
Comparative Legal Topics on the Naming Of Clothing Items in the Chuvash and Tatar Culture

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Abstract

The law of organizing fashion and clothing is a law that has been approved in countries. This law includes clauses, some of which seem applicable and useful. Preservation and strengthening of Iranian-Islamic cultural identity is one of the clauses of this decree, which is useful if the conditions for its implementation are provided. The meaning of the implementation conditions is that the designs presented to the customer are so attractive and catchy that they encourage him to buy and be able to succeed in the market of competition with foreign products. This work presents the analysis of the vocabulary of national clothes in two related languages - Chuvash and Tatar - on the basis of their belonging to the Turkic cultural and historical community. To a certain extent the two languages interact so closely that it leads to the interpenetration of their linguistic elements. The authors made a comparative analysis of the Tatar and Chuvash lexemes of the thematic group "outerwear". The words were regarded from a historical and an etymological point of view. The authors introduced the examples from other Turkic languages and analyzed the borrowings of these words into a Russian language.

Key words: Legal topics, cultural studies, clothing items, the Chuvash, the Tatars, ancient Türkic words, Türkic peoples.

Introduction

Due to climatic conditions that change at different times of the year peoples have to wear clothes of different density. This is the reason why the clothes were divided according to the seasons into winter, summer and demi-season (spring and autumn) ones. As a rule summer clothes were made of light and thin fabrics (cotton, silk, linen, viscose), the demi-season clothes were made of thin fabrics and winter clothes were made of warmer materials like wool and fur. Many peoples, in particular living in Russia the Chuvash and the Tatars, have to wear outwear for nine months a year. Nowadays the choice of outwear is very large. However, what was the upper national dress of the Tatars and the Chuvash like before? The following study is devoted to this issue.

The relevance of the work is determined by the fact that the comparative study of the words denoting clothes both in a Chuvash linguistics and in Turkology has not been sufficiently studied. There are only ethnographic albums of the Chuvash and Tatar costumes as well as some studies highlighting the problems at the junction of this scientific direction [1-5].

The purpose of the study under discussion is to describe, analyze and compare the semantic structure of the names of the national outwear in the Chuvash and Tatar languages. The authors set the following tasks: to study the available experience of linguistic research; to give a historic and a genetic analysis of the names of outwear in the compared languages.

Methods

The goals and objectives set in the study determined the need to refer to a comprehensive research methodology. The authors used the following research methods: a method of a linguistic analysis that included a description, a comparison and a classification of the material under study; a method for analyzing the vocabulary definitions and semantic parts of linguistic units; a comparative typological method, i.e. a comparative analysis of the Chuvash and Tatar lexemes denoting outwear; an etymological analysis etc.

Results and Discussion

The Chuvash called outerwear clothes with the generalized word *тумтуп* that consisted of two words: an ancient Turkic (Orkhon-Yenisei) one *тон* "clothes, a fur coat" [6: 574] and a Turkic one *туп* "fell, leather". The word *туп* is also used in some modern Turkic languages: in Azerbaijani *дәри*, in Turkmen *дери*, in Turkish *deri*, in Kazakh, Kyrgyz, Uzbek languages *тери*, in Bashkir and in Tatar *тури*. The Chuvash name of clothing *тумтуп* probably indicates to that the original clothing was animal skin. In some dialects and dialects of the Chuvash the meaning of clothing can be presented by the word *ялала*. The latter has the following meanings: 1. thing, object; 2. things, property, goods, belongings (colloquial), 3. Luggage, cargo, etc.

In the Tatar language one uses the word *кием* – dress, clothing to express the concept of "clothing". This word can be found in the Ancient Turkic dictionary: *кедѣм* - clothing, robe, *кедук* – a felt cloak [6: 294]. The word *кием* in the Tatar language means clothes in general but mainly overclothes and goes back to the verb *кию* - "to put on" + the name forming an affix - *-(е)м*, that expresses the result of the action [7: 12]. Turkic *кад* - to be covered, to wear, in ancient Turkic - to get dressed.

The basis of the national costume among the Chuvash people was *кѣне* – a shirt-dress. Over the shirt on cool days and in the summer evenings the Chuvash wore a light semi-caftan (a robe) *шунӑр* made of a white canvas and *нустав* made of thin cloth.

Шунӑр is a summer caftan made of white linen. According to the etymological dictionary of the Chuvash language: *шабур* – outer clothes for working with a large neckline instead of a collar; old outerwear, rags; hoodie; is considered to be borrowed from the Volga-Perm languages: Mansi *шун* "a shirt", Khanty *шабур*, Mari *шовыр*, *шавыр* "undercoat from a canvas" [8: 339].

Tatar women also wore a long, unlined outer garment of homespun made of white or striped cloth called *чоба*. First of all it should be noted that *чоба* is found in a number of Turkic languages: Bashkir *сыба*, Nogai *шыба* – a women's dress; Karachai-Balkar *чуба* – a corset, Uyghur *чино* – a long women's dress of Manchu cut with a standing collar (it is noteworthy that the authors of the Uyghur-Russian dictionary consider it to be a Chinese borrowing), Turkish, Crimean Tatar *цубӑ* - underwear home dress with short sleeves [9: 189].

Thus one used as outerwear clothes such clothes as a cloak made of homespun. The name of the latter dates back to the Finno-Ugric (*чоба*) or Permian (*шабур*) languages.

A Chuvash word *нустав* was named after the material - cloth from which this outer garment was sewn. V.G. Egorov considers this word to be a Russian borrowing: *ностав* obl. "A piece of canvas rolled up in a form of a tube", cf. Tuv. *нос-даавы* "textiles" [8: 168]. V.V. Radlov in his book "Experience of the Dictionary of Turkic dialects" explains that *настав* comes from a Hungarian word *pastal* - a piece of cloth [9: 1191].

As the main demi-season clothing the Chuvash used the caftans *сӑхман* with a deep cover made of thick cloth of different colors, more often in black or in grey. V.G. Egorov in his etymological dictionary gives a lot of Turkic correspondences: *сӑхман* "a cloth caftan"; Siberian Tatar *сӱкмән* "a chekmen"; Bashkir *сәкмән* "a zipun", "an armyak"; Khakass *сикпен*, Altai *чекпен*, *чекмен* "cloth"; Tuvan *шекпен*, *шепкен* "cloth"; "Raincoat (made of cloth)"; Kazakh, Karakalpak *шекпен* "an armyak", "a kaftan"; Uzbek *чакмон* "an armyak", "a caftan"; Tatar *чикмән* "a kaftan"; Karaites *шүшман* "a mantle" [9: 527]; Turkish *чекмен*, *чепкен* "a short cloth caftan"; "a Raincoat". Formed with the help of the affix *-ман*, *-мен*, *-пен* from the verb: 1. Chuvash *сӑх, Altai *сук* "to put on", "to put in", "to stick in"; Khakassian *сух* is the same; Turkish *сок* "to stick in", "to stick", "to push in"; 2. Turkish *чек* "to put on", "to pull on"; compare the Persian *чакман* "a chekmen", "men's outerwear" [8: 185].

A Tatar word *чикмән* is an outerwear made from home cloth. D.B. Ramazanova writes in her monograph: "The geography of the existence of the word as it seems gives reason to assume that firstly, the word *сукман* is very ancient and secondly it is common for the languages of the Volga-Kama area and is associated with the pre-Bulgarian Turks. The word *чекмень* is apparently of a later origin and was possibly brought to the Volga region by the Kipchaks" [7: 39].

The winter clothes of the Chuvash was a fur coat *кѣрѣк* made of tanned sheepskins of yellow or black paint and among the Tatars – *тун*. V.G. Egorov gives many equivalents of *кѣрѣк* from other Turkic languages. In the Chagatai, Azerbaijani languages *кӱрк* means "fur", in Karachai *кӱрӱк* "fur". Also this word in the meaning of "bellows for air injection" can be found in the Uyghur *кӱрӱк*, in Kyrgyz *кӱбрӱк*, in Kazakh and in Karakalpak *кӱрик*, in Bashkir *кӱрек*, in Tatar *кӱрӱк*. In Altai and in Khakass *кӱрӱк* means "a chipmunk"; in Kalmyk *кӱрк* is "fur of a fur animal" [8: 108]. This word was also noted in ancient Turkic written monuments: *kurk* "fur clothes, fur coat" [6: 329], *курк* - "fur". In the dictionary of V.V. Radlov the word *kurk* is marked as osm. *курк* "fur coat, dress lined with fur", *бутун курк* "a fur coat", *курк тулуму* "a fur lining" [9: 1457]. It is possible that the word *kuri* // *kura* – "to tan the skin" [6: 329] came later to mean the product created as a result of this process: *kura* > *курек* > *кюрик* > *кирк*.

The word *тун* in the Ancient Turkic dictionary had the meaning "clothes, a fur coat". In the Tatar language it was narrowed down to the meaning "a fur coat". D.B. Ramazanova cites "Historical and etymological dictionary" of V.I. Abaev in which the scientist suggests that the source for the Turkic word could be a Chinese

t'uan - long clothes, a mantle, and the Latin *tunica*. In his opinion the word "still not satisfactorily explained" should be associated with a Scythian *tuna* [7: 48].

When starting on a trip in the winter the Chuvash wore *чапан* (*аçам*) made from a coarse-wooled, very dense and well-matted cloth of brown or black color. It was put on over a fur coat or a caftan. In the Tatar literary language and in most dialects, *чапан* is a Bukhara dressing-gown. The same meaning is observed in the Chagatai, Uzbek, Turkmen, Kyrgyz and Kazakh languages.

The Chuvash had some more types of outerwear. And judging by the name they were borrowed by the Chuvash from their neighbors. Such clothes included *юпӑнчӑ* (an epancha), worn in wet weather, *камсул* (a camisole), *сӑпӑн* (a zipun), *пишмет* (a beshmet), *çитирке* (a sibirka), *ермек* (an armyak). However these things like their names were not widely spread among the Chuvash people. The same cannot be said about the Tatars. *Бишимэт* among the Tatars is the most common type of the main warm outer clothing. *Бишимэт* is a caftan on cotton wool, a quilted coat. This lexeme is used in many Turkic languages, mainly in Kypchak and in Karluk [7: 18]. The Russian word *бишмет* is considered as a Turkic borrowing through the Tatar language, but E.V. Sevortyan doubts his Turkic roots [7: 18-19]. According to R.G. Akhmetyanov this name comes from the Persian *нешибанд* "a fitted beshmet; an apron, a camisole", where *неш* means "a front side", -band -" tied, fitted "[10: 48].

A Chuvash word *сӑпӑн* means a women's woolen caftan, a maiden woolen overcoat, a women's outerwear and a dressing gown that is borrowed from the Tatar *зыбын* - "a zipun". According to R.G. Akhmetyanov *зыбын* goes back to the Arabic word *шуббун* with the meaning "outerwear, a cloak" [10: 75, 173]. V.V. Radlov gives the following Turkic correspondences: Turkish *зыбун* "a vest with short sleeves" [9: 907, 923], V.G. Egorov: in Azerbaijani, in Turkmen and in Uzbek *зипун* [8: 182].

Пальто (from French into Russian *пальто*), *манарка* (a Russian obsolete word *манерка*), *пинжэж* (in Russian *пиджак*), *кэзэки* (in Russian *казакин*), *камзул* (from Italian into Russian *камзол*) with phonetic variants were borrowed into Tatar through Russian.

Камзул was predominantly women's tight-fitting outerwear with sleeves short to the elbow or without sleeves, with an open chest. M. Fasmer considers the Russian word *камзол* as an Italian borrowing: *camiciola* – a sweatshirt, a T-shirt, a blouse. From the Tatar language *камзул* penetrated into other Turkic languages of the Volga region, in particular, into the Chuvash language – *камсул*.

Эрмэж means outerwear made of coarse woolen cloth. Researchers trace the word *эрмэж* to the root *ыр/өр* – to weave. In Russian it is considered as one of the most ancient Turkisms borrowed from the Polovtsian language.

The last type of warm clothing that not every Chuvash could afford was *тӑлӑн* – a long sheepskin coat with a large collar and a shawl. The Tatar people also had *толып*. This lexeme can be found in a number of Turkic languages. For example, in Karakalpak *тулып*, in Nogai *тулуп*, in Bashkir *толон* that means a sheepskin coat. But in Kyrgyz *тулуп* and in Azerbaijani *тулук* mean "the skin of a calf taken off in a form of a stocking." The term has a Turkic origin: *тулуп* "a leather bag without seams sewn from animal skins."

Summary

Thus the studied lexical subgroup of the names of outerwear in the Chuvash and Tatar languages is very rich and diverse both in the way of word-building and in the origin of lexemes. Both languages have common Turkic names for outerwear that once again confirms the commonality of the Turkic peoples. The common Turkic layer of the Chuvash and Tatar languages includes such names of outerwear as *бишимэт* "a beshmet", *эрмяк* "an armyak", *толып* "a sheepskin coat", *чапан* "a chapan", *чикмән* "a chekmen", etc. In addition we can also find borrowings from different languages: *зыбын* "a zipun" (Arabic), *пальто* (French), *манарка* (Russian obsolete), *пинжэж* (Russian), *кэзэки* (Russian), *камзул* (Italian). It is worth noting that many words were borrowed into the Chuvash language from a Tatar one, since the Chuvash and the Tatars are close neighbors. Many Turkic words for outer clothing were borrowed into Russian through the Tatar language. That is evidenced by the dictionaries of the Russian language.

Conclusions

The etymology of the words shows how ancient the considered words are. They are used to this day that reflects their significance and centuries-old history. Since the field of research on the names of clothes in general, both in the Chuvash and in the Tatar literary language, remains one of the unexplored, this is a weighty argument for further consideration of this problem.

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