

Artículo de investigación

Lexical features of christian tatar subdialects

Características léxicas de los subdialectos tártaros cristianos
Características léxicas dos subdialectos cristãos do tatar

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Abstract

This article is devoted to lexical peculiarity study of baptized Tatar (Kryashens) dialects, an ethno-confessional group of Tatars in the Volga and Ural regions living in the Republic of Tatarstan and neighboring republics and regions. Within the framework of lexical features, they analyzed the Turkic words that were outdated for the modern Tatar language, as well as the borrowings that took place in the dialects. The vocabulary of Kryashen dialects basically coincides with the common Tatar vocabulary, however there are specific features that distinguish these dialects from the Tatar literary language and its dialects. The presence of these features is conditioned by the relatively isolated development of the Kryashens from other ethnographic groups of the Tatar people. A rather large place in the dialects is occupied by words that occur in ancient Turkic language and in a number of modern Turkic and Finno-Ugric languages, for example: arıw / aru - 'saint; good; clean', ardaqlı - 'esteemed', küz - 'burning coal, fire', pıçu/peçü - 'to cut', etc. The work also examines the borrowings, most of which are Russian words, and Arab-Persian, Chuvash and Udmurt borrowings are used less. Examples are given for each group and the features of their application are determined.

Keywords: baptized Tatars, Kryashens, dialects, lexical features, ancient Türkic words, borrowings.

Resumen

Este artículo está dedicado al estudio de la peculiaridad léxica de los dialectos tártaros bautizados (Kryashens), un grupo etnoconfesional de tártaros en las regiones del Volga y los Urales que viven en la República de Tatarstán y en las repúblicas y regiones vecinas. En el marco de las características léxicas, se analizaron las palabras turcas que estaban desactualizadas para la lengua tártara moderna, así como los préstamos que tuvieron lugar en los dialectos. El vocabulario de los dialectos de Kryashen básicamente coincide con el vocabulario tártaro común, sin embargo, hay características específicas que distinguen a estos dialectos del lenguaje literario tártaro y sus dialectos. La presencia de estas características está condicionada por el desarrollo relativamente aislado de los Kryashens de otros grupos etnográficos del pueblo tártaro. Un lugar bastante grande en los dialectos está ocupado por palabras que ocurren en la lengua turca antigua y en varias lenguas turcas y finouguras modernas, por ejemplo: arıw / aru - 'saint; bueno; clean', ardaqlı - 'estimado', küz - 'quema de carbón, fuego', pıçu / peçü - 'cortar', etc. El trabajo además examina los préstamos, la mayoría de los cuales son palabras rusas, y árabe-persa, Chuvash y los préstamos Udmurt se usan menos. Se dan ejemplos para cada grupo y se determinan las características de su aplicación.

Palabras claves: Tártaros bautizados, Kryashens, dialectos, rasgos léxicos, palabras antiguas de Türk, préstamos.

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Resumo

Este artigo é dedicado ao estudo da peculiaridade lexical dos tártaros dialetos batizados (Kryashens), um grupo étnico-confessional de tártaros em regiões do Volga e dos Urais que vivem na República do Tartaristão e repúblicas e regiões vizinhas. No marco das características lexicais, analisaram as palavras turcas que estavam desatualizadas para a moderna língua tártara, bem como os empréstimos que ocorriam nos dialetos. O vocabulário dos dialetos de Kryashen basicamente corresponde ao vocabulário comum Tartar, no entanto, existem características específicas que distinguem estes dialetos de Tatar língua literária e seus dialetos. A presença dessas características é condicionada pelo desenvolvimento relativamente isolado dos Kryashens de outros grupos etnográficos do povo tártaro. Um lugar bastante grande nos dialetos é ocupado por palavras que ocorrem na antiga língua turca e em várias línguas e finuras turcas modernas, por exemplo: arıw / aru - 'saint; bom clean ', ardaqlı -' caro ', küz -' queima de carvão, fogo ', pıçu / peçü -' corte ', etc. O trabalho também examina os empréstimos, a maioria dos quais são palavras russas, e os empréstimos árabe-persa, chuvache e udmurto são usados menos. Exemplos são dados para cada grupo e as características de sua aplicação são determinadas.

Palavras-chave: Tártaros batizados, Kryashens, dialetos, características lexicais, palavras antigas de Türk, empréstimos.

Introduction

Baptized Tatars (Kryashens) are an ethnoconfessional group of Tatars from the Volga and Ural regions, a very peculiar and scientifically insufficiently studied one. At present, there is no common opinion on the status of Kryashens: official science considers them mainly as the part of the Tatar people, at the same time an many Kryashens consider themselves to be a separate people.

Most of the baptized Tatars live in the Republic of Tatarstan, small groups live in neighboring republics and regions: in Bashkortostan, Udmurtia, Chelyabinsk, Samara and Kirov regions. Thus, separate groups of Kryashens are at a fairly large distance from each other, they are relatively isolated. They differ in everyday life, customs and some linguistic features from Tatar Muslims, and also differ among themselves.

Kryashens profess the Orthodox Christianity. For several centuries, had been in relative religious isolation among Muslim Tatars. The Kryashens preserved some ancient customs associated with paganism. The names and the content of pagan rituals have common features with the Chuvash, Mari and Mordovian ones, however, most of these names are of ancient Turkic origin, and the presence of such rites and words denoting them among neighboring peoples is probably conditioned by very ancient ethnic-cultural and economic ties. The Kryashens have preserved ancient ritual, wedding and memorial songs, as well as the archaic forms of jewelry and clothing more firmly.

According to the traditional and most reasonable point of view on the problem of Kryashen

appearance, the development of this group as an independent community took a long time with the participation of various ethnic groups, primarily Turkic and Finno-Ugrian ones (Nurieva et al, 2016). This point of view is also confirmed by the linguistic features of baptized Tatars.

Methods

The following methods were used in the study: the descriptive method that was used to describe and establish the nature of the lexical features that distinguish the dialects of baptized Tatars; the method of linguistic description presented in this paper by such a procedure as a semantic analysis based on dictionary interpretations of lexical unit meanings; the method of direct observation on the basis of living speech of dialect representatives, as well as on the material of textual studies of the predecessors; the method of induction in the study of selected linguistic features of these dialects, etc.

Results and Discussion

This problem is covered in the works of many scientists from different branches of knowledge, since the study of the lexical features of dialects is at the intersection of such scientific areas as areal linguistics, lexicology, dialectology and the history of language. The language features of baptized Tatar dialects, spiritual and religious culture, the traditions of Kryashens were reflected in the works by Bayazitova and Nuriyeva, etc (Bayazitova, 1997; Nurieva et al,

2016). The problems of the relationship between language and history, language and culture are considered in the works by Sadykova, Galimova, Salakhova, Kalganova and others (Sadykova et al, 2015; Galimova et al, 2016; Salakhova and Sibgaeva, 2017; Kalganova, 2017)

The vocabulary of the Kryashen dialects basically coincides with the common Tatar vocabulary, however there are specific features that distinguish these dialects from the Tatar literary language and its dialects. The presence of these features is conditioned by the relatively isolated development of the Kryashen dialects from the other ethnographic groups of the Tatar people.

In the dialects of Kryashens a rather large place is occupied by the words that occur in ancient Turkic language and in a number of modern Turkic and Finno-Ugric languages. Let's dwell on some of them.

Argış - most Kryashens consider this word as 'the head of the wedding, the most respected person at the wedding'. Argısh can be recognized by an embroidered towel over his shoulder. There are special songs dedicated to argısh, as well as his reciprocal songs.

In the ancient Turkic language, the word argış was used in the sense of 'a friend, a comrade'. In the dialect of the Lower Prikamye Kryashens, the word expresses the significance of a groom's friend, thus preserving the ancient meaning.

The word argış is not used in the Tatar literary language, but it is found in the dialects of Perm and Siberian Tatars. Permian Tatars consider this word as a married couple invited to a wedding. Usually it is represented by groom's or bride's parents or relatives, depending on wedding place. Among the Siberian Tatars, argış means 'the place of load carrying'.

In other Turkic languages the word is actively used, but it expresses different meanings. For example, in Altaic, Yakut, Khakassian, Oïrot languages, argış means "a comrade, a friend, a companion"; in the Bashkir dialects it is one link of a hedge, a fence (from the meaning 'part of the road'); in the Gagauz language arquş means 'the bow of the violin' (Äxmätianov, 2015).

Ardaqlı in the Kryashen dialects means 'respected, revered, expensive', and ardaqlaw expresses two meanings: 1) to respect, to honor, to cherish; 2) to sort, to clean. These words are used in the dialects of Permian, Ichkin, Zlatoust and Kasimov Tatars, and also in some dialects of

the Mishar dialect in the meanings 'respected' and 'to respect'. The words ardak and ardaklaw in the Uighur, Kirghiz and Karakalpak languages also express the values of "respect, honor, cherish, treat with care" (Bayazitova, 1997).

In all the dialects of baptized Tatars, the ancient Türkic word pıçu / peçü is used to express the meaning of 'to cut, to saw', except for the word kisü (Tatar, 2009). For example, külmek peçü (cut a dress), utın pıçu (saw wood), etc. This word was also preserved in Mishar dialect and among Siberian Tatars. In modern Tatar literary language the word peçü is used more in the sense of 'to castrate' (Tatar, 2005). The words pıçaq (knife), pıçqı (saw), poçmaq (angle) were formed from the root пыч- in the Tatar language. In addition to these words, the word poçqaq is also used in the sense of 'cut, scrap, remnant' in the Kryashen dialects.

In other Turkic languages, the root пыч- is widely distributed in different phonetic variants: бес- (Bashkir), пач- (Chuvash), быс- (Yakut), быш- (Tuvan), пиш- / биш- (Nogai, Kazakh, Karakalpak), -бич (Kirghiz, Oguz, Kumyk, Crimean Tatar, Karachai), etc. [3: 89]. In Turkish language and dialects, this word is also used in the meanings 'to cut, to saw, to chop' and, in addition, in the sense 'to mow, to harvest': odun biç- (to saw wood), ağaç biç- (to chop wood), kumaş biç- (to cut the fabric), çimleri biç- (to mow the grass), etc. The word bıçak (knife) is also formed from this root.

In modern Tatar literary language, the word küz (eye) is not used in the meaning of 'burning coal, fire', it is preserved only as the part of the paired word ut-küz (fire). For example: Ut-küzdän Alla saqlasın. Ut-küz çığa kürmäsen (God forbid from fire). Among baptized Tatars, as well as in some dialects of the middle dialect and in the dialect of Siberian Tatars, the words küz, küzle are often used in the meaning of 'burning coal, fire; burning, not extinguished'. These words are also active in other Turkic languages: in the Turkmen language - kööz, in Turkish - köz, in Khakass, Tuvan and Altai languages - köc, etc. According to the etymologist Rifkat Ahmetyanov, the word küz in this sense was formed by palatalization from the word quz / qoz (Äxmätianov, 2015).

The ancient Turkic word arıw / aru in the dictionary by M. Kashgary and in the Armenian-Kypchak texts was used in the sense of 'holy, sinless' (Bayazitova, 1997). In modern Kryashen dialects it is often used in the expressions 'arıw qız Mariya' (the holy maiden Mary), 'arulandırır'

(illumination). In a non-religious context, this word expresses the meanings 'good, clean', also forms the verb *arulaw* 'purification'. In addition, *arıwmısız? / arumısız?* are greetings words among the baptized Tatars, the answers are also given to this word: *arıw / aru gına, arıwbız / arubız* - 'well, nothing'. In most modern Turkic languages *aru / arıw, ärü / ärew* express the values of "handsome, noble; clean".

In addition to these surviving ancient Turkic roots and common Tatar words, in the dialects of baptized Tatars the borrowings from other languages occupy a separate place. Most of them are Russian borrowings. As in the Tatar literary language and in the dialects of the Tatar language, Russian words borrowed before the beginning of the 20th century were subjected to strong changes and are subordinated to the laws of the Tatar language. For example: rye - *arış*, wooden plough - *suqa*, moss - *mük*, log - *büränä*, straw - *salam*, winter crops - *ucım*, grill - *eräşätkä*, stack - *eskert*, cabbage - *käbestä*, cottage cheese - *tugaruq*, jam - *barınca*, cookies - *piçincä*, in a forced way - *naçılıy*, scarf - *şarıp*, tribe - *pelämä*, etc. As can be seen from the examples, when Russian words were borrowed, there was the addition of a vowel sound to the beginning or the middle of a word, the loss of the final vowel, the palatalization of solid vowels, and the sound correspondences *х~к, ф~п, ж~ш, з~ж*, etc.

The dialects of baptized Tatars have many borrowed words relating to the customs and the feasts of Christianity. For example: Christmas - *raştuwa / raştıwa*, Easter - *pasqı*, Peter's day - *pitraw / pitraw*, Il'in (day) - *elcin (kön)*, Orthodox priest - *pup*, wake - *puminqa*, to crown - *miñçät*, etc.

In Kryashen dialects, the peculiarity of Russian borrowing use is vividly expressed in personal names. Russian names in colloquial speech are likened to Tatar pronunciation and are subjected to various sound changes. For example: *Katya - Kätük*, *Pavel - Pawal*, *Nikolai - Miqulay*, *Maxim - Mäkçem*, *Pelageya - Paluq*, *Osip - Uçıp*, *Olya - Ülün*, etc. Kryashens use many personal names in several variants, due to the affixes *-qay/-käy*, *-qa/-kä*, *-qıy/-ki*, *-ıy/-i*, *-ay/-äy*, *-uş/-üş*, *-uq/-ük* such options are increased: *Evdokia - Äwdeki*, *Awdıqay*, *Awdıy*, *Awdatıa*, *Awduq*; *Michael - Miqayla*, *Mıquş*, *Mıqay*, *Mikäy*; *Natalia - Natalca*, *Natay*, *Natqa*, *Natuş*, *Natuşa* and others.

The second group of borrowed words is Arabic and Persian words. In comparison with the Tatar

literary language and other dialects of the Tatar language their number is small. Arabic and Persian borrowings refer to different thematic groups (household items, science, religion, abstract concepts, etc.): *säğät-säät/şağät* (watch), *rızıq-ırızıq* (food), *pärdä* (curtain), *tastımal* (small towel), *çalbar - şalbar / çalbar* (trousers); *xäref - kärep* (letter), *qäğäz - qağaz* (paper); *xalıq - qalıq* (people), *xökümät - xıqumat / qıxumat* (government); *Alla* (Allah, God), *Xoday - Qoday* (God), *din / den* (religion), *ocmax - comaq* (paradise), *färeştä - pıreştä* (angel), *päyğambär - piğambär* (prophet), *käben* (wedding ceremony); *waqıt-bağıt* (time), *ğomer-ğümer / ğumer* (life), *dönya-dönca* (world), *hawa-awa* (air), *cäfa-capa* (anguish), *huş-uş* (consciousness), *talığalı* (happy), etc.

The last example - *talığalı* - is considered obsolete in the Tatar literary language and in the dialects of baptized Tatars it expresses the meaning of "happy" and is used mainly for wishes in respect of children, for example: *italığalı-täwfiyqlı bulsın!* - "Let him be happy and well-bred!" (Tatar, 2005).

Some groups of Kryashens borrowed words from neighboring Chuvashes and Udmurts depending on their place of residence. There are few such words, and mostly they are observed only in the speech of the Kryashens originating from these peoples or living in villages with a mixed population. For example, the Chuvash borrowings take place among Molkeevsky (Podberezinsky) Kryashens, i.e. living in border areas with Chuvashia: *tundi ken* - Monday, *utlari ken* - Tuesday, *käkäy* - meat, *quqşa* - bald, *qırsut* - brownie, *çaple* - good, beautiful, etc (Bayazitova, 1997). Molkaevsky Kryashens have the clothes and ornaments similar to Chuvash, however their names are considered to be Turkic: *taçıya*, *tastar*, *tastar yawlığı*, *aq qalfaq*, *qaşpaw*, etc.

In Kazan region dialect of the Kryashens, the Udmurt words are used in the villages with a mixed population: *keçtun kön* - a wake (in the Udmurt language - *кисътон корон*), *puçı* - willow (from this word the name "puçı bäyräme" appeared - 'Palm Sunday'), *buji çabu* - nardugan çabu - 'the games during the winter solstice, Christmas games', etc (Bayazitova, 1997). Kryashens of this region have preserved a full complex of ancient clothes to this day. In addition, it should be pointed out that their clothing and decorations are very similar to the South Udmurt ones.

Conclusions

Thus, baptized Tatars are an ethnic-confessional group of Tatars from Volga and Ural regions. Most of them live in Tatarstan, small groups - in Bashkortostan, Udmurtia, Chelyabinsk, Samara and Kirov regions.

The vocabulary of the Kryashens has preserved ancient elements. In the dialects a rather large place is occupied by the words that occur in ancient Turkic language and in a number of modern Turkic and Finno-Ugric languages. In our work, we paid attention to the following words: *argış* - 'the head of the wedding', *ardaqlı* - 'respected, honored, dear', *pıçu / peçü* - 'to cut', *küz* - 'burning coal, fire', *arıw/aru* - 'holy; good; clean'.

We also studied the borrowings used in the dialects of baptized Tatars. Most of them are Russian borrowings, which are subject to strong changes and to the laws of the Tatar language. And personal Russian names in colloquial speech are likened to the Tatar pronunciation and subjected to various sound changes.

In connection with the fact that baptized Tatars profess Christianity, their dialects have quite a few borrowed words relating to the customs and the holidays of Christianity.

In comparison with the Tatar literary language and other dialects of the Tatar language, the number of Arabic and Persian words is small among the Kryashens.

Baptized Tatars living in the border areas with Chuvashia use the borrowings from the Chuvash language, and in the Kazan region dialect of Kryashens, in villages with a mixed population, Udmurt words are also used.

Summary

Summarizing the abovementioned, we can say that the basis of the lexical composition of baptized Tatar dialects is represented by Turkic words, there are ancient Turkic words among them that are obsolete now for the Tatar literary language and preserved only in the dialects of the Tatar language and in other Turkic languages, at the same time all dialects use Russian, Arab and Persian borrowings, subject to sound changes,

and there are Chuvash and Udmurt words in some subdialects next to other peoples.

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