their number, meaning and whether they have reached the Serbian language directly or indirectly.

The Path of Turkism to the Serbian Language

ājde (go); Tur > Srp

ālāt (tools for work); Arap > Tur > Srp

ama (but, only); Arap > Tur > Srp

ānjgīr (colt, stallion); Tur > Srp

āvanica (scoundrel, villain); Tur > Srp

āvlija (fenced yard); Grč > Tur > Srp

Bābić (father); Pers > Tur > Srp

bāir (hill, elevation, side of the hill); Tur > Srp

- bar** (at least, if nothing else); Tur > Srp
bàrjāk (flag); Tur > Srp
barutàna (a building where gunpowder is made); Pers > Tur > Srp
băš (indeed, exactly); Tur > Srp
băšta (part of the field for growing vegetables); Pers > Tur > Srp
bècār (bachelor, single, without family); Per > Tur > Srp
bèdēm (mountain range, massif, hills); Arap > Tur > Srp
bedèvija (Arabian mare); Arap > Tur > Srp
bèg (noble title, master, gentleman); Tur > Srp
benáviti (to go crazy, to fool around); Tur > Srp
berìcet (abundant harvest, abundance of fruits); Arap > Tur > Srp
bèzbeli (indeed, actually, it is); Arap > Tur > Srp
biser (shiny nacreous matter); Tur > Srp
bògaz/a (gorge, strait, narrow passage); Tur > Srp
budàla (madman, lunatic); Arap > Tur > Srp
bukàgije (leg shackles); Tur > Srp
bùla (Muslim woman); Tur > Srp
burázer (brother); Pers > Tur > Srp
bùsija (ambush); Tur > Srp
Cìgàn/sko (where the gypsies live); Tur > Srp
čàkšire (trousers); Tur > Srp
čàrape (socks); Pers > Tur > Srp
čèkić/ali (pecked in the head, nailed); Tur > Srp
čèli/k/čne (type of iron); Tur > Srp
čèsma (a pipe through which water passes); Pers > Tur > Srp
čòbanin (shepherd); Pers > Tur > Srp
čába (sanctuary; muslim. – Meka, Christ. – Jerusalem); Arap > Srp
čáta (chief scribe); Tur > Srp
čèmer (a leather or cloth belt in which ducats are worn); Pers > Tur > Srp
čerèsta (wooden building material); Pers > Tur > Srp
čilim (a rug woven from wool on a loom); Pers > Tur > Srp
čoše (corner); Pers > Tur > Srp
degènek (club, club for beating); Tur > Srp
dèlija (heroes, enraptured in heroism); Tur > Srp
dimìskije (saber forged in Damascus); Arap > Tur > Srp
divān (sofa, ottoman); Arap > Tur > Srp
dùcān (trade shop); Arap > Tur > Srp
dūd (mulberry, a type of fruit); Tur > Srp
dūrāšna (durable, permanent, steady); Tur > Srp

- dùvān** (fragrant plant, used for enjoyment and relaxation); Arap > Tur > Srp
- džàba** (freely given; a gift); Tur > Srp
- džāmbas** (a good connoisseur and reseller of horses); Pers > Tur > Srp
- džāmija** (Muslim place of worship); Arap > Tur > Srp
- džèlep** (herd of horses, cattle); Arap > Tur > Srp
- džèp** (bag made of fabric on a jacket or trousers with an opening); Arap > Tur > Srp
- èglēn** (friendly conversation); Tur > Srp
- gungúla** (tumult, bustle); Pers > Tur > Srp
- h/āmbār/ski** (wooden building for grain storage); Pers > Tur > Srp
- harāmija** (robber, bandit); Arap > Tur > Srp
- h/èlem** (so, in the end); Tur > Srp
- h/èrav** (leaning to one side, crooked); Tur > Srp
- hâjdùčija** (outlawry); Arap > Mađar > Tur > Srp
- hân** (larger building, house); Pers > Tur > Srp
- inā/t/džija** (defiance, whim); Arap > Tur > Srp
- jàpija** (building material); Tur > Srp
- jáarak** (ditch for draining water); Tur > Srp
- jàruga** (ditch for draining water); Tur > Srp
- jàstuk** (headboard); Tur > Srp
- jògùnast** (headstrong, unruly); Tur > Srp
- jòk** (no, it's not, there isn't); Tur > Srp
- jüriš** (rush, attack); Tur > Srp
- kádar** (possible, capable); Arap > Tur > Srp
- kàjgana** (a dish of scrambled eggs); Per > Tur > Srp
- kàldrma** (stone paved road); Grč > Tur > Srp
- kàndilo/kandilj** (a container with oil and a wick); Lat > Grč > Tur > Srp
- kàpak** (lid, flap); Tur > Srp
- kàpija** (gate on the yard fence); Tur > Srp
- kàšika** (a spoon); Tur > Srp
- kàtran** (thick black liquid); Arap > Tur > Srp
- kâvga/džija** (one who causes strife); Pers > Tur > Srp
- kàzan** (metal cauldron with carrying handles); Pers > Srp
- kīla** (an old grain measure); Arap > Tur > Srp
- kínjiti**/from kin (torture, terrorize, harass); Pers > Tur > Srp
- kívan** (angry, in an unpleasant mood); Pers > Tur > Srp
- kòmšija** (neighbour); Tur > Srp
- kònak** (lodging); Tur > Srp

krëč (lime); Tur > Srp

krèvet (a place where one lies, sleeps/most often made of wood);

Tur > Srp

kùtija (a wooden or tin container with a lid); Grč > Tur > Srp

màgàcìn/from magaza, (stone shop, basement); Arap > Tur > Srp

màh/k/suz (especially, specially, particularly); Arap > Tur > Srp

màkar (although, well, at least); Pers > Tur > Srp

màmūran (rambunctious after drinking); Arap > Tur > Srp

mâšālā (expression of surprise, liking); Arap > Tur > Srp

mègdān (fight someone on the battlefield); Arap > Tur > Srp

muslimān (a member of the Islamic religion); Pers > Tur > Srp

na/dùrati (endures); Tur > Srp

o/sàkat/iti (Crippled, injured); Arap > Tur > Srp

òrdija (army); Tur > Srp

Òsman (Muslim male name); Tur > Srp

pàzār (market day, market); Pers > Tur > Srp

pàzuho (the hollow under the shoulder and arm); Pers > Tur > Srp

pīta (a dish made from noodles); Grč > Tur > Srp

rāja (crowd, group, company); Arap > Tur > Srp

rākija (alcoholic drink made from plums); Arap > Tur > Srp

săč (metal cover under which bread is baked); Per > Tur > Srp

sàndale (a type of wooden footwear); Arap > Tur > Srp

sànduk (wooden chest); Arap > Tur > Srp

sèpet (wicker basket); Pers > Tur > Srp

sòfra (table) Arap > Tur > Srp

sòkāk/ci (street/s); Arap > Tur > Srp

sòlufe (part of the hair let down the face next to the ear); Pers > Tur

> Srp

šăšav (crazy, foolish); Tur > Srp

šènluk (rejoicing with the firing of guns); Pers > Tur > Srp

širit/a (ribbon-insignia on an officer's uniform); Arap > Tur > Srp

šügava (itchy, dirty); Pers > Srp

tàban (the underside of the foot); Tur > Srp

tālās (wave); Grč > Tur > Srp

tâne (cannon ball, bullet); Per > Tur > Srp

tàvan (attic); Tur > Srp

tèk (just, as soon as); Tur > Srp

tèpsija (round copper or enamelled, shallow dish); Tur > Srp

tèrzija (a tailor); Pers > Tur > Srp

tòp (artillery tool); Tur > Srp

tórba (a sack worn over the shoulder, on the back); Tur > Srp
tũč (bronze); Tur > Srp
Türčin (a member of the Turkish nation); Tur > Srp
u/sapùn/ati (solid detergent); Lat > Arap > Tur > Srp
ujăgmīti (abduct, seize, rob); Pers > Tur > Srp
ùlār (rope leash, usually for a horse); Grč > Tur > Srp
uvàjditi (to use, to get); Arap > Tur > Srp
vàjda (benefit, gain); Arap > Tur > Srp
vālā/h (by God, that's right); Arap > Tur > Srp
za/bàsati (to/wander); Tur > Srp
za/búdžiti (get stuck in a hole, pit); Arap > Srp
zulum/čariti (violence, tyranny); Pers > Tur > Srp

We see that, therefore, in the novel there are a total of 134 words, of which 11 are auxiliary, which through Turkish, or directly from Turkish, have reached the Serbian language.

Semantic approach to Turkisms in the novel

Turkisms, according to their meaning in the novel *Ne sadj bronze guard*, are classified by semantic categories, from which it can be clearly seen which parts, and areas of life of Krajisnik, the language of the Turkish Empire, had the most influence. Some of these words have persisted to this day. The reason is simple, and it can not only be reduced to habit, established practice, but also to the fact that for certain words we have an adequate replacement in our language.

Here are those semantic categories:

a) Psychophysical properties of people

àvanica, bená, budàla, benáviti, dèlije, dūrāšna, inādžija, jògùnast, kâvgadžija, kâdar, kivan, kínjiti, māmūran, nadūra, šāšav, šènluk

b) House, garden, property

àvlija, bâšte, cóše, kàpija, kònak, kònačište, krèvet, sèpet, tàvan;

c) Tools and occupations

àlāt, tèrzija, cáta, čèkić, čòbanin, hâjdūk/ija, džàmbas, zulumčarenje;

č) Horses and horse equipment

ànjgir, bedèvija, bukàgije, ùlār, dželèp;

ć) Body parts

pàzuho, tàban;

d) Names and surnames

Dèlija, Òsman, Bábić, Tèrzija;

dž) Geographical and topographical terms

bàir, bôgaz, sôkâci, bēdem, būsija, jâarak, jâruga, kâldrma, pàzâr, sôkâci;

đ) Army and military terms

bârjak, ôrdija, bârutana, jûriš, mēgdân, degènek;

e) Social class

bēg, bûla, râja;

f) Peoples and states

Tûrci, cigân, Bôsna, muslimân;

g) Relatives and close relationships

burâzer, kômšije;

h) furniture, dishes, furniture and other household items

dîvan, jâstuk, kâzan, ċilim, kâpak, kâšika, kùtija, sânduk, sôfra, tórba;

i) Eating, drinking, tobacco

pîta, râkija, kâjgana, dūd, dūvân;

j) Building material

jâpija, kâtran, ċerèsta;

k) Trade shops

dûcân, mâgacin;

l) Physical defects and human flaws

o/sâkat/ili, hêrav, šûgav/a;

lj) shoes and clothes

sândale, ċèmer, ċâkšire, ċâraper, širat/a, džëp;

m) Words related to religious life

ċâba, džâmija, kând ilo;

n) Metals

tûč, ċèlik;

nj) Decorations

bîser;

o) Words that denote personal satisfaction

džâbaluk, ujâgmiti, berîcet, džâba, u/vâjdila, mâksûz;

p) Other words

u/sâpun/ati, kîla, gungûla, tâlâs, zabûdžili, zabâsati, vâjda.

r) Auxiliary words / exclamations

- *Come on, come on.* I've never had a good time with you (38). *Come on, brother, get away from fascism* (41). *Hajd' born, hajd'!* – she began to be calmed by an old man, but the goat-like cow stubbornly bounced off the door as if she ran into an invisible obstacle (60). *Ama – Ama, look, brother.* You see, there's no one there (107). That's why you're here to scratch! (124).

Bār – It is still not clear to the boy whether there is, *at least*, a little reality (10). The soul in the nose, and the poor widow sighs, with difficulty returns it back, puts on the deceased's coat and starts with the godfather Miloš or with his friend Trivuna to earn, *at least*, for the seed in Banat (19)...

I'm not that stupid either (14). I *just* got it right (15). *You've* got a finger... (16)...

bèzbeli – *Bezbeli*, lies and Zeppelin like any politician, makes of a fly of a boundary, but let every third be true, again it is good (17). *Bezbeli da ima* – business confirms Jovandek (57)...

vālā – E, *vala*, I can (14)! Well, *vala*, let them tie the plot to your leg, so I don't immediately regret dying (82)...

No, my God only admits to the other old man. (75)...

màkar – Give me back, *though*, the seed of the cuckoo of the field (81)...

mašàla – *Mashala*, *mašala*, they did this well! I don't just see spoons in my pocket (188).

t k – it is not *just* like that, out of pure peace, to be at your hand (7).

h/lem – There was also petty politics, gendarme, *ćatinske*, *trgovačka*, *lugarska* and *popovska*, those without noise and banners, but it also cost: here *prosciutto*, here egg, there a kilo of grain – *elem*, and from that someone lived (31).

The origin of the aforementioned Turkisms

From Turkish: *dürāšna*/from *durati* (5)², *tàvan* (6), *sòfra* (7), *bená/viti* (33), *benášu*/from *bena* (106); *kòmšija* (11), *čākšire* (11), *tűč/anu* (12), *bùsija* (15), *čèlično*/from *čelik* (13), *bàir/a* (17), *kònačište*/from *konak* (18), *H/èrav/i* (19), *bògaz/a* (24), *òrdija* (24), *èglèn* (30), *bàrjak* (31), *džàba/luk* (34), *bukàgije* (35), *cigàn/sko* (36), *bùla* (36), *jàpija* (36), *ànjgir* (40), *járcima*/from *jarak* (18), *čèkić/ali* (42), *o/krèč/enu* (59), *tèpsija* (63), *sáč/em* (63), *šàšav* (65), *za/bàsati* (72), *kàšika* (72), *zùlum/ćarenje* (82), *běže*/from *beg* (75), *dèlije* (83), *kàpija* (87), *jàruga* (93), *tàban* (99), *jùriš* (118), *degènek/om* (111), *àvanica* (167), *jogùnast* (140), *Tùrci* (125), *tòöp/ovske* (9), *jàstuk* (139), *kàpak* (139), *tórba* (152), *dìrek* (141), *džàba/luk* (95), *dùd/a* (95).

From Arabic: *dùcān* (6), *bèzbeli* (6), *kàtran* (11), *budàla* (14), *inat/u* (14), *vālā/h* (14), *àlāt/a* (19), *magàcin* (23), *sòkāci* (25), *hàjdūčija* (27), *u/vàjdila* (11), *kila* (381), *bedèviya* (36), *berìcet* (37), *dimìskije* (42), *rāja*

2 In parentheses is the page number on which the word is found

(43), *zabúdžili*/from *budža* (58), *h/èlem* (31), *dùvān/skog* (91), *osàkaćen*/from *sakat* (22), *mègdān/e* (82), *zùlum/čarenje* (82), *širit/a* (91), *ràkija* (91), *džèp/a* (106), *sànduk/čić* (107), *harámija* (111), *sàndale* (108), *čába* (106), *kádar* (110), *džèlep* (124), *bèdem* (125), *kàpija/e* (130), *màmūran* (138), *Òsman* (169), *džámija* (152), *màksūz* (169), *dívan* (182), *mašàla* (188).

From Persian: *hân* (6), *kívan* (15), *Tèrzija* (15), *šügava* (16), *čòbanin/ima* (9), *cóše* (26), *džàmbas* (10), *muslímān* (27), *ujägmiti* (28), *pàzār* (33), *Bâbić* (169), *kívan* (15), *gungúla* (103), *h/àmbār/ska* (48), *čilim/i* (73), *kávge* (20), *šènluk* (82), *tàne* (59), *bâšte* (85), *sòlufe* (86), *sépet/om* (90), *burázer* (93), *čàrape* (19), *kàjgana* (109), *bèčar* (112), *čèmer* (178), *kínjiti/* from *kin* (35), *pàzuho* (117), *čèsma* (129), *kàzan* (135), *barutàna* (138); *gòlub/ije* (178).

From Greek: *pìtom/from pita* (41), *àvlija* (51), *krèvet* (74), *kàldrma* (91), *kùtija* (107), *ùlār* (106), *tàlās* (166).

From Latin: *Sàpūn* (34), *kàndīlo* (109).

From the above it is clear that in the novel the most words came directly from the Turkish language, 49 of them. All other words are from other languages, which, through Turkish, therefore indirectly, reached Serbian. And these are the words from Arabic 39, Persian 32, Greek 7 and Latin 2.

The frequency of Turkisms in the novel

With a detailed analysis of the novel *Ne mourn bronze guard* (small volume, pocket edition 11 x 17, with 187.5 pages), we came to the conclusion, as we have already said, that the writer in it mentioned, or, rather “leaned” on Turkisms, 330 times. Of course, he repeated some words several times, e.g. the word *băș* 12 times; *drink* 12 times, *whichis* 8 times; *It’s* 8 times; *I’ve been banned* 8 times; *bená* 7 times; *bàrjak* 7 times; 7, 5 times, and so on.

Here are just a few examples kif he often, and in a little space, Čopić used *Turkisms* in this novel:

- *He came to Bursacevo for some colonist country, and when he heard that he was*

Johndeka, ill, came by to see him.

Seeing him in the door confused, the sick man rose up on a veto and spread his arms.

- *Osman, my Bosnia, have you cometo see us for the last time and*

Talk! They hugged each other, tapped on their shoulders and cried. The whole unfortunate Bosnian history came upon them: they lived in a room, helped each other, quarreled, beat and fought, and reconciled

again and could not do without each other. *One of them is* the devil, and the devil, may be healed.

- *Ösmane*, Bosnia you will greet me, get drunk our *ràkije* instead of Me, eating meat from the stump in the *krupa* market (169).

- Valuable to the roast of *Bursać's* *cokula* taken off the German skier, the vending machine and bombs are called, the *daughteris prepared*, and from the upper *jso* the blouse shines a tin *kà šika*, always ready for lunch partisan *dè lija*, drenova *búdža* from *Vrgelje*.

A partisan marches across the square, looks at *Bursac's* monument and grumbles with approval.

- Ah I don't see just *achic* in *jpu*.

From Montenegro, from a distant mountain village, from *theban's* huts, recovered from numerous wounds, the old one comes back, *Nidžo* returns, already grieved, looking for banat his mother and a little more and knocking into the hidden ringing shaft and with a joyful shout burst the old woman's easy dream:

- (*Eh*)è *Get up*, hosts, here's *Nidja*, here's the green one (188).

- There were petty politics, gendarme, *ćátinska*, mercantile, *lhungarian* and *popovo*, those no fuss or *bàrjak*, but it also cost money: here *prosciutto*, that egg, there *kílu* grain – *clem*, and from it someone lived (31).

Turkisms by morphological species

Masculine nouns: *älāt*, *änjgir*, *Bâbić*, *bàir*, *bàrjak*, *bëg*, *bëdem*, *muslimān*, *bericet*, *biser*, *bògaz*, *burázer*, *degènek*, *dèlija*, *dívan*, *dùvan*, *düd*, *dücān*, *èglēn*, *inat*, *jáarak*, *jástuk*, *jüriš*, *kāzan*, *kāpak*, *kātran*, *kòmšija*, *kònak*, *krèvet*, *magàcin*, *mègdān*, *Ösman*, *pàzār*, *sànduk*, *sépet*, *sòkāk*, *tāban*, *tāvan*, *tālās*, *tòp*, *Türçin*, *tüč*, *ćata*, *ćemer*, *ćilim*, *saàpūn*, *ülār*, *h/àmbār*, *hân*, *cigàn*, *čekić*, *čèlik*, *džàmbas*, *džèlep*, *džèp*, *šènluk*, *širit*;

Feminine nouns: *àvanica*, *àvlija*, *barutàna*, *bāšta*, *bedèviya*, *bèna*, *budàla*, *bukàgije*, *bùla*, *bùsija*, *vàjda*, *gungúla*, *dimiskija*, *jàpija*, *jàruja*, *kāvga*, *kājgana*, *kàldrma*, *kàpija*, *kàšika*, *kíla*, *kùtija*, *òrdija*, *pìta*, *rāja*, *ràkija*, *sàndale*, *sòlufo*, *sòfra*, *Tèrzija*, *tórba*, *ćába*, *čerèsta*, *vàjda*, *hàjdučija*, *čàkšire*, *čàrape*, *čèsma*, *džámija*;

Neuter nouns: *kàndilo*, *pàzuho*, *ćóše*;

Verbs: *za/bàsati*, *za/búdžiti*, *zùlumćariti*, *kínjiti*, *dùrati*, *ujàgmiti*;

Adjectives: *dùràšna*, *jogùnast*, *cigànski*, *kádar*, *kívan*, *h/èrav*, *šügava*;

Words: *ama*, *vàlā*, *jòk*, *màkar*, *èlem*, *èm*;

Attachments: *bàr*, *băș*, *bèzbeli*, *màksuz*, *tèk*, *džàba*

Exclamations: *h/ājde*, *màšala*.

CONCLUSION

The forgotten Turkisms in Branko Ćopić's novel *Ne mourn bronze guards* are a mirror of the way of life, mentality and customs of Krajisnik in the period after the end of world war II. Semantic analysis shows that Turkish influence is most visible in areas of everyday life of Krajisnik. From analysis on the morphological level, the adaptation of Turkisms into the grammatical system of the Serbian language is clearly visible.

From all this, it is obvious that a fairly large number of Turkish words have become domesticated in the Serbian language, and not only in vernacular, but also more broadly, as is the case here – in the literary-artistic language.

Folk sayings, proverbs, fairy tales, fables... all this is “stuffed” with foreigners, in this particular case – *Turkisms*.

We have seen that Turkish words came to us through the Turks themselves who ruled this region for almost five centuries. Most of them were spread by the Turkish army, followed by the administration, officials, Muslims educated in Constantinople and, finally, the people themselves.

If it is borne in mind that no language in the world is absolutely pure, therefore without the admixture of some words from other languages, then we should not be troubled by the fact that our language is “dirty” with words from other languages. It is unlikely that, not only a folk speech, but also an official, publicist, administrative, and, in the end, and literary-artistic, could take place without them (Turkisms). And if he would still be somewhat poorer, leaner.

No one has forced these words on us, planned and meaningfully. They came together with people, the army, the rulers, and gradually spread and put down roots, made themselves at home, and there others. And they live a double life; in his own country and in a foreign country. Unfortunately, some of them have erased (permanently) our words, which is not good because those, our words, will never come back. E.g. *blanks* – socks, *grease* – paint, paint...

All in all, whatever they are, and anyone else's, they are like stone slabs with the help of which a building is built – a work, which remains even after the writer's departure to eternity. And he, the writer, doesn't really have any other, and more reliable material for his edifice, than those words, even if they are someone else's. Words cannot be squeezed out of pencil or paper, they are taken from the people.

TURCIZMI U ROMANI BRANKA ĆOPIĆA “NE TUGUJ BRONZANA STRAŽO”

Nedeljko Kajiš

Apstrakt: Ne postoji apsolutno čist jezik na svijetu, bez ijedne strane riječi. To jasno ukazuje na činjenicu da je jezik živa materija, materija koja se kreće, prelazi granice, kreće se među narodima, raste i širi se, traje. Međutim, to je proces koji je spor i dugotrajan i, što je vrlo važno, nije mnogo štetan za maternji jezik. Međutim, sa srpskim jezikom situacija je sasvim drugačija. Zbog skoro petovekovnog ropstva pod Turcima, zna se da je srpski jezik “ukaljan” jezikom okupatora. Njihove riječi nisu nestale nestankom Turaka sa naših prostora. Iza sebe su ostavili 8742 riječi sa 6878 različitih pojmova, koji su našli svoje mjesto u radiju, televiziji, novinama, pozorištu, zatim u narodnoj, ali i umjetničkoj, pisanoj književnosti. Negde oko dve hiljade turskih reči ušlo je čak i u srpski standardni jezik. U radu su izdvojeni i semantički kategorisani turcizmi koje je Branko Ćopić koristio u romanu „Ne tuguj bronzanu stražu“.

Ključne riječi: jezik, narod, turcizmi, reči, srpski, Ćopić, roman, arapski, persijski, turski...

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