

## COMPARATIVE RESEARCH OF TRADITIONAL CLOTHES AND JEWELRY LEXICAL ITEMS IN BASHKIR AND TURKISH LANGUAGES\*

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**Abstract:** *The relevance of research is defined by the insufficient study of clothes and jewelry lexical items in Bashkir and Turkish languages. Lexicon of both languages is constantly developing, replenished with new words, and in this connection needs ripening of complex studying of names of traditional outerwear, footwear, beaddresses, and their elements, jewelry and also lexemes connected with their creation, using, repairing, leaving, etc. The aim of research is comparative analysis, description and systematization of the lexicon of traditional clothes, and jewelry in Bashkir and Turkish languages. There were set and solved the following tasks: to collect illustrative material on the studied subject, to define the main lexical-semantic groups and subgroups in lexicon of traditional clothes and jewelry, to carry out interpretation of Turkish names of traditional clothes and jewelry in Bashkir, to submit structural and word-formation and etymological analyses of the above-named field of lexicon, to analyze and generalize the received results. The leading methods in this research: analytical method, descriptive method, comparative method. Elements of morphemic, word-formation, etymological analysis were also used. As a result of research there were revealed phonetically different names of traditional clothes and jewelry in Bashkir and Turkish languages as identical on sense. Some part of the lexicon was analyzed in close connection with historical, ethnographic, cultural sources. Results of research can be used for the further development of theoretical questions of lexicology, onomasiology, dialectology, and during studying history of Bashkir and Turkish languages, in comparative typology of multilingual names of traditional outerwear, beaddresses, footwear, jewelry, in areal linguistics, in comparative and historical phonetics and grammar of Bashkir and other Turkic languages. It is possible to attract some part of the analyzed lexicon when studying history, ethnography, cultural science, art criticism. It may be a source for those, who are interested in Turkish folklore.*

**Keywords:** traditional jewelry, ethnography, lexicon, footwear.

Lexicon of traditional clothes and jewelry in Bashkir and Turkish languages is very extensive. It makes one of the important parts of the lexicon in both languages and is connected with the designation of necessary concepts. Semantic groups of the lexicon of traditional clothes cover many parts of domestic and everyday life of the person. The

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research of this area of lexicon allows to reveal lexicosemantic features and to get acquainted with history, life and material culture of the peoples. Shamigulova notes: “Lexicosemantic classification of traditional clothes reflects the complexity of semantic signs which characterize features of this lexical group (material, color, size, appointment, way of production, etc.)<sup>1</sup>”. In the process of change of properties of clothes, its lexical meaning is changing, moving and becoming identical. The hierarchical dependence of semantic signs on the way of communication of lexicon of clothes and jewelry is observed.<sup>2</sup>

Clothes are some kind of reflection of the history of mankind as all achievements or discoveries anyway found the application in clothes. The invention of a weaving loom, the sewing machine, the beginning of production of synthetic dyes, fabrics, etc. became such important milestones in the history of mankind. The clothes give an idea of the cultural and economic relations of the people, their esthetic ideals and customs. In this quality the clothes report about the person who wears it, the most various information giving the idea of not only of properties of its character and habits but also of that socio and cultural environment to which this person belongs<sup>3</sup>. Originally jewelry also carried out the protective utilitarian role, only then esthetic function appeared. Ancient people especially did not need protective clothes, but from canines of the animals and shells performing security function from evil spirits, they always had jewelry always.

Ethnocultural lexicon holds a specific place in language picture of the world, it is directly connected with life, its dynamic development and functioning depend on social changes. Often subject lexicon could perform ceremonial, sign, social functions. Ethical, esthetic representations of people, the traditions of generations, materials, economic conditions, and communications of the population with other ethne affected formation of this lexicon. A specific of this lexicon is that the analysis of its semantic range demands the constant appeal to extra language reality, to ethnographic data.

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<sup>1</sup> A. Shamigulova, *The vocabulary of clothing and jewelry in the Bashkir language*, Bashkir State University, Ufa, 2015.

<sup>2</sup> Cf. Tursun Khazretali, Yixing Amantai, Girithlioglu Mustafa, Orazkhan Nurlan, Kamalbek Berkimbaev, „Kazakh-Turkish Cultural Relationship of the 20th Century: through a Scientific Biography and the Works of Shakarim Kudaiberdyuly,” in *Astra Salvensis*, VI (2018), no. 11, p. 210.

<sup>3</sup> G. Tazhtdinova, *Traditional clothes as part of the Bashkir culture of everyday life*, Ufa, 2007. Available at: <http://cheloveknauka.com/traditsionnaya-odezhda-kak-chast-kulturny-povsednevnosti-bashkir>.

The main coordinate of ethnolinguistic researches is language and the traditional culture of people: national culture is studied by means of the linguistics device, the postulate on isomorphism of culture and language is taken as a basis (lack of excessively fundamental differences and therefore allowing the use of some principles and methods). According to Tolstoy, “similar expansion of linguistic approach to cultural phenomena is not certain “transfer” of culturological terminology to terminology linguistic at all, and rather other, structurally more accurate approach to culture as a certain systematic whole”<sup>4</sup>.

It is known that the national suit at various ethnics is in its own way unique and original. It depends on various factors: stories, outlooks, economic relations, life, foundations, esthetic ideals, traditions, climatic, geographical features of the environment in which they live<sup>5</sup>. The Bashkir national clothes are distinguished by the spontaneity and at the same time art integrity reflecting the ethnic tastes, ideals, images which are of art and cognitive interest. At the same time in its specific features of material and spiritual culture of the people are revealed.

### **Materials and methods**

Served as the material of research published in Bashkir, Russian, and foreign languages: bilingual, sensible and also special dictionaries and encyclopedias; different textbooks and manuals; scientific works on a lexicology, monograph, and thesis.

According to the purpose and objectives in this work the following methods were used: *analytical method* – during the analysis of scientific and scientific and methodical literature on a research subject; *descriptive method* – for submission of lexicon of traditional clothes and jewelry in the Bashkir and Turkish languages; *comparative method* – for comparison of various phenomena in the field of lexicology and common-literary language, at identification of semantic structure of this lexical system.

Traditional clothes and jewelry drew the attention of experts of the most different profile: ethnographers, historians, archeologists, specialists in folklore, art critics, culturologists, philosophers, etc. Bagautdinova<sup>6</sup>,

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<sup>4</sup> N. Tolstoy, *Language and folk culture. Essays on Slavic mythology and ethnolinguistics*, Indrik, Moscow, 1995, 512 p.

<sup>5</sup> S.S. Isakova, “Semantic descriptions of proverbs and sayings with the component numbers (on the material of the Kazakh and French languages)”, in *Voprosy Kognitivnoy Lingvistiki*, 2015, no. 2, p. 96-99.

<sup>6</sup> M. Bagautdinova, *Ethnographic Vocabulary of the Bashkir Language*, RIO RUNMC, Ufa, 2002, 116 p. Tursun Khazretali, Yixing Amantai, Girithlioglu Mustafa, Orazkhan Nurlan,

Tazhitdinova<sup>7</sup>, Kamaliev<sup>8</sup>, Rudenko<sup>9</sup>, Kokovoi<sup>10</sup>, Gülensoy<sup>11</sup>, Özkarcı<sup>12</sup>, Kuzeev<sup>13</sup>, Zubairovoi<sup>14</sup> etc. formed the basis of research. In Turkey experts of this area are Koçu<sup>15</sup>, Gülensoy<sup>16</sup>, Yüksel<sup>17</sup>, Köymen<sup>18</sup>. As practical base, there were “Bashkir-Russian Dictionary of Lexicon of Clothes and Jewelry” by Shamigulova and Gulfira Abdullina<sup>19</sup>, “Türk giyim kuşam ve süslenme sözlüğü” Koçu<sup>20</sup>.

There are researches of monographic and dissertation covering lexicon of clothes and jewelry in modern Turkic languages. For example, in the work “Nakh-Dagestan Borrowings in Dialects of Kumyk

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Kamalbek Berkimbaev, „Kazakh-Turkish Cultural Relationship of the 20th Century: through a Scientific Biography and the Works of Shakarim Kudaiberdyuly,” in *Astra Salvensis*, VI (2018), no. 11, p. 210.

<sup>7</sup> G. Tazhitdinova, *Traditional clothes as part of the Bashkir culture of everyday life*, Ufa, 2007. Available at: <http://cheloveknauka.com/traditsionnaya-odezhda-kak-chast-kultury-povednevnosti-bashkir>. Gulnaz I. Mardanova, Guzel N. Karimullina, Rezeda N. Karimullina, Tatyana E. Karpenko, „Complex corpus of turkisms of the Russian language”, in *Astra Salvensis*, V (2017), no. 12, p. 147.

<sup>8</sup> A. Kamaliev, *Bashkir costume. Technology. Construction. Décor*, Kitap, Ufa, 2012.

<sup>9</sup> S. Rudenko, *Bashkirs: historical and ethnographical sketches*, Kitap, Ufa, 2006.

<sup>10</sup> T. Kokova, *Problems of a system analysis of the vocabulary of the Kabardino-Circassian language: On the material of clothing names*, Nalchik, 2003. Available at: <https://www.dissercat.com/content/problemy-sistemnogo-analiza-otraslevoi-leksiki-kabardino-cherkesskogo-yazyka-na-materiale-na>.

<sup>11</sup> B. Gülensoy, *Türkiye giyim kuşam ve süslenme sözlüğü*, Motif vakfı yayınları, İstanbul, 2010.

<sup>12</sup> M. Özkarcı, *Eski Türkçede kullanılan dokuma giyim terimleri*, Nakışlar, İstanbul, 2000.

<sup>13</sup> R. Kuzeev, *Bashkirs. The peoples of Bashkortostan: historical and ethnographic essays*, Gilem, Ufa, 2002.

<sup>14</sup> I. Zubairova, G. Abdullina, R. Ilisheva, M. Karabaev, E. Nikolayev, “Formation and Development of Literary Terms in Turkic Languages (Study Background)”, in *Indian Journal of Science and Technology*, 2016, vol. 9, no. 27. Available at: <http://www.indjst.org/index.php/indjst/article/view/97693/71705>.

<sup>15</sup> R. Koçu, *Türk giyim kuşam ve süslenme sözlüğü*, Doğan Kitap, İstanbul, 2015.

<sup>16</sup> B. Gülensoy, *Türkiye giyim kuşam ve süslenme sözlüğü*, Motif vakfı yayınları, İstanbul, 2010.

<sup>17</sup> Ş. Yüksel, *Anadolu geleneksel kadın giyim-kuşamında kullanılan aksesuarlar ve bir sözlük denemesi*, Folklor Edebiyat, Ankara, 2008. Gulnaz I. Mardanova, Guzel N. Karimullina, Rezeda N. Karimullina, Tatyana E. Karpenko, „Complex corpus of turkisms of the Russian language”, in *Astra Salvensis*, V (2017), no. 12, p. 149.

<sup>18</sup> M. Köymen, “Alp Arslan Zamanı Türk Giyim-Kuşamı”, in *Selçuklu Araştırmaları Dergisi*, 2004, no. 2, p. 183-194.

<sup>19</sup> A. Shamigulova, G. Abdullina, *Bashkir-Russian dictionary of vocabulary of clothes and jewelry*, Bashkir State University, Ufa, 201; A. Shamigulova, M. Karabaev, G. Abdullina, Z. Ishkildina, “Vocabulary of Clothes and Jewelry in Studies of Turkic Languages (from the history of the study of the issue)”, in *Mediterranean Journal of Social Sciences*, 2015, vol. 6, no. 5, p. 194-200. Available at: <http://doi.org/10.5901/mjss.2015.v6n5s3p194>.

<sup>20</sup> R. Koçu, *Türk giyim kuşam ve süslenme sözlüğü*, Doğan Kitap, İstanbul, 2015.

Language”<sup>21</sup> with the classification of the borrowed Nakh-Dagestan words according to the topic in separate chapter considers names of clothes, footwear, jewelry, analyzes their phonetic, semantic, morphological and etymological features. In Tatar linguistics lexicon of clothes and headwear is in details considered in the research of Ramazanova “Names of Clothes and Jewelry in the Tatar Language in Areal Aspect”<sup>22</sup>, where phonetic and morphological, lexicosemantic kinds and areas of distribution of this field of the lexicon are analyzed. What is remarkable, that in the monograph the actual material is compared with data from related and unrelated languages, the Old Tatar and Old Turkic writings.

During the research of the field of lexicon of Kabardino-Circassian language on the material of names of clothes of Kokov<sup>23</sup> this theme group is in details analyzed. The general characteristics of names of clothes, footwear, headdresses, fabrics, and jewelry are given, genetic layers are defined, the ways of further development, role, and the place in linguistics of names of clothes are planned. In modern Turkology there is a significant amount of the researches mentioning lexicon of clothes and jewelry in which the general trend of development and studying of this industry of lexicon is planned. Achievements of related languages have important value during the developing, systematization and generalization of results of researches.

According to the opinion of the Turkish historian, author of the set of dictionaries and encyclopedias, Reshad Ekrem Koçu prerequisites of a clear split of the Turkish national clothes into regions became rich history (on the place of modern Turkey there were 3 civilizations), the influence of the next people<sup>24</sup>. Shitov points out distinctions of clothes according to age, the social status, an everyday situation (daily and festive types of suit)<sup>25</sup>. Headdresses, footwear, and jewelry are subjected to careful characteristic.

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<sup>21</sup> G. Selimova, *Nakh-Dagestan borrowings in the dialects of the Kumyk language*, Makhachkala, 2000. Available at: <http://cheloveknauka.com/nahsko-dagestanskije-zaimstvovaniya-v-dialektah-kumykskogo-yazyka>.

<sup>22</sup> D. Ramazanova, *Names of clothes and jewelry in the Tatar language*, Master-Lain, Kazan, 2002.

<sup>23</sup> T. Kokova, *Problems of a system analysis of the vocabulary of the Kabardino-Circassian language: On the material of clothing names*, Nalchik, 2003. Available at: <https://www.disserscat.com/content/problemy-sistemnogo-analiza-otraslevoi-leksiki-kabardino-cherkesskogo-yazyka-na-materiale-na>.

<sup>24</sup> R. Koçu, *Türk giyim kuşam ve süslenme sözlüğü*, Doğan Kitap, İstanbul, 2015.

<sup>25</sup> S. Shitova, *The history of architectural decor in Bulgarian villages*, Gilem, Ufa, 2004.

Scientific work by Tazhitdinova is devoted to traditional clothes of Bashkirs. The author analyzes historical changes in traditional clothes of Bashkirs, defines functions of clothes, groups clothes types in relation to parts of a body: humeral, zone clothes, headdresses, footwear<sup>26</sup>. It is noted that in the conditions of the strict division of labor between floors in everyday life of Bashkirs the types of activity connected with the production of clothes were women's and had the specifics.

Shamigulova notes that: “specifics of this industry of lexicon such is that the analysis of its semantic range demands the constant appeal to extra language reality, to ethnographic data. The research of lexicon of clothes and jewelry as complete structure caused the necessity of accounting of the changes resulting from the transformation of economic and socio-political living conditions in traditional clothes of Bashkirs”<sup>27</sup>.

Special interest is representing two-volume “Comparative Dictionary of Turkish-Tatar Adverbs, with Inclusion of Common Words of Arabic and Persian with Translation into Russian”<sup>28</sup> under the authorship of Budagov. The basis of the named dictionary is made by All-Turkic and Inter-Turkic comparative lexicon describing historical, sociohistorical, historical and religious, religious and legal, ethnographic features of Turkic peoples. Also in the specified lexicographic work sensible and translated, etymological, partly – encyclopedic character the considerable place is allocated to the lexicon of relationship, wedding ceremonies, folk customs, etc.<sup>29</sup>.

In “The Etymological Dictionary of Turkic Languages”<sup>30</sup> under the authorship of Sevortyan, where all-Turkic bases are investigated from the semantic and etymological points of view, recorded names of clothes and jewelry: *emek/etek* (Turk.), *emək/etäk* (Uzbek., Uigur.), *emak/etak* (Uzbek. dialect), *umək/itäk* (Tatar., Bashk.) – ‘hem, flap’ (of clothes), ‘hemline’ (of dress, clothes); *edük/ediük* (Turk. dialect.), *emuk/etik* (Turk. dialect), *umık/itık* (Tatar.) – ‘1. footwear, 2. boot, boots, 3. felt boots’; *θκue/θökëçë*

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<sup>26</sup> G. Tazhtdinova, *Traditional clothes as part of the Bashkir culture of everyday life*, Ufa, 2007. Available at: <http://cheloveknauka.com/traditsionnaya-odezhda-kak-chast-kulturny-povednevnosti-bashkir>.

<sup>27</sup> A. Shamigulova, G. Abdullina, *Bashkir-Russian dictionary of vocabulary of clothes and jewelry*, Bashkir State University, Ufa, 2015.

<sup>28</sup> L. Budagov, *Comparative dictionary of Turkish-Tatar dialects*, Vostochnaja literature, Moscow, 1960.

<sup>29</sup> L. Budagov, *Comparative dictionary of Turkish-Tatar dialects*, Vostochnaja literature, Moscow, 1960.

<sup>30</sup> E. Sevortyan, *Etymological Dictionary of Turkic Languages (General Turkic and Inter-Turkic Vowels)*, Nauka, Moscow, 1974.

(Turk., Tatar.),  $\Upsilon\kappa\Theta/\ddot{u}k\ddot{u}$  (Tatar.),  $\Upsilon\kappa\Theta/\ddot{u}k\ddot{s}\ddot{a}$  (Bashk.) – ‘heel’;  $\Upsilon\ddot{u}y\kappa/\ddot{u}j\ddot{u}k$  (Turk. dialect.),  $\ddot{Y}\ddot{u}\ddot{Y}\ddot{k}/\ddot{y}\ddot{j}\ddot{u}q$  (Tatar. dialect),  $\Upsilon\ddot{u}y\kappa/\ddot{u}j\ddot{u}q$  (Kaz., Kaz. dialect, Tatar., Tatar. dialect.),  $\Upsilon\ddot{u}\Upsilon\kappa/\ddot{u}j\ddot{u}k$  (Bal.) – ‘1. woolen socks, 2. Stocking, stockings (Nogai, Tatar., Bashkir), 3. Felt boots’, etc.

## Results and discussion

In Bashkir language the general name of headdresses received the word *başlık*. And the Turkish word *başlık* designates any kind of headdress of the bride. In “The Big Dictionary of Foreign Words” *кoлмaк* is specified as the general all-Turkic word and designates ‘a cone-shaped or oval headdress’<sup>31</sup>. If in Turkish the value and application remain the same, then in the Bashkir cap is considered female headdress in the form of skullcap. Though words *büyük* in Turkish and *бүрек* in Bashkir phonetic sound approximately equally, they have different meanings. In Turkish language it is Janissary’s headdress made of white felt, and in Bashkir – ‘fur cap’<sup>32</sup>.

Headdresses in Turkish differ in the fact that sometimes get names of their creators or those which dressed them. For example, *enveri* (the name of headdress, which was widespread during the I World War by Enver Pashoy. It is similar to a colonial cap), *selimi* (headdress in the form of a crown created by the Sultan Selim, Selim II – the 11th Sultan of the Ottoman Imperia (1566–1574)), *Aziziye Kalıp fes* (a kind of Fes which was carried by the Sultan Abdul-Aziz, Abdul-Aziz – the 32<sup>nd</sup> Sultan of the Ottoman Imperia (1861–1876)). Theme group of headdresses of Bashkirs and Turks is presented by a set of names. Even if names of differences have more, nevertheless they are closely connected among themselves. The headdress was the main indicator of the social status of the studied people<sup>33</sup>.

In Bashkir and Turkish languages *umak* and *etek* (‘skirt’), *салбар* and *şalvar* (‘trousers’), *кәмәп* and *kemer* (‘male belt’), *кышак* and *kuşak* (‘belt’) have the same meaning. We revealed the fact that the word *arkalık* in the

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<sup>31</sup> V. Nikitina, *Big Dictionary 'of foreign words*, Dom Slavyanskoy knigi, Moscow, 2003.

<sup>32</sup> Great Turkish Dictionary, 2019. Available at: [http://www.tdk.gov.tr/index.php?option=com\\_bts&view=bts](http://www.tdk.gov.tr/index.php?option=com_bts&view=bts)

<sup>33</sup> S.S. Isakova, Z.A. Kusainyova, S.K. Kenzhemuratova, A.B. Zhuminova, O.Z. Utegulov, A.R. Mukhtarullina, “Worldview within the terms of concepts, sphere of concepts and conceptualization”, in *Analele Universitatii din Craiova – Seria Stiinta Filologica, Lingvistica*, 2018, vol. 40, no. 1-2, p. 298-317.

Turkish language means ‘vest’, and in one of the dialects of Bashkir language *аркалык* is female jewelry in the form of ribbon with coins. It is possible to notice such feature that in Turkey the clothes were divided into 2 kinds: for low and average, for the upper class. For example, *camedan* is a ‘vest’ which was put on by poor people, *bini ş* is a ‘long cape’ of rich and prominent people. Bashkirs had the same name for clothes of different social stratum. They had differences caused by quality, materials, and amount of jewelry. *Gömlek* in the Turkish language means only ‘shirt’, and in Bashkir language *күлдәк* – ‘shirt’ and ‘dress’. *Санап* in Bashkir language means ‘vest’, *кыртзы* – ‘red’, and in one of the dialects of Bashkir language we see word *кырмызы санап* – ‘vest in red stripe’.

The climate of Bashkortostan was cold therefore there was a requirement of various fur coats. In Bashkir, they are presented by names *тун/тун*, *толон/толоп*. For example, Shamigulova noted that fur coats are differing from skin what animal they were made: *бүре толон/bure tolop* (coat made from wolf skin), *һарык толобо/һарык tolobo* (sheepskin coat), *төлкө толон/tolkо tolop* (coat made from fox skin), *баса тун/basa tun* (female coat made from skins of fox and marten), *айыу тун/айу tun* (bearskin), *бүре тун/bure tun* (wolf fur coat, which is the symbol of noble rank), *кама тун/kama tun* (otter fur coat), *куян тун/куян tun* (rabbit fur coat), etc. Because of common religion principles of traditional clothes of Bashkirs and Turks are similar – all bodies of men and women were closed. Distinctions are available in materials and way of production.

As for names of jewelry, in the Bashkir and Turkish languages, they have identical meaning: *беләзек – bilezik* (‘bracelet’), *үөҙөк – yüzük* (‘ring’), *таж – tac* (‘crown’), etc. *Halhal* (bracelet for a leg) was used only by Turkish people, Bashkirs did not wear such jewelry therefore in their lexicon there is no similar word. Different types of breastplates were widespread among Bashkirs: *дәүәт*, *муйса*, *муйынса*, *һакал*, *яға*, etc. In Bashkir and Turkish languages there is the same name of footwear *баушаҡ* and *başmak*. In the explanatory dictionary by Ushakov was written that this word was borrowed from Tatar. And words *калуш* and *kalos* were borrowed from French language *galoches* and from German language *kaloschen*<sup>34</sup>.

Climatic conditions affected that Bashkirs had footwear with long top from wool, felt. Turks had open footwear, generally short and light. There is a special wish to note that ethnographic lexicon is connected with customs and rituals of people. Wedding is one of the main events in every

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<sup>34</sup> A. Shamigulova, G. Abdullina, *Bashkir-Russian dictionary of vocabulary of clothes and jewelry*, Bashkir State University, Ufa, 2015.



person's life. It will not be surprising, but each folk has special rituals and traditions inherent only to it. Long since Bashkirs were considered as very hospitable and generous people. It can be observed also through names of gifts on the wedding day from the bride, the groom, and their parents each other. For example, *инә эҫрпәе* – fur coat presented by the groom to mother of the bride; *кейәү күлдәге* – shirt for groom, gift of parents of bride; *күшә:әбаш* – gift, dress, fur coat for mother of bride; *ата туны* – gift of groom to bride's father; *инә тун* – fur coat given by groom to bride's mother; *килен туны* – ritual fur coat of bride, gift of groom; *еңә йөзөгө* – gift of bride to younger sisters and brothers of a husband. Also, there was a custom: guests distributed scarves as a token of gratitude to owners for entertainment. They were called *көрәгә юлытк*.

There were special clothes at a wedding as *кейәү билбауы* (the groom's belt), and *бүре тун* (a special wolf fur coat which was put on at the farewell ceremony of matchmakers). Turks paid special attention to the bride's appearance. There were special clothes of the bride which were expensive and expensively decorated – *gelinlik*; clothes which were put on the first Friday after the wedding – *paçalık*; the footwear decorated with gold, silver and pearls – *gelin pabucu*, *gelin terliği*; the bride's veil decorated with golden tapes, emeralds – *yapıştırma*. The child's birth always brought joy in the family. On such joyful event, parents gave a thread hank to coming old women – *кыҫ ебе* or *ул ебе*, depending on the sex of the child.

At the same time, relatives of the newborn were afraid for the child's life, in the first days of life he is defenseless. Bashkirs had special shirts charms as *бала күлдәге*, *бетев күлдәк*, *шайтан күлдәге*, and *эт күлдәге*. And Turks had special amulets from a malefice – *nazarlık*. It is connected with the fact that both people the main religion before Islam was paganism, which echoes through many centuries. Bashkirs and Turks preach uniform religion – Islam. The studied people have the ceremony of circumcision. This day on boys the special clothes are put on. Therefore both in Bashkir and in Turkish languages, there is the name of headdress which was dressed during circumcision – *өңнәтле бүрек*, *sünnet takkesi*.

As appears from the above-stated examples, the general sources and religion influence lexicon of two languages: there are identical names of clothes and jewelry, traditions and customs. Further development of the different nations' people separately from each other, as far as different climate, housekeeping, habits, and mentality, yielded the differences in

culture and lexicon related as a result<sup>35</sup>. When writing this work we had to face a problem of shortage of material on the studied subject. In the Bashkir and Turkish languages separately on this subject some reserve for the person who does not know both languages, but is interested in this subject, there is practically no opportunity to investigate this subject. Therefore, in our opinion, we need to think of the translations of books, the release of thematic Bashkir-Turkish dictionaries, thereby opening a way to new researches.

There is a special wish to note that ethnographic lexicon is connected with the customs and rituals of the people. Wedding is one of the main events of each person. Each people have special rituals and traditions inherent only to it. Long since Bashkirs were considered as very hospitable and generous people. It can be observed also through names of gifts in the wedding day from the bride, the groom and their parents to each other. For example, *инә сүртәе* (fur coat presented by the groom to mother of the bride), *кейәү күлдәге* (shirt for groom, gift of parents of bride), *күшәгәбаш* (gifts, dress, fur coat for mother of bride), *ата туны* (gift of groom to bride's father), *инә тун* (fur coat given by groom to bride's mother), *килен туны* (ritual fur coat of bride, gift of groom), *еңгә йөзгөзө* (gift of bride to younger sisters and brothers of a husband).

Also, there was a custom: guests distributed scarfs as a token of gratitude to owners for entertainment. They were called *көрәгә яулык*. There were special clothes at a wedding as *кейәү билбауы* (the groom's belt), and a special wolf fur coat which was put on at the farewell ceremony of matchmakers – *бүре тун*. Turks paid special attention to the bride's appearance. There were special clothes of the bride which were expensive and expensively decorated – *gelinlik*; clothes which were put on the first Friday after the wedding – *paçalık*; the footwear decorated with gold, silver and pearls – *gelin pabucu*, *gelin terliği*; the bride's veil decorated with golden tapes, emeralds – *yapıştırma*.

The child's birth always brought joy in the family. On such joyful event parents gave a thread hank to coming old women – *кыз ебе* или же *ул ебе*, depending on the sex of the child. At the same time, the relatives of the newborn were afraid for the child's life, in the first days of life he is defenseless. Bashkirs had special shirts charms as *бала күлдәге*, *бетөү күлдәк*, *шайтан күлдәге*, and *эт күлдәге*. And Turks had special amulets from a malefice – *nazarlık*. It is connected with the fact that both people

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<sup>35</sup> S. Mazhitayeva, Z. Kadina, B. Aitbaeva, M. Zhunusova, B. Sateeva, “Appearance of semiotics in Kazakh mentality”, in *Man in India*, 2016, vol. 96, no. 12, p. 5575-5584.

the main religion before Islam was paganism that its echoes exist through many centuries. Bashkirs and Turks preach uniform religion – Islam. The studied people have the ceremony of circumcision. This day on boys the special clothes are put on. Therefore both in Bashkir and in Turkish languages, there is the name of headdress which was dressed during circumcision – *әһһәтлө бүрек, sünnet takkesi*.

Religions of both people: at first paganism, then Islam gave the echoes and the general customs and beliefs. In conclusion, it is necessary to notice that one of the basic accumulator of the mentality of this or that ethnos. Clothes can be considered not less important part of the everyday life directed to life support as it resulted from adaptation of the person to the habitat. In this regard, the clothes were the major adaptive element which is the most successfully helping the person to accustom to new conditions.