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International Scientific Conference «Social and Cultural Transformations in the
Context of Modern Globalism»TURKIC-MONGOLIC VOCABULARY PERTAINING TO
DECORATIONS AND HEADGEAR IN BASHKIR AND
MONGOLIAN LANGUAGES

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Abstract

This paper describes lexical items used by speakers of various sub-dialects of Bashkir and Mongolian languages for nomination of decorations and headgear. The research results have shown that dialects and sub-dialects of Bashkir have a large number of words that are not used in the literary language and not recorded in dictionaries of the Bashkir language. Some of these words are specific for certain dialects or sub-dialects. At the same time, some of them reflect preserved Old Turkic lexical units. For example, *moyreyets* “pin, brooch” from Old Turkic *moyre* “prick, attach with a pin” + affix *-yets*) is common in Turkic languages of Kipchak group. In some sub-dialects of Tobol-Irtysh dialect and in Barabinsk dialect, the word *nelelek* is used, meaning “bracelet”, cf. *bilak* id. In the literary Tatar, the word *belezek* appears as a phonetic fusion of two words: *belek* meaning “signet ring” and *yozeq* meaning “ring” with subsequent haplology. Both words are of Tatar origin. Analysis of this class of vocabulary from the standpoint of their active and passive use has shown that as society develops, obsolete things and phenomena are no longer used. As for some decorations and nominations for headgear of Mongolian peoples, they were different and had their own, usually quite general names, such as *malayai* ‘headgear, hat’, *buce* ‘straps, bands’, *jalaya* ‘tassel of red threads attached to one’s headgear’, *erike* ‘rosary’. Words *bayubci* ‘bracelet’ and *bulucug* ‘signet’ are Common Mongolian, however, they are probably not original, but rather early borrowings from Turkic languages.

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Keywords: Bashkir sub-dialects, Mongolian languages, headgear nomination, decoration nomination



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1. Introduction

This paper considers two classes of lexical units, “Decorations” and “Headgear”, as they were developed in languages of nomadic peoples. The words in the lexical system of a certain language are interrelated, just as all the elements of the surrounding reality are interconnected. According to Shmelyov (1973) “...thanks to these extralinguistic links, words are united into groups, which may be called thematic” (p. 120), as “... a thematic group is such a set of words that is based on classification of objects and phenomena themselves” (Filin, 1977, p. 48). Rassadin (2017), on the other hand, notes that “studies of lexical composition with breakdown into lexico-semantic groups is especially important” (p. 97), as the lexico-semantic group is a product of laws and developmental regularities in the lexical semantics of a given language.

Following the concept of Rassadin (2017), the authors are of the opinion that it is more practical to study the semantic groups of lexical units, as it allows establishing the features in the vocabulary related to material culture of the Mongolic languages in comparison with Bashkir and Siberian Tatar language. Selection of the research topic is additionally determined by the fact that through historic development of an ethnic group, changes take place in its material culture and daily life. These changes find instantaneous reflection in the lexical composition of the language, as the layer of material vocabulary is very large and constitutes the majority of the vocabulary count, being an exponent of the most important, essential concepts, and in comparison with grammar, it comes under the influence of interacting and contacting languages faster, and also shows clear reactions to changes happening in the society, which inevitably result in changes in vocabulary of the language. It should be noted, that this topic was previously partially covered in comparisons between Mongolic and Turkic languages (Mazarchuk, 2017, Balzhinimaeva, 2018; Rassadin & Trofimova, 2017), as well as in Turkic-exclusive studies (Shitova, 1995; Vakhitova, 2007, etc.).

2. Problem Statement

Decorations and headgear, as well as other cultural elements are in direct relationships with the people’s history and reflect cultural and historical links with other peoples. Thus, this part of vocabulary may serve as material for historical-comparative characteristic of not only a single language, but a certain geographical range of Turkic and Mongolic languages.

In ethnography, the group *decoration and head* includes all the objects and procedures used to decorate human body in order to induce in others favorable emotions: aesthetic, erotic, astonishment, respect, fear, etc.

As it is known, research into various headgear and decorations as additional elements in clothing, hairdo, weapons and armor constitute an important part of Turkic studies. Modern culture and life practices undergo intensive development, displacing various previously common things, including decorations, from real life, often to a degree of complete and irreparable loss. Of course, some rare objects get their way into museums and is stored there as historical artifacts.

3. Research Questions

For example, Mongolian scholar Tzoloo (1991) writes, that the modern Mongolian includes a group of words borrowed from Altaic languages among the decoration-related terms. The same scholar notes that analysis of confined-use words in certain dialects or sub-dialects of various languages from the standpoint of structure and form reveals that originally Mongolic and originally Turkic words have the same etymological roots that underwent significant phonetic transformation during their adaptation to articulatory features of a language they spread into.

From this fact, it may be stated that originally Mongolic and originally Turkic terms for decorations and headgear are better preserved in dialects, while literary languages largely use borrowings.

This group includes, for instance, Turkic *agyyk* “decoration made of cheap gems”, *alga* “earrings”, *syrga* “earrings with pendants”, *nelelek* “bracelet”, *yosek* “ring”, *myntsak* “beads, necklace”, *kekrebe* “amber”, *moyreyets* “pin”, “brooch”, *tsylby* “fillet braided into the tresses”, *myshelmerek* “coins sewn to collar”, *kemereyek* “small coins (sewn to clothes)”, *sykma* “gilded ribbon with silk thread, lace”, etc.

Among the names for decorations existing in Siberian dialects and sub-dialects of Tatar, the word *syrga* meaning “earrings with pendants” calls attention to itself; it may be found in many Turkic languages and dialects; *myntsak* / *myyntsak* meaning “beads, necklace”. Phonetic variants of *mynchak* / *mynchak* (< *myyyn* “neck” + *-chak* suffix), existing in Sterlitamak, Karsun, Perm sub-dialects of Tatar mean “ancient female decoration made of coins to be worn on the neck”; *mynzhaka* meaning “neck decoration made of coins and beads sewn on a narrow strap of textile” are used in sub-dialects of Christian Tatars and have a parallel in Buryat, e.g., *monsor* “silk pompom”, which was once considered a mandatory part of wedding horse decoration, in contemporary Mongolic dialects means a “decoration in the form of a ball made of colorful straps”.

The name of *moyreyets* “pin, brooch” is from Old Turkic *moyre* “prick, attach with a pin” + affix *-yets*) is common in Turkic languages of Kipchak group.

In some sub-dialects of the Tobol-Irtysh and Barabinsk dialects, the word *nelelek* is used to mean a “bracelet”, see *bilak* id. (Old Turkic Dictionary, 1969), in literary Tatar, *belezek* is a phonetic fusion of two words: *belek* meaning “signet ring” and *yozeke* meaning “ring” with subsequent haplology. Both words are of Tatar origin.

So, terminology related to material culture, including decoration and headgear and their production constitutes a significant layer of colloquial vocabulary of any language. This group of vocabulary is rich in Bashkir (especially in its dialects). In particular, female decorations may be divided into headpieces, neck-and-pectorals and hand decorations (Gareeva, 1985). They all are of great interest; for instance headpieces include various fillets, braiders, ear and temple decorations. Previously, fillets and braiders were mandatory decorative elements for women of any age. In particular, Bashkir women have a certain headpiece, *arkalyk*, which consists of a narrow, long strap of colorful textile that goes down to waist or sometimes to the ground. It was adorned with silver 10-kopeck pieces, carnelian and turquoise and terminated with *sulpy* (compound medallions); it is attached at the back of the head on top of (braided) hair. The name is formed from the word *arka* “back” with the *-lyk* affix. Bashkir sub-dialects have lexico-

phonetical variants of this word: *inhelek* ~ *inhelek* ~ *elkelek* ~ *elkemes* ~ *arkay*, formed from *in*, *in* “shoulder” and affixes *-he*, *-lek*, *-mes*, *-y*.

The most common decoration is *sylny* “fillet” an ornamental silver pendant with hanging coins and inlays of colorful gems (corals). It is common in all the Bashkir dialectic areas and exists under names *alka* ~ *sylmyrak* ~ *menkesyk* ~ *ongo* ~ *sylny*. It is also common for many other Turkic peoples, without specific structural linguistic distance, e.g., in Kyrgyz and Turkmen it is *cholny*, in Tatar it is *chylny*.

Besides the word *sylny*, Bashkir sub-dialects also have a specific word *sesmenke* ~ *sasmenke*, where unlike *sylny*, the silver coins are quilted into the end of a fillet, braided of woolen yarn (*ses*, *sas* “hair”, *menke* “coin”). This decoration is also known among Kazakhs under the name of *shash mence*. In Miass sub-dialect of the Bashkir language, *sylny* is known as *sylmyrak* lit. “a clinking one”.

Sesbay is a braider that in its base has a stripe of textile with badges sewn at the ends and with silver one ruble coins; it is primarily a decoration of elderly women. *Sesbay* is a compound word, in consists of *ses* “hair” and *bay* “rope”. Similar term exists in Turkmen as *sach-bag* and Nogai *shash-bav*. The following variants of *sesbay* are known from Bashkir sub-dialects: *saskaralyk* ~ *sasmay* ~ *sasmenke* ~ *sasyrma* ~ *sasyrme* ~ *sesayrlyk* ~ *ses ayrymmagy* ~ *sesmey* ~ *sesmenke* ~ *sesyrges* ~ *sesyrmes* ~ *sesyrme* ~ *yrmes* ~ *yrges* ~ *arkalyk* ~ *beyzemes*. In some sub-dialects of Bashkir.

Female forehead decorations may include *mandaysa* ‘frontlet’.

Kalnak ‘cap’ is a headgear of black textile, decorated with corals and beads and embroidered with silver or gold thread; it is worn on one’s forehead under the *kyshnylyk* (twinned head shawl). G.G. Gareeva notes that this name is very common in Dyomsky, Miass, Ik-Sakmar, Kyzyl, Middle and North-Western sub-dialects of Bashkir, as well as in speech of Bashkirs living in Chelyabinsk Oblast (Gareeva 1985). In sub-dialects, variants with qualifiers may be found: *meryende kalnak* “cap with beads”, *kayyyzy kalnak* “embroidered cap”, *menkele kalnak* “cap adorned with coins”, *ykaly kalnak* “cap with galloon”. Lacing, ribbon with coins sewn onto it and used with a woman’s head shawl (*kyshnylyk*), connecting halves of the twinned head shawl under the chin has various names in Bashkir sub-dialects; in Salyut it is known as *sylyr*, in Miass as *eyeksen*, in Dyomsky as *eyekse*, *eleksen*, in Middle as *hagaldyryk*, in Mid-Western as *sakalmyrak*, *sakalmay*, in Gaina *sagyldyryk*, in Kara-Idel it is *sagaldyryk*.

Kashmay is a female headgear worn by married women, made with red corals, coins and jewels. The term is common in all Bashkir sub-dialects, there are several variants: *sabaklay* (Dyomsky); *habakmay*, *kelebish* (Kyzyl). Similar term in the form of *yshny*, *kashmay* has been attested in the Chuvash language.

Of decorations worn on one’s head, *alka* “earrings”, were also popular among women of all ages. The most common of them were *ayalka* “lunula”. The following variants have been attested in various sub-dialects: *alka*, *kolak alkahy*, *mamsyly alka*, *mamsy alka*, *sykly alka*, *komosh alka*, *kolak hyrgahy*, *mamsyly hyrga*, *hyrga* (Argal, Kyzyl, Middle, Ik-Sakmar, Kubalyak, Ay, *alka*, *syrga* (Dyomsky), *sykly alka*, *mynsakly alka*, *alka* (Middle); *syrga*, *kolaksa* (Gaina), among Bashkirs living in Sverdlovsk oblast; earrings made of small beads *kolakbay* (Middle), etc..

In sub-dialects of Bashkir, an omonymic variant of *hyrga* has been attested. The variant *hyrga* is the most ancient form. In the Eastern dialect, *hyrga* means only earrings with both coins and gems, while *alka* denotes earrings without gems, usually akin to a lunula *ayalka*. Various Turkic languages have the

following terms for this realia: *erebek*, *syrga* in Kara-Kalpak; *syrga*, *shygyrshyk* in Kazakh; *syrga*, *soyko*, *iymek* in Kyrgyz; *syrga* in Nogai; *isirga*, *zirak* in Uzbek; *alka* in Chuvash. In Khalkha Mongolian, the earrings are known as *eemeg*, *syyh*, in Kalmyk they are *siik*.

Names for neck and plectrum decorations are also of considerable interest. Here, they are brought together, as it is often hard to determine whether a given decoration intended to be worn on one's neck or breast. In particular, a woman's decoration made of coral beads and worn on one's neck, *myyynsak* "bead necklace", in sub-dialects is known under various names: *kylmay* (Miass, Salyut), *gerebe* (Miass), *kerebe* (Miass, Middle, Ik-Sakmarsky, Gaina, Kyzyl, Ay), *miyme*, *mime* (North-Western), *moyme* (Dyomsky, North-Western), *myyynbay* (Miass, Middle), *myyyn moymehe* (Middle), *mynsak* (Kyzyl, Sakmar); *cyrga* (North-Western), *hakalma* (Miass);

Gerebe "decoration made of large beads" (under this name in Dyomsky, Kyzyl, North-Western sub-dialects), *syrga* (Dyomsky), *yerebe* (Dyomsky, Middle); amber bead necklace – *karaba* (Ik-Sakmar), when it is made of carnelian – *hyrga* (Dyomsky, Middle, Ik-Sakmar);

Olon "necklace made from coins" in the speech of Orenburg Bashkirs (Gareeva, 1985), *myysak* (Dyomsky, Miass, Middle), *myyynsyk* (Miass), *myyynsak* (Salyut, Ay), *myyyn menkehe* (Ik-Sakmar), *yaga* (Gaina, North-Western, Ay), *yakachylbyr*, *myynzhaka* (Gaina), *myynmon*, *myynmenke*, *cyrga* (North Western), *kanmyrma* (Tuk-Soran, Sakmar), *yagalak* (Middle, Ik-Sakmar), *syrga* (Dyomsky);

Kyza, *kzay* "neck decoration made from corals" (North-Western);

Sakalmay "pectoral embellished with coins and corals" (Dyomsky), etc.

Kykreke "women's pectoral made of closely sewn coins" in various sub-dialects of the Bashkir language has the following names: *yagamon* (Gaina), *yagimek* (North-Western), *kykreksen* (Eastern dialect), *kykrek ferzese* (North-Western), etc.

Tyshhelderek "pectoral worn by women under a dress" has the following names in various sub-dialects: *kykerek*, *limenme* (Middle), *masmizey* (Sakmar), *kykerekse* (Dyomsky, Middle, Ik-Sakmar), *sakmamysh* (Middle, Ural), *myshhelderek* (Middle, Ural, Ay), *myshmey* (Dyomsky).

Emeyzek "women's elongated pectoral decoration, worn over the left shoulder and under the right arm through the chest, embellished with silver coins, jewels and corals" has various names: *deyem* (Dyomsky, Menzel, North-Western, Middle), *kykreke* (Sakmar), *kyya izey* (Kyzyl, Miass), *myyyn menkehe* (Kyzyl), *myyynsa* (Dyomsky, Middle), *kesebike* (Sakmar), *merkeme // meyem* (Dyomsky, Middle), *myshhelderek* (Middle), *myshmey*, *heyke* (North-Western), etc..

An original neck and pectoral decoration is *selmer*, made from red corals and silver coins and covering all the chest area down to waist. In different dialects of Bashkir, this decoration also has various names, e.g., *yaga* (karaidel'skiy, Miass, Middle, Ural, Ay), *myshlek*, *myysa*, *sakal* (Dyomsky), *myysa* (Middle, Ural), *myshmey* (menzelinskiy), *hyrga* (Dyomsky, Middle), *bashkizey* (Ik-Sakmar), etc.

The third group of women's decoration covers hand decorations *belezek* "bracelet", *baldak* "ring", *yozoek* "signet ring". *Belezek* "bracelet" is a laminar decoration with rounded ends, highly decorated with stones, glass and embossing. In the Eastern and Middle dialects, as well as in the Ik-Sakmah sub-dialect of the Southern dialect, *belezek* is known as *bezelek*, in Argayash sub-dialect of the Eastern dialect it is known as *mynsyya*. Depending on material, various names are used. For example, *borma bezelek* "winding bracelet" (Argayash), *dambak belezek* "brass bracelet" (Dyomsky), *komosh bezelek* "silver

bracelet” (Kyzyl, Ik-Sakmar), *karalmyn bezelek* “bracelet of high-carat gold” (Ik-Sakmar, Kyzyl), *kayrysın bezelek* “pearl bracelet” (Dyomsky), *kashmy bezelek* “bracelet with a gem” (Eastern dialect, Ik-Sakmar); bracelets with clinking coins are called *sylnyly bezelek* (Kyzyl), *kyldyrakmy bezelek* (Miass), *syngaly bezelek* (Kyzyl, Miass), *sylmyrlak bezelek* (Sakmar), *sykly bezelek* (Dyomsky, Tok-Soran, Middle, Ik-Sakmar), *shime bezelek* “thin ornate bracelet” (Dyomsky, Ik-Sakmar), *ishmele bezelek* “winding bracelet” (Kyzyl), *kargaly bezelek* “bracelet with gold ornaments” (Middle), bracelets of small beads are called *kylbay* (Miass, Middle, Ay), etc..

Hand decorations are *baldak* “ring”, *yożok* “signet ring”. In sub-dialects of Bashkir, clinking rings with small silver coins are called *syngaly baldak*, *sylmyldakmy baldak*, *sylnyly baldak*, *menkele baldak* (Ik-Sakmar, Kyzyl), *sylmyrakmy yożok* (Middle), *sylmyrlak baldak* (Ik-Sakmar), *sylmyrakmy baldak* (Miass, Ay, Kubalyak), *sylmyrmakly baldak* (Dyomsky), *sykly yożok* (Dyomsky, Tok-Soran, Middle, Ik-Sakmar), “diamond ring” is called *faryyanmash baldak* (Ay), “winding signet ring” *borma yożok*, “silver ring” *komosh baldak* (Ik-Sakmar, Kyzyl), “ring without gems” *kashsyz baldak* (Dyomsky), *mygyn* (Ay, Kubalyak) etc.

Let us then consider names for headgear decorations in Mongolic languages: Old Written Mongolian *buce*, Khalkha-Mongol, Kalmyk *bych*, Buryat *byshe* “ties, ribbons, lacings”; there are two types of *bych*: “back ribbons” made of silk or satin in yellow or orange color are called *zhavdan bych*; in various Mongolian tribes they are 40 cm to 1 m long, while Turkic peoples of Mongolia sew short blue ribbons on top of long red ones; every color is meaningful; the chin ribbon is called *eryy bych*, it is adjusted at sides and has a length of 50 cm.

Besides, headgear was decorated with a broad red ribbon, like Khalkha-Mongolian *dalbaa*, Buryat, *dalbaa* “hanging scrap”, Kalmyk “1. broad surface, 2. fin”; Old Written Mongolian *jalaya*, Khalkha-Mongolian *zala*, Kalmyk *zala*, Buryat *zala* “red tassel made from silk or regular thread”, akin to sunbeams, it is a symbol of good luck and greatness. Nugteren (2011) correlates this word with a common Turkic **yalıg* meaning “cockscorn”.

It should be noted that an essential attribute among Mongolic peoples was Old Written Mongolian *erike*, Khalkha *erih*, Kalmyk *erkn*, Buryat *erhi* – “rosary made of gems or finewood”.

On their wrists, like many other peoples, Mongols wore a bracelet that in Old Written Mongolian was called *bayubci* / *bayuu* “кольцо, запястье, bracelet”, Khalkha-Mongolian *bygyvch*, Buryat *bygaag*, *bygybsha*, Kalmyk *byhy*, cf. Old Written Mongolian *yar-un bayuu* “ring, wrist” i *altan bayubci* “gold decoration on one’s arm or leg”, *quryun-u bayubci* “ring, signet”, *yar-un bayubci* “bracelet or hand ring”, *carbayan-u bayubci* “forearm decoration” see (Kovalevskii, 1984). Ramstedt (1935) traces *bayuu* back to Turkic *buqagu* “shackles”.

Besides bracelets, material culture of Mongolic peoples includes finger rings and signets: Old Written Mongolian *biltsəg* / *bultsəg* < from Written Mongolian *buleceg*, *bulucug*, Khalkha-Mongolian *bolzog* / *belzeg* “ring, signet, bracelet”, Buryat *behelig* “ring, signet”, Kalmyk *biltsəg* “ring, signet”. According to observations of the German scholar Nutgeren (2011), these words were borrowed in common Turkic period **bilezuk* < **bilek yuzuk* “wrist ring”. By the way, in the modern Khalkha-Mongolian, the word most often used in the meaning of the “ring” is *bogzh* (< Old Written Mongolian *bögeji* meaning ‘clamp’). The most common term for headgear in Mongolic languages is Old Written

Mongolian *malayai* / *malaya*, Khalkha-Mongolian *malgay*, Buryat *malgay*, Kalmyk *mahla*. In the Comparative Historical Grammar of Turkic Languages. Vocabulary, we may find a name for a winter fur hat of Kyrgyz (Kazakh) people – *malahay* – hat with ear-flaps – Turkmen dialect, Tatar dialect, Uzbek; “fur hat with long ear-flaps” – Tatar dialect, Kyrgyz, Uzbek, Uzbek dialect; “hat with ear-flaps down to shoulders”); “fur hat – Uigur, Uigur dialect, “skullcap with otter fur at the bottom” – Uigur dialect, “hat” – Uigur dialect (Comparative Historical Grammar of Turkic Languages. Vocabulary, 2001). According to Todaev (2001), this frozen form exists in the language of Oirots in Xinjian and in the modern Kalmyk as *mahlaa* /*mahalay*. In the Kalmyk dictionary of Ramstedt (1935), we may find a form *maχlā*, which is similar in its appearance to Khalkha-Mongolian and Buryat variants *malχā* i *malχā*. It is recognized that *malayai* is a common Mongolic word that was borrowed into Turkic languages, and then was borrowed into Russian from the Turkic languages, see (Vasmer, 1961). According to hypothesis of the German scholar Nugteren (2011), the protoform is **magalai* or **malagai*, which is intact in the Kalmyk language.

It should be noted that the definitives in front of the term point to *malgay* belonging to a certain people (Turkic tribes): *tsaaman malgay* “headgear of Tsaatans”, *kazak malgay* “Kazakh hat”, *yrianhay malgay* “Uryankhay hat”.

4. Purpose of the Study

The purpose of the study is to consider and describe a thematic group of vocabulary units pertaining to decorations and headgear in Bashkir and Mongolic languages.

5. Research Methods

A set of methods and procedures was used to analyze the factual material in accordance with the research objective: descriptive, comparative-historical, comparative methods of research, as well as procedures of complex description of linguistic and ethnographic materials.

6. Findings

The paper presents the research results obtained within the framework of a project titled ““Formation of a layer of material vocabulary in Turkic and Mongolic languages (As exemplified by terms of clothing, footwear and decorations)”. It should be noted that lexical units used by speakers of both Turkic and Mongolic languages and dialects for naming decorations and headgear have many more detailed ethnographic descriptions than the linguistic ones. Due to that, the authors hold it necessary to emphasize linguistic comparative-historical research in this aspect. This class of vocabulary in Mongolic languages includes both original Mongolic units and multiple borrowings from Chinese, Tibetan and Turkic languages. The research results have shown that dialects and sub-dialects of Bashkir have a large number of words that are not used in the literary language and not recorded in dictionaries of the Bashkir language. Some of these words are specific for certain dialects or sub-dialects. At the same time, some of them reflect preserved Old Turkic lexical units. For example, *moyreyets* “pin, brooch” from Old Turkic *moyre* “prick, attach with a pin” + affix *-yets*) is common in Turkic languages of Kipchak group. In some sub-dialects of the Tobol-Irtysh and Barabinsk dialects, the word *nelelek* is used to mean a “bracelet”, see

bilak id. (Old Turkic Dictionary, 1969), in literary Tatar, *belezek* is a phonetic fusion of two words: *belek* meaning “signet ring” and *yozek* meaning “ring” with subsequent haplology. Both words are of Tatar origin. Analysis of this class of vocabulary from the standpoint of their active and passive use has shown that as society develops, obsolete things and phenomena are no longer used, and thus, their names are dropped from the language as well. As for some decorations and nominations for headgear of Mongolian peoples, they had their own, usually quite general names, such as *malayai* ‘headgear, hat’, (hereinafter only Written Mongolian variants are given to shorten the lists), *cikibci* ‘earmuffs’, *buce* ‘straps, bands’, *jalaya* ‘tassel of red threads attached to one’s headgear’, *erike* ‘rosary’. Words *bayubci* ‘bracelet’ and *bulucug* ‘signet ring’ are Common Mongolian, however, they are probably not original, but rather early borrowings from Turkic languages.

7. Conclusion

The authors note that analysis of all the names of headgear and decorations in sub-dialects of Bashkir and Mongolic languages with description of meanings and etymological analysis is impossible within the framework of a single paper, however, on the basis of available material it is possible to conclude that the more unique a headgear or decoration is, the lower is the probability that there is a term for it in dialects and still less in cognate languages. This class of lexical units in these languages has original words, as headgears and decorations differed between ethnicities and thus had their own nominations. Words *baoubci* “bracelet” and *bulucug* “ring” are Common Mongolian, however, they are probably not original, but rather early borrowings from Turkic languages.

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