



Tatar Material Culture Vocabulary in Russian Dictionaries

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Abstract

Kazan Federal University is conducting research on vocabulary reflecting the material and spiritual culture of Tatar people. Applying the continuous sampling method to explanatory and bilingual dictionaries, a vocabulary base has been formed, which served as the basis for the compilation of the "Ethnocultural Dictionary of the Tatar Language". Among other lexical groups, the dictionary included the names of clothing, shoes, hats, and elements. The article focuses on the study of clothing terminology of Turkic origin in Russian-language dictionaries. Explanatory, historical, etymological dictionaries of the Russian language, and dictionaries based on the materials of business writing, fiction, etc., include numerous lexical units of this group. The research data prove that increased contacts among speakers of different languages lead to the replenishment of the vocabulary, and eventually to the substitution of a certain part of original and borrowed lexical units that have been in use for several centuries. Besides, the results of the study have contributed to the clarification of the chronological characteristics of lexical units in the historical dictionaries of the Russian language.

Keywords: Vocabulary; Material Culture; Russian Language; Tatar Language; Turkisms.

1. Introduction

Language has been shown to be something more than the outward representation and communication of inner thoughts developed independently of their verbalization. In illustrating the inadequacy and inappropriateness of such a language viewpoint, attention has already been drawn to the ways in which one's native language is closely related to the rest of one's life in a society and to smaller groups within that community in all kinds of specifics. For all people and all languages, this is true; it is a fundamental truth of language. The connections between language and culture are spoken by anthropologists. Indeed, considering language as a part of culture is more in line with reality. In the anthropological context, culture is used here as it is throughout this essay, to refer to all aspects of human life insofar as they are determined or shaped by membership in a society. The fact that people eat or drink is not cultural in itself; it is a biological imperative for life to be sustained (Khedri & Kritsis, 2018; Rahimpour, Sotoudehnama, & Sasani, 2018; Yuliya Yurisoyna & Rafisovna Alikberova, 2019; Yuliya Yurisoyna, Rafisovna Alikberova, & Kamilevna Khabibullina, 2019).

According to the English anthropologist Sir Edward Burnett Tylor's classic description of culture, that they consume unique foods and refrain from consuming other substances, while they may be perfectly edible and nourishing, and that they eat and drink at particular times of day and in some places are matters of culture, something "acquired by man as a member of society." (Gettel, 2018).

Culture encompasses a very broad field of human life and behaviour, as thus described and envisaged, and language is manifestly a part of it, perhaps the most important part of it. Although the faculty of language learning and language use is inherent and hereditary, and the extent of this innateness is genuinely disputed, the language of each person is "acquired by man as a member of society," along with and at the same time as other aspects of the culture of that society in which people are raised. Mutually indispensable are culture and language. Language may only have evolved in a social context, although this may have been organized, and human culture could only be preserved among people who use and understand a common language in any form even remotely resembling what is understood today or is



documented in history (Nguyen, 2017; Pourkalthor & Esfandiari, 2017; Redianis, Putra, & Anggayana, 2019; Tsui & Tollefson, 2017).

Language is culturally transmitted; it is taught, that is. To a lesser degree, it is taught when parents, for instance, actively encourage their kids to communicate and respond to conversation, correct their errors, and expand their vocabulary. But it must be stressed that through "grammar construction," children learn their first language quite much through exposure to a random set of utterances that they encounter. What is classified as language teaching in school is either related to the learning of second language or, in so far as it concerns the first language of the pupils, is mainly aimed at reading and writing, literature research, formal grammar, and alleged correctness norms, which may not be those of the regional or social dialects of all pupils. In its basic vocabulary and fundamental structure, learned before school age, all that goes under the title of language teaching at school presupposes and relies on prior knowledge of a first language (Solgi & Tafazoli, 2018; Yesil & Demiröz, 2017).

If language is transmitted as part of culture, it is no less valid that culture as a whole, insofar as it is directly taught, is transmitted quite much via language. The fact that humanity has a history is solely the product of language in the way that animals do not. As far as researchers can say, through spontaneous imitation or by imitation taught by other animals, animals learn. This does not prohibit the performance of very complex and significant pieces of physical cooperative activity, such as the dam of a beaver or the nest of an ant, nor does it exclude certain species, such as bees, from intricate social organization. But it does mean that improvements in organization and function would be the incremental outcome of cumulative survival value-reinforced mutation; those groups whose actions changed in some way that enhanced their protection from predators or from starvation will survive in greater numbers than others. This process would be incredibly slow, comparable to the evolution of the various organisms themselves. There is no reason to assume that animal behavior has significantly changed over the time available for the study of human history, such as the last 5,000 years or so, except of course, when such alterations have been brought on by human action by domestication or other forms of interference. Apart from variations arising from human intervention, members of the same species often do not vary significantly in behavior over widely distributed regions. Bird songs are recorded to vary somewhat within species from location to location, but there is little other evidence of areal divergence (Berch, Geary, & Koepke, 2018; Lutskovskaia, Atabekova, Zvereva, Gorbatenko, & Kalashnikova, 2019; Uosaki, Yonekawa, & Yin, 2017).

Human cultures are as divergent as human languages across the world, as compared to this unity of animal behaviour, and they can and do change all the time, often with great rapidity, as in the 21st century developed countries. The mechanisms of linguistic transition and its effects will be discussed below. Cultural transition in general and its relationship to language will be taken into account here. The largest part of learned behaviour, which is what culture entails, is expressed through vocal teaching, not imitation, by far. Some imitation is clearly involved in the learning process, especially in infancy, but this is hardly important in proportion. Any talents, strategies, goods, forms of social regulation, and so on can be demonstrated by the use of words, and the end effects of the inventiveness of someone can be made accessible to anyone else with the analytical capacity to understand what is being said. Thus, spoken language alone will significantly increase the amount of available knowledge in every human culture and accelerate the development of new skills and the adaptation of techniques to changed situations or new environments. This mechanism widened immediately with the invention and diffusion of writing, and the relative permanence of writing made the transmission of knowledge much easier. Printing and the growth in literacy have only accelerated this phase further. Together with the tools for rapid translation between the languages of the world, new techniques for broadcasting or almost instantaneous transmission of communication across the globe have made it possible for accessible knowledge of all kinds to be made available to people almost anywhere in the world. In the modern world, this accounts for the great pace of science, technological, political and social change. All this must be due to the influential role of language in the propagation of culture, whether fundamentally for the good or ill of humankind (Dagsvold, 2019; Johansen, 2019; Martin, Woods, & Williams, 2019).

Language is an integral part of people's culture. It stores priceless treasures of culture and transmits them from generation to generation. The vocabulary of any language reflects the material culture of the people; it accumulates information about the world, living conditions, life, etc. The study of such vocabulary provides valuable material on the lexical, semantic, and structural development of the lexical units of the language, and it contributes to the disclosure of various aspects of the economic activity of the ethnic group, the identification of its economic and cultural ties with other



peoples. Cultural linguistics is actively developing in Russian linguistics. It considers language not only as a means of communication and cognition but also as a cultural code of a nation, an exponent of the national and cultural identity of the "national spirit" (Sibgaeva, Zamaletdinov, & Zamaletdinova, 2015).

Linguistic and cultural studies are designed to identify the specifics of the reflection of the culture in the language. The object of study can be material or spiritual culture.

The vocabulary of material culture occupies a special place in the vocabulary of any language (Baca, 2010; Le Guen, 2011). The closest relationship between the semantic system of the language and the realities of the world is manifested in this area. Studying such areas of the vocabulary of the language as the names of housing, clothing, shoes, dishes, household utensils, etc., researchers frequently turn to extra-linguistic reality and ethnographic data.

In Tatar linguistics, studies of vocabulary reflecting material culture are quite actively conducted (Galieva, Nevzorova, & Elezarova, 2019; Gutman & Nurmieva, 2019; Loukachevitch & Ilvovsky, 2020; Sibgatullina, 2020). A great contribution to the study of this area of vocabulary in the Tatar language was made by such scholars as T.Kh. Khayrutdinova, D.B. Ramazanova, R.K. Rakhimova, Z.R. Sadykova, A.M. Sagitova, L.F. Tukhbieva, G.N. Niyazova and others. The linguists have identified and studied a lot of material on the vocabulary of both the literary Tatar language and dialects. However, such studies are often characterized by fragmentation, limitedness to a particular thematic group, etc.

The interest in the historical and cultural background of the word explains the appearance of cultural, ethnolinguistic, and other dictionaries. "Dictionary of Ethnocultural Vocabulary of the Tatar Language" by R. R. Zamaletdinov was one of the first of its kind.

At the Institute of Philology and Intercultural Communication, Kazan (Volga Region) Federal University, under the guidance of Professor R.R. Zamaletdinov, researchers continue studying the vocabulary of the material and spiritual culture of the Tatar language. Explanatory, Tatar-Russian and other dictionaries serve as a source of factual material; data from historical, folklore and ethnographic sources are used. Applying the continuous sampling method to dictionaries, more than 1,200 lexical units that reflect the culture of Tatar people have been identified. They served as the basis for the compilation of the "Ethnocultural Dictionary of the Tatar Language" in Tatar and English (2015-2017) (Khanova, Zamaletdinov, Nurmukhametova, Zamaletdinova, & Zakiev, 2017; Nurmukhametova & Sattarova, 2015). The first two volumes are devoted to the vocabulary of material culture (food, dishes, clothing, fabrics, etc.), and the third volume contains the vocabulary of the moral and ethical sphere.

In particular, the clothing of any people is an important component of national culture as a whole. It reflects traditions, social relations, and aesthetic standards. The study of traditional clothing vocabulary is of scientific importance for reasons of the history of the language.

This research aims to study the vocabulary of the material culture of the Tatar language in the aspect of the Turkic-Russian language contacts, in particular, Turkisms in Russian-language dictionaries.

Mutual influence of languages is one of the most important issues of modern linguistics.

According to Jan Baudouin de Courtenay, "There is not and cannot be a single pure unmixed language" (Baudouin de Courtenay, 1963). Borrowing words from one language to another is a consequence of language contacts in various areas of social life (Gololobova, Aminoya, Gilazetdinova, & Utegenova, 2018). The history of Russian people is closely connected with the fate of Turkic-speaking peoples. The result of linguistic contacts between Turks and Slavs is an impressive number of words borrowed from various Turkic languages (or through Turkic languages).

The study of Turkisms in the Russian language is an established tradition. Linguists study the toponymic and onomastic aspects of Turkisms, analyze individual lexical-semantic groups of Turkisms and their functioning in Russian fiction, etc. (Abdumanapovna, 2020; Baskakov, 1979; Gololobova et al., 2018). The electronic corps of Turkisms are created (Mardanova, Karimullina, Karimullina, & Karpenko, 2017).

1.1. Research Objective

The article focuses on the research in Russian-language dictionaries of clothing terms of Turkic origin. Numerous lexical units of this category include explanatory, historical, etymological dictionaries of the Russian language, and dictionaries focused on business writing materials, fiction, etc.

2. Material and Methods

This research applied linguistic analysis methods as generalization and systematization, observation, analytical, descriptive, as well as statistical methods.

The study of Turkic origin's vocabulary in the Russian language requires utilizing various analytical methods at different work stages. The descriptive method was employed as the foremost one, including such research methods as collecting, classifying and interpreting lexical material, weighing various properties of the words under analysis.

The research sources comprise dictionaries of various types: explanatory, historical, etymological, bilingual dictionaries, compiled based on business writing. The analysis has exhibited Turkisms denoting clothing, semantics, etymology, borrowing, and assimilation in Russian, and word-formation patterns.

Hence, the descriptive method assisted in establishing specific facts or phenomena and introducing them in scientific discourse. The analysis of existing historical and lexicographic works has shown some insufficiently improved lexical units of the studied group, inaccuracies in determining the period of their appearance in the language. The statistical method presented information on the quantitative indicators of the analysed lexical units.

3. Results and Discussion

As the research results have shown, historical dictionaries of the Russian language comprise a lot of the names of Turkic garments, including those that have gone out of use. Among them, there are names of clothing, shoes, hats, as well as their elements, fabrics, etc. Experts know less about historical dictionaries compiled from regional Russian literary texts. For example, the publication "Kazan Territory: The Dictionary of Literary Texts of the 16th Century" includes the lexical units used in the "The Scribe Book of Kazan, its palisade, suburb and settlements, and church, city and settlement pasture lands", dated 1565-1568, and some other written sources, such as *bakhroma* (fringe), *kushak* "belt", *kamka* "silk patterned fabric", *mukhoyar* "old paper fabric with an admixture of wool or silk", *tafta* "thin and dense silk fabric" with their derivatives *kamochka*, *kushachnye*, etc. (Bolgarova, Safonova, & Islamova, 2014).

Not only were appellatives recorded, but proper names also prove the presence of common names. For example, the list of Kazan residents of the 16th century there is *Ivanka Bashmakov* (from the word *bashmak* "low shoes, mainly made of leather, for women or children; shoe"); *Poryga kolpachnik* (from the word *kolpak* "a type of headwear"); *Marco Kaftankin* (from the word *kaftan* "old-fashioned long-sleeved outerwear for men"), *Ivanko tafeinik* (from the word *tafya* "a little hat: *yarmolka*, *tubeteika* or *skufeika*") and others (Bolgarova et al., 2014).

Researchers of the regional literary texts note the value of these sources, which help to clarify and supplement the materials of historical and etymological dictionaries of the Russian language (Galiullin et al., 2014). Thus, the Dictionary of the Russian language of the 11th-17th cc indicates the time period the lexeme *garusnyi* (derived from *gurus* – a kind of softly twisted woollen yarn) was fixed, which is 1611, and in the publication "Kazan Territory: The Dictionary of Literary Texts of the 16th Century" this adjective is noted with reference to "The Scribe Book of Kazan ...", which is 1565-1568. This allows clarifying the period the lexeme appeared in the language. There are about twenty such examples.

"Turkisms in Russian literature" is a rich dictionary with textual illustrations, compiled on the basis of the works of eighteen Russian classics of the 19th century – S.T. Aksakov, A.S. Griboedov, A.S. Pushkin, N.V. Gogol, I.A. Goncharov, M.Yu. Lermontov, I.S. Turgenev, N.A. Nekrasov, F.M. Dostoevsky, L.N. Tolstoy, A.P. Chekhov and others. In this edition, more than fifty lexemes of the studied group are registered. These are the names of clothing, shoes, hats, as well as their elements: *bashlyk*, *bashmak*, *beshmet*, *burka*, *ichigi*, *kazakin*, *kaima*, *kaftan*, *kolpak*, *kushak*, *papakha*, *tulup*, *tubeteika*, *khalat*, *chalma*, *choboty*, *chuvyaki*, *shal*, *sharovary*, etc (Abdumanapovna, 2020). Based on the materials of this dictionary, one can judge the usability of a particular word, about changes in its semantics, derivatives, etc.

Let us consider the example with the last lexical unit from this list of words.



"The Large Explanatory Dictionary of the Russian Language" reveals the meaning and origin of the word *sharovary*: "Derived from the Turkish word *shalvar* of Persian origin – long wide pants of loose fit, tucked into the bootlegs" (Kuznetsov, 1998). Among other examples, there are interesting ones: "Tatar *sharovary* (pants caught in at the ankle)"; the derivative word *sharovarchiki* is stylistically marked as diminutive and affectionate, this confirms the ability to develop meanings of emotional and evaluative characteristics inherent in some Turkisms.

"The Etymological Dictionary of the Russian Language" by M. Fasmer also points to the Persian origin of the word *sharovary* "through the Turkic medium", draws many parallels from the Turkic, Finno-Ugric languages (Fasmer, 2004). Various sources make it clear that the form *sharovary* comes from the adaptation of the initial *l* to the final *r* in the original form of borrowing *shalvary*.

Indeed, in the modern Tatar language, there are such lexical units as *chalbar* and *sharovar*, which have close meanings. According to "The Explanatory Dictionary of the Tatar Language", they are defined as "a two-legged piece of clothing covering the legs and body below the waist" (Suzlege, 2015) and "long wide trousers sewn from thin fabric caught in at the waist and the bottom of the trousers" (Suzlege, 2015) respectively.

According to R.A. Yunaleeva's dictionary "Turkisms in Russian Literature", sixteen of the eighteen of 19th-century Russian writers used the word *sharovary* with the meaning "wide trousers of a special cut, usually tucked into boots", for example: "A giant of unusual stoutness was standing in front of me; he was twelve *vershoks* high and had twelve pounds of weight, as I later learned; he was wearing a *kazakin* and wide plush *sharovary*; on the top of his thick head there was a little *tubeteika* embroidered with gold..." (Kortabayeva, Avakova, & Yeshmetova, 2018). The quote gives an idea of the high frequency and typical context of the use of several Turkisms. The dictionary also indicates the word-forming activity of the word *sharovary* in the form of a derivative *zasharovarit*, which means "to tuck something into pants", in N.S. Leskov's works.

The lexical unit *shalvary* can be found in the works of M.Yu. Lermontov, I.S. Turgenev and A.F. Pisemsky in the meaning of "wide eastern harem pants", for example, as we can see it in work by the latter author: "He is dressed in a gray, homely jacket with a red hem and wide checkered *shalvary*" (Minnezufarovna Nurullina, Giniyatovna Latfullina, & Abrarovna Usmanova, 2019).

In her monograph "Turkisms of the Russian Language (Problems of the Multi-Aspect Study)", R.A. Yunaleeva points out the parallelism of the forms *sharovary*, *shalvary*, as well as clarifies their etymology and borrowing period (with reference to the works of P.Ya. Chernykh and I.S. Kozyrev): "The form *shalvary*...is bookish and most of all reflects the distant Persian prototype *shalvar* through Turkish mediation and is chronologically associated with the post-war events of 1826. The form *sharovary* was borrowed, obviously, not earlier than in the 16th century. The assumption that the Russian language acquired the word late is proved by the fact that it was of little use as far back as the 17th century: while translating the Polish word *szarovary*, the translators, although they used the word, considered it necessary to comment on it – "*sharovary*, that is, pants" (Mardanov et al., 2017).

R.A. Yunaleeva also notes the inclusion of such Turkisms as *sharovary*, *shalvary* in the synonymic set *bruki*, *shtany*, *pantalony*, *porty*, *portki*, etc., which expands more and more over time due to the adoption of foreign words.

4. Summary and Conclusion

The given lexical unit analysis has revealed that we have a great vocabulary base to study how Turkic origin functions in the Russian language. The names of clothing, its parts, fabrics, etc. occupy a particular place among Turkisms. They are recorded in dictionaries of various types – explanatory, historical, etymological, compiled based on business writing, fiction, etc. These lexicographical resources present researchers with extensive factual material requiring systematization and introduction into scientific discourse, which researchers have declared (Yunaleeva, 2000). The vocabulary of material culture includes versatile and rich information about ethnic, cultural, and linguistic processes.

The materials of the dictionaries under analysis confirm the linguists' conclusions that borrowed lexical units of Turkic origin have experienced all stages of development, have evolved figurative meanings, and in some cases, have obtained stylistic colouring. Derivatives from Turkisms registered in the considered sources testify to their adaptation in a language foreign to them.



Nevertheless, some of the borrowed lexical units are often archaized or entirely out of use due to specific historical processes. Lexicographical works aid restores the lexico-semantic system of the language of past eras. Recorded in historical dictionaries, lexical units that have already disappeared contain valuable information about the features of material culture in the recent past, often one way or another correlated with the people's spiritual values. Many lexical units are taken into account in close connection with ethnography, history, and culture.

Moreover, our study recognized about twenty cases when dictionaries compiled on regional literary texts clarify and supplement the materials of academic historical dictionaries.

Overall, the investigation has demonstrated that extended connections amongst speakers of various languages result in the replenishment of the vocabulary, and ultimately replace a specific part of original and borrowed lexical units that have been in use for several centuries. Furthermore, it is worth mentioning that the conclusions have clarified lexical units' chronological characteristics in the Russian language's historical references.

In the context of increased contacts among representatives of different ethnic groups, linguistic and cultural linguistics focus on the issue of the relationship between language and culture, raised by Wilhelm von Humboldt in the 19th century. Language, as a social phenomenon, should be considered in close connection with the study of the material culture of the people. It is the only possible way to conduct a comprehensive study on the language, which is at the same time a fact of culture and a mirror reflecting its identity.

Borrowing plays a significant role in the process of forming the vocabulary of the language. Our study has highlighted the importance of studying Turkism in the Russian language.

4.1. Contribution

Research data indicate that increased interactions between speakers of different languages contribute to the replenishment of the vocabulary and ultimately to the replacement of some of the original and borrowed lexical units that have been in use for many centuries. In addition, the findings of the study led to the explanation of the chronological features of lexical units in Russian language historical dictionaries.

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