LINGUISTIC FEATURES OF CLOTHING TERMINOLOGY IN TATAR LANGUAGE

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ABSTRACT
In the era of close international economic, diplomatic and cultural ties, the study of traditional folk culture and its reflection in the language becomes an urgent need, which provides a more adequate mutual understanding of peoples, the development of a sense of tolerance and respect for another's culture. The present work is devoted to the study of Tatar clothes vocabulary, where the authors set a goal to make an overall review and to reveal the structural and semantic features of the lexical units within this thematic group. The vocabulary of clothes reflects the centuries-old tradition of Tatar people ethnic culture, closely related to the similar culture of other peoples, close not only in terms of language, but also in the way of life. The need to study the vocabulary, developed during the long centuries of spiritual and social activity of people, is determined by the fact that it facilitates the disclosure of various aspects of Tatar economic activity; the identification of linguistic, economic and cultural ties of Tatar people with related and unrelated ethnic groups. The main method of the study is the descriptive method, including such techniques as the study of factual material, generalization and classification; structurally-morphological one, with the identification of lexical unit development models; In the process of lexical unit sampling, the method of semantic analysis and quantitative method were used. The review and the analysis of factual material confirms that the word "hides" a lot: the experience and the system of people values; social and individual, domestic and literary associations; the relationship with foreign ethnic cultures, etc. The vocabulary of material culture is in close relation with people history and way of life. It reflects identity, philosophy, cultural and social development, as well as cultural and social ties by other peoples. The knowledge of this kind of cultural vocabulary presupposes a person's comprehension of belonging to a given nation; and the knowledge of foreign cultural elements is necessary for a comprehensive understanding of each other in communication.

Keywords: Tatar language, vocabulary, material culture, clothing names, ethnic-cultural dictionary.

INTRODUCTION
A costume is the main reflection of the people's material culture. In the cultural heritage of the Tatar people, a special place belongs to national clothes, the traditional features of which were forming over many centuries. The study of Tatar language clothes names provides an opportunity for a complete representation of the people's way of life, their social and aesthetic taste. Accordingly, as one of the important elements of the people's material culture, clothing reflects its ethnicity and geographical environment. Clothes also contain the information about the belonging to this ethnos, about the culture of clothes wear, about life, age and marital status. Being the most volatile part of a single language system, the changes that occur in the life of society are reflected in vocabulary, particularly in the thematic group "clothes" [1-9; 25-32]. This is due to the improvement of people and society material well-being as a whole; a gradual erasure of ethnic differences, distinctive features of peoples; the generalization of the people to the world culture; the development of fashion and the spread of fashionable standards and trends, etc. Due to the mentioned above, new words appear in the vocabulary of clothing, most often borrowings.
The lexical composition of Tatar language, in particular, the names of clothes in Tatar language, were studied by many researchers and were reflected in a rather large number of scientific works. The first observations on the national clothes of Tatars were made by well-known ethnographers K. Fuchs [1] and K. Nasiry [2]. The vocabulary of the Tatar language clothes and ornaments was studied by D.B. Ramazanova [3], S.V. Suslova [4], L.F. Tukhbiyeva [5], etc. In the book by D.M. Iskhakov, the development of the main ethnic-cultural components, including the clothes of Tatars of XIII-XVI centuries is traced in detail [6]. In the monograph by A.Sh. Yusupova, the thematic group "Dresses" is studied based on the materials of dictionaries of the 19th century [7]. R.R. Zamaletdinov pays a special attention to the segment "National Clothing" of the Tatar people in his works [8]. I.Yu. Pavlova revealed the ethnic features of the Turkic (including Tatars) and Finno-Ugric peoples inhabiting the Republic of Tatarstan [9].

Recently, more attention has been paid to the study of Tatar language vocabulary development, the peculiarities of Tatar diaspora language, the vocabulary of material and spiritual culture, and the ethnic-cultural vocabulary of Tatar language [10-18]. They also discuss the names of clothes.

However, the field of the thematic group study chosen by us was more ethnographic, descriptive, and a complete linguistic analysis of the names of clothes was not studied sufficiently. Thus, the systematization of clothes names of Tatar language determines the relevance of our study with an attempt to produce a linguistic analysis of these units.

A high creativity of modern processes of designing, making and using clothes, rapid and constant changes, which are connected, in particular, with the globalization of fashion in the clothing sector, the influence of linguistic (borrowing, transposition, etc.) and historical and cultural factors (international contacts) also entail for changes and the appearance of new names of clothes in Tatar language. Therefore, a comprehensive study of clothing names gives a complete idea about the national and cultural characteristics, the changes in culture, fashion trends and about the material wealth of people [29; 32].

METHODS
The choice of methods is determined by the specific nature of the material being studied and the purpose of this work. The main method of the study is a descriptive method, including such techniques as the study of factual material, generalization, classification; structural-morphological one, with the identification of lexical unit development models; and the method of semantic analysis and quantitative method were also used.

RESULTS
The research interest in the lexicon that nominates and characterizes clothing is determined by the following circumstances: first of all, this layer of vocabulary is closely connected with the practical and spiritual life of a person, therefore, its study brings the researcher closer to the understanding of ethnos cultural and historical development features; secondly, the description of this lexicon in the form of a lexical-semantic field allows us to represent the lexical richness of the language fully.

The materials for the study were extracted from the explanatory dictionaries of Tatar language [19, 20]; some data were obtained from etymological dictionaries [21, 22, 23].

In this study, the semantic field "clothes" is presented on the material of more than 200 lexical units of Tatar language. Most of them are in an active use in our time, but there are obsolete words among them. The genetic layers of these lexemes are diverse: there is large number of Tatar words among them, but there are also the borrowings from other languages [15, 24].

For a convenient perception of the actual material, these units are expediently divided into four microfields: the names of headgear, the names of clothes, the names of shoes and the clothes for hands.
The microfield "Names of hats" includes 50 lexemes: a hood (a knitted hat), borkenchek (a veil), byrek (a cap), kalpak (national women's headdress, beaded or pearlired) kalapush (a skullcap), kushalyuk (a double scarf, i.e., the length of which is twice the width), tybatay (a skullcap), hizarp (a veil), shal (a shawl) yaulyk (a shawl), etc. These items include everyday women's clothing (khaki, kerchief, shawl) and men's (byrek, cap, silk), military (a helmet, a shishak, a field cap), religious (chadra, headscarf, turban), and other headgear. Naturally, some names have passed an obsolete layer of vocabulary (тастар, такъя, кушъяульк, cap, hood, shishak, etc.).

The microfield "Names of outerwear and their individual parts" consists of 110 lexemes. This microfield can be conditionally divided into several subgroups.

The names of light (summer) outerwear: kilmak (a dress or a shirt), kamzul (a coat), the Cossacks (kazakin, poddevka), жилан (summer unlined coat), chupon (outerwear in the form of a dressing gown), жобба (a robe of silk fabric), korti (a quilted vest or made of fur); chalbar (trousers), itk (skirt), etc.

The names of winter, spring and autumn clothes: bishmәt (tunic, coat), chikmәn (chekmen coat, armyak, zipun), armәk (armyak), kyshагo (robe, top light clothing), tun (a fir coat), kepe (quilted wool tunic or a fur coat from camel fur), tolyp (sheepskin coat), etc.

Also a separate group can be represented by the names of underwear and individual parts of outerwear: a bandage, a corset, a T-shirt, a crochet (breastplate), pants, etc.; izy (breastplate, shirt cut), altakta (the front part of a garment), yak (a collar), arka (a back), balitәk-bala itәk (dress ruffles), bilbau (a belt), kamәr (a belt), repent (a belt), puta (a belt), kese (a pocket), balak (half of trousers), жин (a sleeve), etc.

The microfield "The names of shoes and their individual parts" includes about 50 lexemes: a shoe (slippers), itek (boots), kata (short boots, cots), kyz utek (felt boots), kevesh (soft leather shoes, worn on top of ichtagis, the boots without laces), oek (stockings), oekbash (socks), pima (valenki, felt boots), chitek-kavesh (collect. all sorts of shoes, ichigi, galoshes, boots, cots), chitek kata (Coll. ichigs-cots), chabata (bast shoes), citech (ichigy) and the like. The names of the individual parts of footwear: alkyn (boot heel), oltan (sole), tabancha (a patch on a sole), budyrçh (a rubber), kunich (a bootleg), yкchai (а heel), taban (а sole), kәтәр (wooden attachments to the bast shoes during the season of meltwater, in order not to soak feet), etc.

The microfield "The names of clothes for hands and their individual parts" - the smallest group, it includes about 10 units: biyaley (mittens), gloves, bishbarmak (gloves), жинсә (arm ruffles), беләксә (a sleeve worn on an arm during harvest), cuffs, barmakcha (glove finger), etc.

From the etymological point of view, three layers are distinguished in the vocabulary of clothing: Turkic-Tatar words: shoe, itek, chitek, bashlyk, borkenchek, burek, yaulyk, kulmek, itek, tubetay, shoe, balak, etc.; Arab-Persian words: kalapush, chalbar, kesa, hйкab, жобба, ihram, парәнчә, etc.; Russian words and the European words borrowed through Russian: scarf, beret, cap, helmet, shishak, bandage, vest, camisole, mantle, coat, skirt, tights, pantaloon, pants, etc.

The description of the lexicon of clothes in the form of lexical and semantic fields allows us to expand our understanding of the word semantics volume within this thematic group, and etymological observations make it possible to trace the changes occurring in it and the language contacts of peoples.

According to the material collected by us, we have defined the ways and models for the development of clothing names.
The morphological method is most productive one when new words are formed in Tatar language. However, in the system of clothes names word-formation, this method is not so popular one. Having analyzed the collected material, we have identified the following models for the development of clothing vocabulary: the base+ча/чә (бармак+ча, кыек+ча), the base+чык/чек (бөркән+чек), the base+ым/-ем-м (ки+ем), the base+чын/чен (колак+чын), the base+са/-сә (жиң+сә, беләк+сә), etc.

The names of clothes, formed syntactically are met quite often. There are three groups of complex terms in the lexicon of Tatar language: 1) pair words, for example, итек-читек, оек-чабата, кием-салым, күлмәк-ыштан - all of them designate all footwear or clothes in the aggregate; 2) compound words: оекбаш (socks), шельяулъяк (a large scarf), кушъяулык (double scarf), бишбармак (gloves); 3) composite words: оеклы яштан (tights), баш киеме (headdress), киез итек (felt boots), эчке кием (underwear), күкрәк жылысы (sleeveless jacket), etc.

There are a few names of the clothes, formed morphologically and syntactically: чолгау "portyanka, onucha; winding from чолгау verb "to wind, to reel".

The names of the clothes, formed by the lexical-semantic method: arka "a back (of a shirt, a fur coat, a raincoat, etc.)" - arka "a back (of a man, an animal, a back (of a chair, a sofa, etc.)"; үкчә «a heel» – үкчә «a heel»; табан «a foot» – табан «a sole» and the like.

The study of the names of clothes from the point of view of their production revealed a rather large number of words formed by morphological, syntactic and lexical-semantic methods.

DISCUSSION
The study showed that the vocabulary of clothing in Tatar language is a vast thematic group, which includes both denominations formed in antiquity and new lexemes, the appearance of which is associated with various factors.

The lexical-semantic peculiarity of the thematic group under study consists in the presence of the semantic field "clothing" which includes four microfields. The lexemes include Turkic-Tatar words, the borrowings from Arabic, Persian, Russian and European languages.

In order to form these lexemes, morphological, syntactic, morphological-syntactic, lexical-semantic methods of word formation are used.

The results obtained during the study of Tatar language clothes vocabulary can be used to study other lexical and thematic groups during a regional dictionary compilation for the names of objects of material culture.

CONCLUSIONS
This study is the first attempt to study the names of Tatar language clothes comprehensively in terms of complete linguistic analysis. In the process of work, the semantic composition of the studied thematic group was identified; the structure and the ways of clothes names word formation are defined; etymological layers are indicated.

The study of the nomenclature of clothes in the Tatar language revealed certain features and regularities in the system of lexical units. The analysis of the researched names adds to the information about the vocabulary, and it enriches the knowledge about the structure and the functioning of the language, about the material culture of Tatar people.

The study of clothing names is not final, it requires the continuation of research and vocabulary work with the involvement of historical sources and ethnic-cultural data.
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