

**ISCKMC 2022****International Scientific Congress «KNOWLEDGE, MAN AND CIVILIZATION»****CHARACTERISTICS OF SYNONYMY IN THE DIALECT  
SYSTEM OF THE CRIMEAN TATAR LANGUAGE**

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Russia, sattarova.zera@mail.ru(b) Crimean Engineering and Pedagogical University named after Fevzi Yakubov, 8, Uchebny Lane, Simferopol,  
Russia, sudilim@ukr.net**Abstract**

In modern linguistics, the study of thematic layers of vocabulary is one of the topical issues of research. Of particular interest are dialects. In the process of semantic analysis of the linguistic view of the world, it is revealed that the dialect speaker in the process of mastering things and phenomena reflects them in the vocabulary of his language. The study of lexemes of certain dialects contributes to the disclosure of the national and cultural characteristics of its speaker, the peculiarities of the perception of reality, and worldview. Dialects are different from all other varieties of the national language and have significant differences from the literary language. Dialects are always limited by territorial and social boundaries. Dialects as opposed to the national language have their specific phonetic features, grammatical structure, and vocabulary. There are three dialects in the Crimean Tatar language: northern (steppe), middle, and southern (coastal) dialects. Each dialect has phonetic, morphological, and lexical features unique to it. Many languages of the world have been formed based on dialects. The Crimean Tatar language is no exception. The Crimean Tatar literary language is based on the middle dialect. Dialectisms are compared with the literary language and differ in their phonetic, morphological, lexical, and semantic features. The study examines the synonymy of clothing names between the lexemes of the literary language and dialectisms. Synonyms either as dialectisms can be used for the literary name of one type of clothing.

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## 1. Introduction

In modern linguistics, the study of thematic layers of vocabulary is one of the topical issues of research. Of particular interest are dialects. In the process of semantic analysis of the linguistic view of the world, it is revealed that the dialect speaker in the process of mastering things and phenomena reflects them in the vocabulary of his language. The study of lexemes of certain dialects contributes to the disclosure of the national and cultural characteristics of its speaker, the peculiarities of the perception of reality, and worldview.

## 2. Problem Statement

Dialects are different from all other varieties of the national language and have significant differences from the literary language. Dialects are always limited by territorial and social boundaries. Dialects as opposed to the national language have their specific phonetic features, grammatical structure, and vocabulary. Despite the fact that dialects have the features of a national language, they do not lose the characteristics inherent only to them.

There are three dialects in the Crimean Tatar language: northern (steppe), middle, and southern (coastal) dialects. The Crimean Tatar literary language is based on the middle dialect (Radlov, 1890).

Dialectisms are compared with the literary language and differ in their phonetic (*yensiz – dzhensiz* (north. dial.) – ‘sleeveless jacket’, *oglyuk onlyuk* (south. dial.) – ‘apron’), morphological (*eldiven – elven* (south. dial.) – ‘glove’), lexical (*anter – fistan* (south. dial.) – *porma* (north. dial.) – ‘dress’), and semantic (*chamber – 1* ‘hoop’, ‘rim’, *2* ‘shawl’ (south. dial.) features.

## 3. Research Questions

People's speech can reflect the phonetic, word-formative, grammatical features of a dialect, but for lexicology, the most important dialectisms are those associated with the functioning of words as lexical units – lexical dialectisms (Litnevskaya, 2006). Lexical dialectisms include words that are used in a particular locality; wherein, there are words with the same meaning in the literary language. Synonymy is a deeply national phenomenon; it is formed in different languages in various ways. In the Crimean Tatar language, a significant number of synonyms appeared as a result of lexical dialectisms. The article will consider the synonymic rows of the Crimean Tatar language, formed as a result of lexical dialectisms in the example of the clothing names.

Synonymous relationships between lexemes are represented in the Crimean Tatar language both at the common-language level and at the interdialectal level. In the Crimean Tatar language, there are synonymous rows, which include words characteristic of the lexical composition of a certain dialect, some synonyms are used in all dialects.

The territorial proximity of the dialect areas of the Crimean Tatar language determines the degree of understanding by a representative of one dialect of the speech of a speaker of another dialect. For the middle and northern dialects of the Crimean Tatar language the synonymous lexemes is characterize by

the highest level of understanding. However, for middle and southern, it is of a lesser extent and, least of all, for northern and southern.

#### 4. Purpose of the Study

The aim of this paper is to explore the lexical dialectisms of the Crimean Tatar language and identify the synonymic rows of the thematic group of clothing names.

#### 5. Research Methods

To achieve this goal, the following were used: descriptive method (systematization and classification of linguistic material, accompanied by linguistic observation and generalization), statistical method (establishment of quantitative parameters), comparative method (disclosure of common and territorially specific features), method of component analysis (identification of paradigmatic relationships), distributive method (description of the typical conditions for the functioning of language units in the speech of dialect speakers) and linguogeographic method (determination of the areas of individual dialect lexemes).

#### 6. Findings

Using the example of clothing names, consider the following synonymous rows (lexical dialectisms):

*urba, kiyim* (north. dial.) – ‘clothes’;

*galstuk, boyunbagy* (south. dial.) – ‘tie’;

*kalpak, shapke, bork* (northern dial.) *takie, rakhchin* (north. dial.) – ‘male head-dress’;

*oglyuk (onlyuk)* (south. dial.) – *peshtimal (peshmal)* (south. dial.) – *aladzha* (south. dial.) – ‘apron’;

*shtan, badzhak* (north. dial.), *don, tuman, chintana, shalwar* (south. dial.) – ‘pants, trousers’;

*fyrlanta (pyrlanta), marama, sherbenti, feredzhe* (south. dial.), *duvak* (south. dial.), *birkenchek / burkenchik / berkenchik / burunchik* (north. dial.), *yashmak* (north. dial.) – ‘chador’ (women's upper cape);

*anter, fistan and haftan* (south. dial.), *(kaptan), porma* (north. dial.) – ‘dress’;

*elek, erka (yrka), pakhtalyk* (south. dial.), *dzhensiz* (north. dial.), *miytan* (obs.) – ‘vest’, ‘sleeveless jacket’ (men’s or women’s outerwear without sleeves);

*tulup (tylyp), ton, dzhubbe* (north. dial.), *chekmen* (south. dial.), *kurk* (south. dial.) – ‘fur coat’, ‘sheepskin coat’ (warm outdoor clothing);

*yavlyk (dzhavluk), shal, kiyik* (south. dial.), *yazma* (south. dial.), *chember* (south. dial.) – ‘scarf’;

*kushak, kayysh, kemer* (south. dial.), *kolan* (north. dial.), *belbav* (north. dial.), *uchkur* (north. dial.) – ‘belt’.

In the Crimean Tatar language, the generic word of the thematic group under study is the lexeme *urba* – ‘clothes’ (for example, *Urban kirli olsa da, kalbnin temiz olsu.* – ‘Even if the clothes are dirty, let the heart remain clean’). The lexeme *kiyim* is synonymous (for example, *Bu yagmurnyn sonu khayyrsyz oladzhagyny sezgen aileler, kiyim ve ashayt makhsulatlaryny alyp, at, arabaga yuklep, mallaryny aydap,*

*koy etrafyndaki “Turkmen bayyr”, “Kosh kaya”, “Kaynautnyn” kayasy na chykyp oz dzhanlaryny, mallaryny kurtaralar.* – ‘Families, feeling that this rain would not end well, collected their **clothes**, food, loaded them onto carts along with their cattle, and climbed the “Turkmen bayir”, “Kosh kaya”, “Kaynautnyn kayasy” near the village’. The lexeme is found in the northern dialect of the Crimean Tatar language (as well as with minor phonetic changes in many modern Turkic languages (aze. *giyim*, kirg., uzb., uig., bak., tat., kaz. *kiyim*).

A *galstuk* is a wide ribbon tied around the collar. In the coastal dialect of the Crimean Tatar language, the variant *boyunbagy* is used. It is considered lexical dialectism.

A *kalpak* (male head-dress) is a Turkic word. The *kalpak* made of black astrakhan is *kalpakshili*, it was called *kara kalpak* or *karakul kalpak*. Considering the etymology of this word, many researchers are of the opinion that the word *kalpak* received this form as a result of metathesis.

Therefore, the base word of *kalpak* is the word *kapla* – ‘to cover’. The derivatives of the word *kalpak* are the words *kalpakchy*, *kalpakly*. For example, *Oda – muzeyimiznin “Musafirkhane” dep adlandyrylgan kysymynda milliy urbalar: anter, marama, don – kolmek, kushak, kalpakve daa cheshit tyurlyu yavluklar divarlarda asyly tura.* – ‘In the room, which is called “Musafirkhane” in our museum, national clothes hang on the walls: dress, marama, trousers, shirt, belt, **kalpak** and various scarves’.

The lexeme *burk* is also used to designate a headdress. It should be noted that the lexeme *burk* appears in the plays of A. Giraybay published in the early 1920s. Today in the modern Crimean Tatar language one can find the use of the lexeme *shapke*. *Takiye* is a type of men's round hat, made of chintz. The word entered the Crimean Tatar language through the Arabic language. In Crimea, this head-dress was known from the beginning of the 19th century to the beginning of the 20th century. *Takiye* was worn in fine weather. Among the young guys living in the steppes, hats made of soft leather *rakhchin* (*arakhchin*) were known.

A *ogluk* is a type of clothing worn when doing work in the kitchen, in order not to stain outer clothing. In the southern coastal dialect, variants such as *as as onluk*, *aladzha*, *peshtimal* (*peshmal*) are used. *Peshtimal* aprons looked like a shawl, gathered on one side and sewn to a narrow belt; the length was above the knees. At the beginning of the 19th century, the apron was an obligatory detail of a woman's dress; it was sometimes sewn from the same fabric as the dress itself, or from expensive, embroidered material. At the beginning of the 20th century, young people put on a worn apron, and only when cleaning the house, while the elderly always wore it (Roslavitseva, 2000). For example, *Kadynlar laflaryny kesip, bashlaryny Nuriyevge chevirdi, bazylary anterlerinin eteklerini toplady, kollaryny oglyuklerinin astyna sokmaga ashyktylar.* – ‘The women, having stopped their conversations, turned to Nuriev, some gathered the hems of their dresses and hurried to hide their hands under the **aprons**’.

A *shtan* is a type of outerwear that covers the lower body, each leg and knee separately. The following words have the same meaning: in the northern dialect – *badzhak*, in the southern – *don*, *tuman*, *chintana*, *shitan*. In the dictionary of E. Abdullayev, the words *shtan*, *shalvar* are translated as trousers. The word *shalvarkak* uses the word *shalvar* as a variant. In the dictionary of Useinov (2007), the translation of the word drawers is given as *tyup shtan*, *ich shtan*. In the 20th century, young guys wore *shalvar*, *sokma shtan*, *don*, *shakshir*. In early dictionaries, the use of lexemes *konchek*, *potur* can be seen.

In the modern Crimean Tatar language, there are such lexemes denoting varieties of pants as *dzhins shtan*, *triko*.

*Fyrlanta (pyrlanta) – fedzhere – sherbenti – duvak – birkenchek – yashmak*. A *fyrlanta* is a light women's headkerchief embroidered with gold. In the northern dialect, the lexeme *pyrlanta* is used. A *marama* is a women's headkerchief made of thin fabric. The lexemes *feredzhe* and *sherbenti* are used in the same meaning. In the dictionary of Devletov in the meaning of *marama* there is a dialect variant *birkenchek (burkenchik, berkenchik, burunchik)*. From the beginning of the 19th century, women wrapped thin small kerchiefs around their heads, tying their four ends at the back of the necks. They were decorated with a printed pattern and were named *berkenchik* or *burunchik*. A *feredzhe* is a women's top headkerchief. In the 20th century, the meaning of this word was slightly different. The *feredzhe* was a long-sleeved linen dressing gown that covers the upper and lower parts of the face, leaving only the eyes open. In the dictionary of Sattarova (2016) noted that the synonym for this lexeme is the word *yashmak*.

A *duvak* is the name of the bride's headdress; it is appeared in the southern coastal dialect of the Crimean Tatar language. In the dictionary of Radlov's (1899) word is marked as Ottoman; it denotes the red veil with which the bride is covered. A lexeme of Turkic origin, it is also found in Turkish, Azerbaijani, and Gagauz languages in the meaning of a light bridal head covering.

In the modern Crimean Tatar language, the words *fistan*, *haftan*, (*kapftan*, *kaptan*), *porma* are used in the meaning of *anter* ('dress'). In the phrasebook of Memetov, there is a lexeme *ken anter*, i.e. 'robe' (Sattarova, 2016).

The lexeme *fistan*, found in the coastal dialect of the Crimean Tatar language, is a synonym for the words *eteklik* and *yubka*.

Due to differences in the lexical features of dialects, new synonyms arise or continue their synonymic rows. Semantically they are considered to be full words, for example, *anter*, *fistan*, *khaftan*, *porma*. These lexemes denote one type of clothing, but some of them may differ in ethnographic features.

The synonymic row of *elek–erka–pakhtalyk–miitan* (men's or women's outerwear without sleeves). In the northern dialect, the word *imek* is used (*elek-imek* is considered a phonetic dialectism), in the southern dialect, the *pakhtalyk* lexeme is utilized (*elek-pakhtalyk* is a lexical dialectism). In the 19th century, what men wore as sleeveless outerwear was called *miitan*. It was sewn from satin and worn over a shirt, *arnautelegi*, *kamzol*. In the 20th century, there were such variants of words as *ilek*, *elek*, *bagry elek*. *Ilek*, *elek* and *bagry elek* are men's outerwear, sewn from satin and decorated with embroidery. As can be seen from the example, this lexeme has undergone some phonetic changes. In the middle dialect of the Crimean Tatar language, the word *erka* (derived from *arka* – 'back') is practiced as a name for a sleeveless jacket. In the northern dialect of the Crimean Tatar language, the lexeme *dzhensiz* is used, which was coined from *en / dzhen* ('sleeve') + *-siz*, where *-siz* is a derivational affix of a noun.

*Tulup–ton–dzhubbe–chekmen* (warm outdoor clothing). In the northern dialect of the Crimean Tatar language, the lexeme *tulup* has the variant *tylyp*. A *chekmen* is the men's outwear, sewn from cloth. The Tatars use the word *chepken*, which has three meanings: Circassian coat, kersey, and women's robe. In the modern Crimean Tatar language, this lexeme is utilized in the southern dialect. The lexeme *kurk* is also found in the southern dialect, this is the name of outerwear made from sheepskin. Sheepskin coats are called *uzun kurk*, a short sheepskin coat–*kyska kurk*. In the Crimean Tatar language, the lexeme *kurk*

was used in the meaning of skin, the derivative meaning of *kurkchi* is a ‘tanner’. *Kurk* was worn by both men and women.

*Yavlyk (dzhavlyuk) – shal – kyzyk* (south. dial.) – *yazma* (south. dial.) – *chember* (south. dial.) is a ‘scarf’. The word *yavlyk* functions in many Turkic languages: aze. *yavlyg* (‘head scarf’), tuk. *yaglik*, krc. *dzhavlyuk* (‘kerchief’), uig. *yagzhlyk*, kyr. *maylyk*, tat. *yavlyk*, kaz. *maylyk*, nog. *yavlyk* (‘handkerchief’). Also in the Crimean Tatar language, the word *yavlyk* is found in the combination *kol / dzhep yavlyk* in the meaning of a handkerchief and includes the following synonymous rows: *kol / dzhep yavlyk–mendil–poshu* (‘handkerchief’). A *shal* is a square piece of cloth; women tie their heads with it or throw it over their shoulders. This word is noted in the dictionary of Radlov (1899): *shal* is a “matter made of goat hair”; *shalcha* means “rug, woolen blanket”. In the meaning of “kind of fabric” and “headscarf” this word is found in many Turkic languages. Vasmer (1973) notes that the word comes from the New Persian *sal*, which was brought from India. *Kyzyk* in the Crimean Tatar language is used in the meaning of a scarf, i.e. a triangular head scarf, and is found in combination with *sheker kyzyk*–puff sweetness of a triangular shape. The scarf *yazma* (tur. ‘printed’) was widely accepted in Turkey, where it is still worn today. In the Crimea, in the mountainous coastal zone, it was common among girls and young women, they wore it under or over the fez. As early as the end of the 18th century, women put on a large *chamber* shawl embroidered with gold and silk (another name is *yyemeni*) on the two lower headkerchief.

*Kushak – kayysh – kemer* (south. dial.) – *kolan* (north. dial.) – *belbav* (north. dial.) – *uchkur* (north. dial.) is a belt. The common Turkic word *kushak* is recorded in the ancient Turkic written monuments: *gur* (‘belt’, ‘sash’), *gursa* (‘girdle’, ‘gird’), *kursak* (‘belt’). It is also noted in the dictionary of V.V. Radlov: a *kushak* in the meaning of a belt (Radlov, 1899). The desired lexeme functions in the same way in many modern Turkic languages: aze. *gurshag*, tur. *kusak*, tuk. *gushak*, bak. *kushak*, alt. *kur*, kyr. *kur*, kjh. *khur* (‘belt’) (129). In the Crimean Tatar (and in the Gagauz, Turkish and Turkmen languages), the sound [r] is dropped out—a *kushak*. For example, *Divarga kilim asyrgan, onyn terinde Kuran, yanynda tespi, marama, kushak, yavlyklar, nagyshly yuzbezler asylyp koyulgan. – A carpet hangs on the wall, on it is the Kuran, next to it are a rosary, a marama, a belt, scarves, embroidered towels*. The lexeme *kayysh* in the Crimean Tatar language is noted in the meaning ‘a leather belt’, for example, *Kayysh tilesen–tasmala, kyz tilesen–basmala* (proverb). The word is also noted in the dictionary of M. Kashgari: *gayis* (‘belt’) (Karanfil, 2009). *Kayish* also functions in the modern Turkic languages: aze. *gayysh*, tur. *kayis*, bak. *bil kayyshy*, tuk. *gayysh*, kaz. *kayish*, uzb, tat. *kayish*, uig. *keyish* (‘belt’).

In the Crimean Tatar language, a derivative of the word *kayysh* is *kayyshchy*—a master who makes belts, a belt trader. The word *kayysh* is synonymous with the word *kemer*, which is used in the southern coastal dialect in the meaning of a belt (in the modern Crimean Tatar language, this word is polysemantic: 1) gum, 2) arch, vault, span) (Useinov, 2007).

In the northern dialect of the Crimean Tatar language, the word *kolan* also functions (These are wide, up to 10 cm, belts on a leather basis) and *belbav* in the meaning of a belt.

*Uchkur* belts up to 25 cm wide made of white homespun fabric ‘atma’ were embroidered at the ends, were much shorter than sashes, and served to hold trousers or overpants. *Uchkur* is known from the end of the 18th to the beginning of the 20th century (Roslavtseva, 2000).

## 7. Conclusion

In the example of clothing names, 11 synonymic rows, formed as a result of lexical dialectisms of the Crimean Tatar language, are considered. Therefore, the study of the clothing names in the dialects of the Crimean Tatar language indicates the antiquity of this layer of vocabulary. In its comparative study, much in common with other Turkic languages are noted.

As a result of changing living conditions, many traditional types of national clothes fall out of use. Along with objects, their names are naturally lost. Under the influence of the literary language, the unification of different variants of dialect words takes place. Consequently, the timely study and systematization of dialect vocabulary are of increasing scientific interest for historical and modern dialectology.

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