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## Persian-Arabic Compound Loanwords in the Bengali Language

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### Abstract:

The present research examines *Persian–Arabic compound loanwords* in the Bengali language. As one of the major branches of the Indo-European languages in South Asia, Bengali has, over the centuries, been profoundly influenced by cultural, commercial, and literary interactions with both Persian and Arabic. The primary aim of this study is to identify the domains of phonological change and identification of semantic domains in which Persian–Arabic compound words are most prominently represented. Adopting a linguistic analytical approach, the study investigates the extent of influence of these compound loanwords on contemporary Bengali and demonstrates their strong presence across administrative, religious, literary, economic, social, political, and informal conversational registers. The research corpus consists of data collected from everyday spoken interactions and interviews with native Bangladeshi speakers. Field observations further reveal that several of these words have undergone noticeable phonological and semantic adaptations. Overall, this study underscores the importance of Persian–Arabic compound loanwords in enriching the Bengali lexicon and highlights their role in shaping the linguistic and cultural identity of the region.

### Keywords:

Persian- Arabic, compound loanword, Bengali language, Bangladesh

### 1. Introduction

Across the world's languages, borrowing words from another language to name new phenomena or concepts is a common and well-established practice. This process, through which a language adopts words from another, is known as “Borrowing”, and the words that enter a language as a result are referred to as “Loanwords” (Tameh, 2017). In today’s world, there is virtually no language that has remained unaffected by others; lexical borrowing is an inevitable phenomenon observed in many living languages. Linguistic exchange among languages is not only natural but also contributes to their enrichment and mutual development (Abul Qasemi et al., 2018). The Bengali language, like many other languages, has undergone this process of borrowing. One distinctive form of borrowing in Bengali involves “Persian–Arabic compounds”—words composed of elements partially derived from Persian and partially from Arabic. The historical relationship between Persian and Arabic and the Bengali language is long-standing. Persian–Arabic linguistic influence has occupied a special position due to centuries of interaction, particularly during the Islamic dynasties of the Indian subcontinent, when Persian functioned not only as the language of administration but also as the language of scholar, literature, and culture. Moreover, because of Bangladesh is a Muslim-majority country, Arabic entered its linguistic landscape alongside Islam and gained a special cultural and spiritual significance. This extensive contact led to the incorporation of numerous Persian–Arabic compound words into Bengali. When two or more languages come into close contact, linguistic borrowing is almost inevitable (Modarresi, 1999). The same phenomenon occurred in Bengali, where over a hundred Persian–Arabic compounds have been assimilated and are actively used.

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Examples include “ab-o-hawa” (climate), “andar mahal” (inner quarters), badnaseeb (unfortunate), “ta’alluqdar” (landowner), and “haramkhor” (corrupt or dishonest person). Over time, several of these words have undergone phonological and semantic shifts and have been integrated in ways unique to Bengali usage. Nevertheless, many speakers remain unaware of the extent and sources of these loanwords within their language—a reflection of the deep and continuous exchange of culture and knowledge across centuries. Further research in this area can offer richer insights into the adaptation and acceptance of such loanwords in Bengali. The present study focuses specifically on Persian–Arabic compound loanwords in Bengali, analyzing their frequency and domains of usage. It aims to clarify their role in enriching the Bengali lexicon and their contribution to the linguistic and cultural identity of the region.

## 2. Literature Review

Tafazzoli and Sāket (2009) conducted a study on Persian loanwords in the Arabic language. They analyzed the process of entry and expansion of these words, further examining their meanings, origins, pronunciations, structures, and usages in Arabic. Halili (2005), in his lexicographical work, examined and introduced Arabic and Persian words used in the Bengali language. The book begins with an overview of the historical presence of Arabic and Persian in Bengali and then, organized alphabetically according to the Bengali script, presents entries for Arabic and Persian words, providing their roots, Bengali and English meanings, grammatical categories, and phonetic transcriptions. His study identified and analyzed approximately 2,000 Arabic and Persian lexical items. Haq (2007), in his book, analyzed both ancient and modern Persian words. At the beginning of his work, he discussed the historical links between the Indian subcontinent and Iran, followed by an exploration of how the Persian language entered the Bengali-speaking region. He also examined the Persian-origin words that became part of the Bengali lexicon. Rashid (2015), in his dictionary, studied Arabic, Persian, and Urdu words, including their original forms, etymologies, semantic meanings, grammatical categories, and phonetic information. His work attempted to introduce newly borrowed words and to highlight their contemporary usage.

## 3. Data Collection

The data for this study were collected through recordings of the spontaneous speech of Bengali speakers in the city of Rajshahi, Bangladesh, across both real and virtual environments. To obtain a comprehensive sample, the speech of 100 individuals men, women, and children of various ages and social backgrounds was recorded without imposing any specific selection criteria. The conversations took place in authentic everyday situations to capture the natural use of Persian-Arabic loanwords in Bengali. After transcription of the recorded audio files, Persian-Arabic Compound words were extracted and verified using Persian–Arabic and Bengali Dictionary and Arabic and Persian words used in the Bengali language Dictionary to ensure accuracy regarding their original forms and meanings. For phonetic transcription and phonological analysis, the International Phonetic Alphabet (IPA) system was employed to document sound changes with scientific precision. Finally, the identified words were analyzed in terms of their semantic nuances, and phonetic transformations.



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## 4. Borrowing and Loanwords

Borrowing refers to the transfer of a word or linguistic element (usually in its direct or slightly modified form) from a source language to a recipient language. This process is often undertaken by native speakers of the recipient language, leading to the integration of external elements into the language. As borrowing is a well-established concept in linguistics, dating back at least to the 18th century (Hasselmuth, 2009: 37), there is no doubt that word borrowing is an extremely common phenomenon, and no language is self-sufficient in this regard (Jespersen, 1922). According to Martin (2009), borrowing has been used in two distinct senses: (1) as a general term for all types of transfer processes, whether resulting from native speakers adopting elements from other languages into the recipient language, or from non-native speakers imposing their own linguistic features onto the recipient language; and (2) referring to “the integration of foreign elements into the native speaker’s language.” In general, the process by which one language borrows a word from another can be defined as borrowing (Tameh, 2012: 51). A loanword (or borrowed word) is a word that has been transferred from one language to another and is adopted and used, either fully or with minor modifications, in the target language (the recipient language). Loanwords are words taken from a foreign language and utilized in the recipient language. This includes all types of transfer or copying processes, whether they stem from the adoption of linguistic elements from other languages by native speakers into the recipient language (Thomason & Kaufman, 1988: p. 21).

## 5. Persian- Arabic Compound Loanwords in Bengali Language

In this part, we will discuss in detail the Persian-Arabic compound words used in the Bengali language, along with their meanings and semantic and phonological changes.

Serial Number	Arabic-Persian Compound Words	Pronunciation According to Bengali IPA	Meaning of the Compound words according to Bengali Language	Kind of Change
1	آبوهوا	[ab o fiaoa]	The climate that exists in a region indicates the natural and environmental conditions of the habitat of humans and other living being.	Semantic: ..... Phonetic change
2	آدم شماری	[aɖam ſumari]	It refers to the systematic process of collecting and recording information about the individuals of a population, such as their number, gender, age, occupation, and so on	Semantic: ..... Phonetic change
3	ازغیب	[aɖʒgeb]	Something that is not real; for example, a fabricated or imaginary story	Semantic change Phonetic change
4	اندرمحل	[onɖarmohol]	It refers to a specific place, a large hall of a king or sultan	Semantic: ..... Phonetic change
5	الاهی کارخانه	[ela:hi karkʰana]	It is used as a proverb. ‘Elahi Karkhaneh’ means to prepare a grand feast.	Semantic change Phonetic change
6	الاهی کاروبار	[ela:hi ka:rubar]	‘Elahi Karobar’ means the same as ‘Elahi Karkhaneh’ mentioned in the row above	Semantic change Phonetic change
7	امانت‌دار	[amanatɖar]	Something that is temporarily entrusted to someone in confidence.	Semantic: ..... Phonetic change
8	امیری	[amiri]	It indicates family or historical belonging to the position or family of an emir	Semantic: ..... Phonetic change



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9	بد نصیب	[baɖ nasib]	It is 'unfortunate' or 'miserable'	Semantic: ..... Phonetic change
10	بی انصاف	[bi insaf]	It indicates oppression, injustice, selfishness, or disregard for the rights of others	Semantic: ..... Phonetic change
11	بی انصافی	[bi insafi]	It indicates oppression, injustice, of the rights of others	Semantic: ..... Phonetic change
12	بی ایمان	[bi iman]	It means 'lacking faith' or 'one who does not believe in something'	Semantic: ..... Phonetic change
13	بی ایمانی	[bi imani]	It means a lack of faith	Semantic: ..... Phonetic change
14	بی خبر	[bi k <sup>h</sup> obor]	It means being unaware of a subject or situation	Semantic: ..... Phonetic change
15	بی قائدہ	[bi gaiɖa]	It indicates disorder, lawlessness, or irresponsibility	Semantic: ..... Phonetic change
16	بی قصور	[bi kosur]	Someone who has not neglected their duties or responsibilities	Semantic: ..... Phonetic change
17	بی وارث	[bi oares]	An heirless person is someone who has no legal or religious heirs	Semantic: ..... Phonetic change
18	بی وفاپی	[bi wafai]	It refers to someone or something that lacks loyalty, adherence, or commitment, and carries a negative connotation	Semantic: ..... Phonetic change
19	تعلق دار	[t̪aallugdar]	Someone who is dependent on or belongs to someone or something else. It is also common as a surname in Bangladesh	Semantic: ..... Phonetic change
20	حرام خور	[haramk <sup>h</sup> or]	It symbolizes injustice, corruption, and the violation of others' rights, and refers to a religious concept in Islam	Semantic: ..... Phonetic change
21	حرام زادہ	[haramɖzada]	The birth of a child outside of a legal marriage is considered 'haram' (forbidden), and the child resulting from that relationship is called 'haram-zadeh' (illegitimate)	Semantic: ..... Phonetic change
22	حقہ باز	[hukkebaɖz]	It indicates an active factor in concealing the truth and misleading others	Semantic: ..... Phonetic change
23	حیران پریشان	[heran pereʃan]	It is used to describe a mental state in which an individual is experiencing a crisis, indecision, or severe grief	Semantic: ..... Phonetic change
24	خاطر داری	[k <sup>h</sup> aterdari]	It means considering others, respecting their feelings or individual situation, and refraining from inappropriate behavior	Semantic: ..... Phonetic change
25	خاص دربار	[k <sup>h</sup> as ɖorbar]	Royal Court' in Bengali refers to a special court. It is the court of a Sultan or King, and not everyone is allowed to enter it	Semantic change Phonetic change
26	خام خیال	[k <sup>h</sup> am k <sup>h</sup> ial]	A person whose conceptions of the world or life matters are immature, childish, and inexperienced	Semantic: ..... Phonetic change
27	خام خیالی	[k <sup>h</sup> am k <sup>h</sup> iali]	A state in which the mind has not yet reached maturity, and its conceptions of the world are immature and unrealistic	Semantic: ..... Phonetic change
28	خبردار	[k <sup>h</sup> obordar]	Someone who has knowledge of a subject, is informed, aware of something	Semantic: ..... Phonetic change



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29	خبرداری	[k <sup>h</sup> obordari]	Meaning a state in which an individual has conscious perception and mental recognition of an event, person, or situation	Semantic: ..... Phonetic change
30	خدمتکار	[k <sup>h</sup> edmotkar]	It referred to individuals who had the duty of service in homes, courts, or social institutions	Semantic: ..... Phonetic change
31	دنیادار	[dunjadar]	It refers to a lifestyle or individual character that is attached to wealth, status, worldly pleasures, or power	Semantic: ..... Phonetic change
32	دنیاداری	[dunjadari]	A type of ritualistic singing in which mystical, romantic, or religious poems are performed with a special fervor	Semantic: ..... Phonetic change
33	دین‌دار	[dindar]	A state or characteristic of an individual who adheres to religion; meaning having religion, acting according to religious teachings, or having spiritual inclination	Semantic: ..... Phonetic: .....
34	دین‌داری	[dindari]	Someone who is not attached to worldly life and prioritizes spiritual values	Semantic: ..... Phonetic change
35	ذمه‌دار	[d̂zemmedar]	It means having a commitment	Semantic: ..... Phonetic change
36	راه الله	[rah lillah]	It means the divine guiding path that God has set for humanity	Semantic: ..... Phonetic change
37	زبرخبر	[d̂zborok <sup>h</sup> obor]	Good news, great news, or fresh news	Semantic: ..... Phonetic change
38	زبردخل	[d̂zoborɔok <sup>h</sup> ol]	Forcible seizure of a house or land; this word has a negative connotation	Semantic change Phonetic change
39	زبرمال	[d̂zobormal]	Something extraordinary and impactful	Semantic change Phonetic change
40	زناکار	[d̂zenakar]	Someone who commits the act of adultery	Semantic: ..... Phonetic change
41	زور ظلم	[d̂zor d̂zolom]	A situation where an individual or group infringes upon the rights of others by relying on power (whether physical, political, or economic)	Semantic: ..... Phonetic change
42	شب-براءت	[ʃab borat]	A time or night when believers are cleansed of their sins and absolved from divine punishment	Semantic: ..... Phonetic change
43	شب-قدر	[ʃab koɔor]	The night when the one-year destinies of people are determined by God. This is the night of the Quran's revelation and the descent of angels and the Spirit (Gabriel)	Semantic: ..... Phonetic: .....
44	شب معراج	[ʃab merad̂z]	Refers to the night when, according to Muslim belief, the Prophet of Islam (PBUH) was taken by God's command from the Al-Masjid al-Haram in Mecca to Al-Masjid al-Aqsa in Jerusalem (Isra), and from there ascended to the heavens (Mi'raj)	Semantic: ..... Phonetic change
45	شراب‌خانه	[ʃarabk <sup>h</sup> ana]	A place where alcoholic beverages are consumed	Semantic: ..... Phonetic change
46	شریعتی	[ʃorioti]	Refers to a person, behavior, or thought that is based on Islamic teachings and Sharia law	Semantic: ..... Phonetic change



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47	صاحبزاده	[sahibd̄zaḏa]	Means an infant or the offspring of respected, religious, or noble families	Semantic: ..... Phonetic change
48	ضامن دار	[d̄z̄mendar]	Someone or something that has a guarantor; meaning a backing or guarantee	Semantic: ..... Phonetic change
49	ضامن نامه	[d̄zamennama]	A document in which an individual takes responsibility for guaranteeing another person	Semantic: ..... Phonetic change
50	ضمانت نامه	[d̄zamantnama]	An official or written document by which a person or institution, through their signature, commits to guaranteeing an action or the payment of a sum to another party	Semantic: ..... Phonetic change
51	طلاق نامه	[ṭalaknama]	Refers to the official divorce registration document for a couple, indicating legal and rights-based separation and its associated responsibilities	Semantic: ..... Phonetic change
52	عمل نامه	[amolnama]	Refers to the religion of Islam. It denotes the good or bad deeds recorded in one's book of actions	Semantic: ..... Phonetic change
53	عیدگاه	]iḏgah[	Means "a place for holding prayers or Eid ceremonies	Semantic: ..... Phonetic change
54	غریب خانه	[goribk <sup>h</sup> ana]	Refers to places built to provide free lodging for travelers, the poor, or the homeless	Semantic: ..... Phonetic: .....
55	غریب نواز	[goribnabaḏ̄z]	Someone who is kind to strangers or who comforts foreigners and the helpless	Semantic: ..... Phonetic change
56	غسل خانه	[goslok <sup>h</sup> ana]	A bathhouse or washing place with hot water or a warm area, usually referring to a section of traditional bathhouses	Semantic: ..... Phonetic change
57	فضلی	[foḏ̄zli]	Refers to someone who possesses virtue, goodness, or generosity	Semantic: ..... Phonetic change
58	فوج دار	[foḏ̄zdar]	Known as a court	Semantic: ..... Phonetic change
59	فوج داری عدالت	[foḏ̄zdari aḏ̄alot̄]	Refers to a judicial structure responsible for handling crimes such as murder, theft, assault, and other criminal offenses	Semantic: ..... Phonetic change
60	قافله بندی	[kafelabondi]	The organization or formation of a caravan; the act of arranging people, goods, animals, and the travel route in an orderly group	Semantic: ..... Phonetic change
61	قبرستان	[kobrostan]	A real or symbolic place where the dead are buried	Semantic: ..... Phonetic change
62	قسط بندی	[kestibondi]	It means dividing a payment or cost into installments	Semantic: ..... Phonetic change
63	قلم دانی	[kolomḏani]	A place for keeping pens	Semantic: ..... Phonetic change
64	قوالی	[kawali]	A reference to someone whose outward behavior shows one thing, while inwardly they believe or do the opposite	Semantic: ..... Phonetic change
65	قید خانه	[koeiḏk <sup>h</sup> ana]	In Bengali, "qaidkhāna" means prison	Semantic: ..... Phonetic change
66	گرم خبر	[gorom k <sup>h</sup> obor]	A very important and breaking piece of news that everyone is waiting to hear	Semantic change Phonetic change



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67	گرم مزاج	[gorm meɖʒɑɖʒ]	“Garm -mezāj” means irritable or hot-tempered; someone who gets angry easily	Semantic change Phonetic change
68	مال دار	[maldar]	A person who has significant wealth, capital, or property	Semantic: ..... Phonetic change
69	مربی گیری	[morabigiri]	Someone who considers themselves a leader but is not accepted by all members of the group	Semantic change Phonetic change
70	مشکل آسان	[muʃkil asan]	It is used to emphasize contrast or to create humor, metaphor, or literary beauty	Semantic: ..... Phonetic change
71	مطلب باز	[moʃlobbaɖʒ]	It has a negative connotation. People who are shameless and self-serving are called “matlab - bāz.	Semantic change Phonetic change
72	مکتب خانه	[moktobkʰana]	It means a traditional religious school	Semantic change Phonetic change
73	منافع خور	[manafkʰor]	It describes someone who takes advantage of existing benefits without having any role in creating or maintaining them	Semantic: ..... Phonetic change
74	منافقی	[monafiqi]	It refers to a person whose outward behavior shows one thing while their inner belief or actions contradict it	Semantic: ..... Phonetic change
75	منشی گیری	[munʃigiri]	It indicates activities and duties related to clerical or secretarial work	Semantic: ..... Phonetic change
76	میر جعفر	[mirdʒafor]	It is used as a male given name	Semantic: ..... Phonetic change
77	میرزا	[mirdʒa]	Mirza originally meant the son of a noble or prince, and it is used as a surname	Semantic: ..... Phonetic: .....
78	ناو بحر	[nou bohr]	It means a warship or a means of moving on water. In literary texts, ‘nou’ can symbolize movement, travel, power, or overcoming hardships	Semantic: ..... Phonetic change
79	نظر بندی	[naɖʒorbandi]	It means ‘the division or classification of viewpoints	Semantic: ..... Phonetic change
80	نمک حرام	[nimuk haram]	It is used to condemn unfaithful, ungrateful, or treacherous behavior	Semantic: ..... Phonetic change
81	نوابزاده	[nojabɖʒada]	It means the son of a noble or king	Semantic: ..... Phonetic change
82	نوابزادی	[nojabɖʒadai]	A daughter of a noble or born of a noble or king	Semantic: ..... Phonetic change
83	نوابی	[nojabi]	Referring to a person, behavior, clothing, or lifestyle that is associated with nobles or aristocrats	Semantic: ..... Phonetic change
84	وصیت نامه	[osijatnama]	A formal document in which a person determines their assets or decisions after death	Semantic: ..... Phonetic change
85	هر دفعه	[hardʒofa]	It means every time, every turn, always, and repeatedly	Semantic: ..... Phonetic change
86	هوای جهاز	[hawai dʒhaɖʒ]	A type of ship that moves by wind is called ‘Havā-ye jahāz	Semantic change Phonetic change



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[elahi kark<sup>h</sup>ana]- In Bengali, the terms "[elahi kark<sup>h</sup>ana]" (Divine Factory).

[ela:hi karubar]- "[ela:hi karubar]" (Divine Business) are used exclusively as proverbs, primarily by older individuals.

[k<sup>h</sup>obordar]- The word "[k<sup>h</sup>obordar]" in Bengali also functions as a verb meaning "to alert." For instance, if someone is about to make a mistake and another person notices and wants to bring it to their attention, they might say, "[k<sup>h</sup>obordar]!"

[k<sup>h</sup>obordari]- The expression "[k<sup>h</sup>obordari]" in Bengali carries a negative connotation. For example, one might say to someone who intends to reveal personal information without permission, "Don't do [k<sup>h</sup>obordari]!"

[k<sup>h</sup>aterdari]- The term "[k<sup>h</sup>aterdari]" in Bengali is typically used during hospitality and refers to the host's efforts for the guest, being more common among men.

[k<sup>h</sup>am k<sup>h</sup>iali]- The word "[k<sup>h</sup>am k<sup>h</sup>iali]" in Bengali usually carries a negative or critical meaning, referring to someone unaware of life's realities, harboring impractical desires and fantasies, and viewing the world with naivety.

[ḍzemmedar]- The term "[ḍzemmedar]" describes someone who holds financial or moral responsibility. It is used in legal, jurisprudential, and administrative contexts to denote an individual obligated to fulfill a specific commitment.

[nimuk haram]- In Bengali, the word "[nimuk haram]" (ungrateful) is also used as an insult. For example, if someone does a favor for another, but after some time, the recipient forgets the kindness and treats the benefactor with indifference, the epithet "[nimuk haram]" is applied.

[kafelabondi]- "[kafelabondi]" refers to an organization that manages groups traveling for Hajj.

[bi iman]- In Bengali, "[bi iman]" (faithless/disbeliever) is used not only to mean irreligious but also to signify infidelity and ingratitude, and it can also be used as an insult.

[bi gaiḍa]- The word "[bi gaiḍa]" in Bengali also means "dizzy" or "confused." For example, when a person is under extreme pressure and unsure of what to do, this state is referred to as "[bi gaiḍa]."

[manafk<sup>h</sup>or]- "[manafk<sup>h</sup>or]" (one who profits) in Bengali has a negative connotation. It refers to someone who is part of a group or institution solely to benefit from its advantages without accepting any responsibility.

[muḥkil asan]- "[muḥkil asan]" (easy problems) in Bengali is employed as a term of prayer, blessing, and religious aspiration. For instance, one might wish for someone, saying, "May God make all your problems easy."

[haramk<sup>h</sup>or]- The word "[haramk<sup>h</sup>or]" (one who eats illicitly) in Bengali carries a negative and reproachful meaning, typically used to condemn behaviors that violate ethical, legal, or religious principles.

[hukkebaḍ̣̣̣]- "[hukkebaḍ̣̣̣]" in Bengali is used as a disrespectful and reproachful term. Additionally, someone who uses drugs is referred to as a "[hukkebaḍ̣̣̣]."

[haramḍ̣̣̣ada]- The word "[haramḍ̣̣̣ada]" (bastard) is used in Bangladesh as a vulgar curse, typically directed by men towards other men.

[sahibḍ̣̣̣aḍ̣̣̣a]- The term "[sahibḍ̣̣̣aḍ̣̣̣a]" in Bengali also carries a humorous and mocking tone, usually said by women to men. For example, it might be said to someone of low status who behaves as if they are of high status.

[nojabḍ̣̣̣ada], [nojabḍ̣̣̣adai]- The words "[nojabḍ̣̣̣ada]" and "[nojabḍ̣̣̣adai]" in Bengali carry a humorous and mocking connotation. For instance, if a son wakes up late, his mother might angrily say, "Are you a [nojabḍ̣̣̣ada] that you wake up so late?" The same applies to daughters. Similarly, if someone lacks financial capacity but acts like royalty, they might be mockingly called a "[nojabḍ̣̣̣ada]."



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[nojabi]- The word "[nojabi]" in Bengali is also used humorously and mockingly, meaning "prince or princess,"

[foḍʒli]- The word "[foḍʒli]" in Bengali is the name of a type of mango.

## 6. Result

In this article, we have discussed a total of 86 Persian-Arabic compound words that are used in Bengali language. We found that 73 of these words maintained their original meanings, showing their stability in the Bengali language. Phonetic changes were noted in 67 words, demonstrating how language naturally adapts over time. Interestingly, 5 words retained their original pronunciations, while 11 exhibited both semantic and phonetic changes, highlighting the complex nature of borrowing. It is presented below in a table.

<b>Total Words</b>	<b>86</b>
Semantic+ Phonetic Change	11
Phonetic Change	67
No Phonetic Change	5
No Semantic Change	73

## 7. Conclusion

This present research study provides an insightful examination of 86 compound words derived from Persian and Arabic that are utilized in Bengali. This study highlights the significant influence of these languages on Bengali, showcasing how cultural and historical interactions shape linguistic developments. The findings reveal that many of these compound words have integrated seamlessly into the Bengali lexicon, often retaining their original meanings while adapting to the phonetic and semantic of Bengali. This demonstrates the resilience and flexibility of the Bengali language in absorbing foreign elements while maintaining its identity. By exploring the nuances of these borrowed terms, we gain a deeper appreciation of language as a living entity reflecting the complexities of cultural exchange. In summary, this research contributes to the broader field of linguistics by illustrating the dynamic processes of language interaction and the enduring impact of Persian and Arabic on Bengali. It encourages further exploration of linguistic borrowings and their implications for language evolution in multicultural societies.



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