



LEARNING THE NAMES OF THE TRADITIONAL HAT IN THE KARAKALPAK LANGUAGE IN ETHNO LINGUISTIC ASPECT

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АННОТАЦИЯ

Мақолада халқнинг ўтмиши, маданияти, миллий қадриятларимиз, бирқанча тарихий даврларни бошидан кечириб, халқ билан бирга яшаб келаётган, айниқса халқимизнинг асрлар бўйи қўл меҳнати билан етиштирган ажойиб намуналарни ўз ичига оладиган моддий маданиятнинг бир тури бош кийим ва ўларнинг номланиши, қўлланилиши, тарихий-этимологик, этнолингвистик жиҳотдан муҳокама қилинди. Айниқса, унутилаётган эски бош кийим номларининг ўзига ҳос хусусиятлари очиқ берилди. Айрим бош кийим номларининг келиб чиқиш тарихи борасида сўз этилди.

ТАЯНЧ СЎЗЛАР: Тарихи лексикология, этимология, этнолингвистика, бош кийим номлари: қалпоқ, рўмол, шарши, жаулик, кимешек, бўрк, саўкеле, дўппи (тўппи), түрме, телпак, кулақчин, қураш, малақай.

ANNOTATION

In the article the past of the nation, culture, national traditions had many historical times, lived with the nation, the headdresses terms among clothes which were one of the material culture which included wonderful works made especially with nation's handwork during the ages, their calling, usage are analyzed by historical-etymological, ethnolinguistical side. Especially, the features of the old headdresses (hat) terms which became forgotten are disclosed. The history of origin of some headdress terms is given.

KEY WORDS: lexicology, historical, ethymological, names of types of clothes, shawl, sharshi, jawlik (large head shawl), saukele (women's cap), boric, toppy, turme, kulakshin, malakai, kolpak (cap).

Аннотация. В статье говорится о прошлом каракалпакского народа, о национальных ценностях, переживших многие исторические эпохи. В частности, статья рассматривает некоторые виды одежды, особенно головные уборы, которые изготовлялись вручную и которые дошли до нашего времени. В статье был проведен историко-этимологический и этнолингвистический анализ названий некоторых видов одежды и их употребление, была сделана попытка раскрыть своеобразное значение названий старинных видов одежды. Автор также коснулся истории происхождения данных слов.

Ключевые слова: Историческое лексикология, этнолингвистика, этимология, названия видов одежды, калпак, платок, шаршы, жаўлык (большой белый головной платок), борк (шапка), саукеле (женский головной убор), топпы (тубетейка), түрме (шёлковый шарф), кулақшын (ушанка), малақай (меховая шапка).

DISCUSSION

The past, culture, national traditions of the nation came from many historical ages, especially the forming of cloth types which is one of the material culture included itself wonderful works made by handwork of nation during the ages, living with the nation together, their calling, the usage features are

defined by historical lexicological, etymological, ethno linguistic analyze. Historical lexicology is one of the complex branch of general linguistics, its object includes the lexis and the developing laws with its forming ways. Historical lexicology purposes to learn the language history, etymology of the language facts belonged to the long life way with social formation had



target language speaking ethnos, forming, place among relative language rows, the relation to other language by scientific-theoretical side. There are 2 ways in research object of historical lexicology. Firstly, it includes etymology, semasiology, onomasiology, dialectology, ethno linguistics which learns its problems overall, which was analyzed in inside way to analyze the language facts and its purpose. Secondly, having used the achievements of these branches of the linguistics, it includes the explaining by looking over their laws with language facts, the effects made to the development of language, different extra linguistics factors, the relation to other and relative languages, base structure of nation language, glottogenesis of ethnos language, ethnogenesis. Etymology is the largest branch of historical lexicology. The purpose of historical lexicology is to learn the history of general lexis, to define the objective laws of its development, etymology serves to disclose the outcoming of words and word forms. The branch which learns the relation between the nation and language, that is, researches their linguistic and ethnos factors by connecting is called ethno linguistics in linguistics. [1,529]. It has its research object, if we consider that the nation and language as a unit and closely connected state, the language will be not only the communication means of ethnos of the society, but also gains their cultural, the past of the cultural wealth and life, viewpoint, the traditions and customs and delivers to the future. In the content of the ethno lexis there are many words and word combinations which express the past. But some of them are incomprehensible because of not being used in regular life, nowadays some of them became unclear by losing their meaning, and some of them became paleologisms after being forgotten. Ethno linguistics learns their ethnographical meaning, the traditional usage, historical lexicology defines the language nature and development laws in according to ethnolinguistic sources. Having based on these sources, in this article we proposed to learn the names of some traditional hat in Karakalpak language in ethnolinguistic aspect.

Since ancient times the Karakalpaks who lived in Central Asia and East Europe have made their contribution to world culture. Professor S.P.Tolstov said that the ancestors of the Karakalpaks renewed the content of their ethnic and cultural heritage by moving along the Aral Sea shore during the ages.[2,3]. Therefore, scientist Sh. Allaniyazova in her work wrote: "although our nation saved their handworks from ages to ages, from generation to generation, some of them came out from using in last times. Nowadays, even though we restored them, opened their sewing examples, did as tradition to wear the national clothes, we don't know completely the names of patterns and handwork things." [3,3]. Having looked through abovementioned opinions, we consider that learning the names of traditional clothes which is truly forgotten,

and also neologisms came to our language in linguistic side overall, disclosing their meaning is one of the important problems of linguistics nowadays.

Though the Karakalpaks had many periods, difficult and hard life, they developed the jewelry and national clothes which shows their nationality. The clothes of each nation differ from each other with their features. So, the task of the dress is not only to save from heat or cold, but also to introduce our nationality, to percept out distant past, and considered to be a unit which includes the secrets of ethnographic and education and training.

In Karakalpak language the names of hat are rich by semantical side among the names of cloth and has much importance in reflection of nationality. Especially, some of them became paleologisms because of not being used in life nowadays like: kiymeshek, jegde, bo'rik, sa'wkele, sho'girme, tu'rme, aydinli, jawliq, degeley, sa'lle, telpek, jelek, qulaqshin, qurash and others, they are closely connected with our national tradition. The large part of life is shown through the names of the traditions and customs. However, enriching the language vocabulary with neologisms, new names of clothes show the cultural relation of nation with other nations. The names of the clothes in Karakalpak language are effectively used in neighbor Turkic language, but the feature examples which show their nationality are saved on the clothes of each nation.

As A.Allamuratov wrote in his work "the skill of Karakalpak embroidery has wonderful examples of nation mastery. Some embroidered cloth, the examples of patterns, their localization composition, their colours aren't met in other nations. [2,38], there are many features on the women clothes which they wear to the weddings and men clothes comparing to the other nations. When we read the literatures, folk works, we can imagine the past history of the nation by the karakalpak's national clothes. For example, generally, which side he looks, he saw the known market, the streets which are overcrowded on short and long market days and very noisy, some wore sho'girme, some degeley from skin, some qamari bo'rik, some qara qalpaq (black hat) which has some patterns and embroidered with colorful silk nits, qurash, also tumaq sewed wide from skin and covers the shoulder, the salle which molla (saint) and qazi (judge) wears, the women who wore aq jawliq, kiymeshek, jegde, large oramal, small oramal, the girls who wore the sawkele, onir monshaq, or other baqa tuyme... [19,21].

In abovementioned examples, the writer gave many types of the clothes and made us imagine the history, national traditions and customs by using them skillfully in literature. Even in the abovementioned examples, learning the history of the clothes in ethnolinguistic side deeply attracts us. The men's hat like qurash, degeley, sho'girme, bo'rik, sa'lle became the paleologisms, and the names like qalpaq, tumaq,



toppi are used without limit nowadays. When we see the history of the items like *qalpaq*, *bo'rik*, *sho'girme* in Karakalpak language, there is much information about their outcoming from early time.

About the item *Qalpaq* (hat) famous scientist K.Mambetov wrote in his work giving the opinions of the famous scientist Berishtam who wrote big work about the life conditions of Orkhon-Enesey Turks in VI century: "Turkic tribes who lived at that time differed from each other by their clothes. At that time the kusems of Turkic tribes were differ with their hat." So, hat took big importance in ancient Turks. For example, the historical item of our nation was "kalpak (hat)" or "Karakalpak (black hat)", A.N.Kononov said that the word "kalpak" means "Glavar (manager)" in ancient Turks. So, the item of our nation may be connected with the hat". [4,114]

In L.S.Livitskaya's work it's given like: "the words *kabalak*/*kalabak* met in old Turkic written notes in XV century, in Russian notes the etnonym "cherniye klobuki (black hats)" Karakalpak are given (1152y).[5,235]. In our language usage of word "Karakalpak" as a symbol of nation by connecting the color word "black" with "kalpak", forming of Karakalpak as the nation after many ages, their difficult and hard days, the ancestors' grief and sadness on reaching to these days are meant with the color "black (kara)". For example, Black inside mandate is inside grief. It's not surprising that ancestor's grief reflected on their cloth. [18,3,151]. They were "Karakalpak kiranlari (soldiers)" organized by Ernazar alakuz. [18,3,170].

The item "qalpaq" are called in other Turkic languages as following: in Turkic language *kalpak*, in Gagauz *qalpaq*, in Nogay *qalpaq*, in Qumiq *qalpaq*, in Hakas *xalbox*, *xalpax*, in Kirgiz *qalpaq*, in Uzbek *qalpoq*, in Kazak *qalpaq*. [5,234-235]. The cloth items in karakalpak language are similar with other neighbor Turkic nations, and it means not only the similarity of their historical and cultural development, but also the general elements in their ethnogenesis. Because, Turkic tribes became familiar as separate nation after XIV century. So that, the national features of clothes of Central Asia nations were told to have begun from that time.

When we look over the etymology of the item *qalpaq* (*kalpak*), we can see many opinions about it. T.Dadaxanova wrote in her work that the etymology of the word "qalpaq" came from the verb "qaplamag (cover)" like "qalpaq>qaplamaq>qaplaq>qalpaq", it had morphological and phonetical changes. [6,80]. But, M.Assomaddinova explained in her work: "In early times people covered their head with skin and leafs when the knitting wasn't developed. This was called *qaplaq*. Then this *qaplaq* item changed into *qalpaq* in metathesis way. The root of the item *qaplaq* is *qap-gelle qabi* (the sack of head), the thing which covers the

head" [7,31]. In his work Sh. Rakhmatullaev told that the meaning of the word *qalpaq* came from the verb *qali* which meant "ko'teril (raise)" in ancient Turkic languages and added the suffix -ba and the suffix -q which expresses the smallness of noun and became like this (*qali+ba=qaliba*)+q=*qalibaq>qalbaq>qalpaq*. [8,518]. Having looked through the abovementioned proofs and opinions of scientists, the item *qalpaq* came from the words *cover the head, to cover* and its exact example that it's formed as *qap>qaplamaq>qalpaq*.

Bo'rik is one of the hat items in Karakalpak language, in old Turkic written notes *börk* were given in the meaning *shapka* (cap): *basqa börkni kejär bas keräk* – if you need your head, you must wear the *bo'rik*. [9,118]. In M.Kashkariy's dictionary the item *bo'rik* was given as a hat: "*börk- bu'rk qalpaq, hat, and gave also the proverb like "bashsiz börk bolmas (no head without börk). [10,333]. The item bo'rik is the form of very ancient cloth, there are many information that it was met in the one of archeological excavations, on the monuments of Iran belonged to VI century. Sh. Rakhmatullaev showed in his work : "in ancient Turkic languages there was verb böru which meant "qapla (cover)", "jap (close)", and being added the suffix -k it formed like böru+k=börük>börk>bork. [8,77]. E. V.Sevortyan explained in his work: "bo'rk-bo'ruk is "shapka (cap)", bur+uk-buruk and then bork-boruk is a derivative, formed with the verbal-nominatal affix -(a)k –from the verb to bo'ru-buru, büri-bürüb early Turkic monuments with the value "cover", "close": Yüyünü bürü dive üyre otur – close your face and sit on the camel."Yusuf ve Zeliha"(XIII) [11,II,222-223]. The outcome of the item of hat bo'rik is close to the truth that it came in the basis of the words bo'rk/burkiw/bastiriw (close).*

Sho'girme (*shugurma*) is one of the ancient type of the men hat in Karakalpak language. Scientist K.Mambetov gave following information in his work: "The cloth is outside feature of nation which particularly attracts as other ethnographer admitted. Earlier each nation differed with their national cloth. If someone wore *ala taqya* (black and white cap) and *ala shapan* (black and white chopon), he was Uzbek', Tajik, if he wore *tumaq* on his head he was Kazak. Last times we can't notice the nationality of people, because everybody wears similar. However, our old people don't give up this tradition. For example, the Karakalpaks' *sho'girme* and *postin*, women's covering their head with *oramal* (*kerchief*) is the main description of nationality of ethnos. There were lived 2 old man, one of them was Kazak, and another was Karakalpak. When Karakalpak man brought the *sho'girme* which was sewed in *Chimbai*, Kazak man brought *fox tumaq* which was sewed in *Kizil Urda*. Both of them could wear either *sho'girme* or *tumaq*, but they didn't. from this situation I understood that the cloth expressed nationality. Karakalpaks esteemed their



hat, maybe because of their outcoming was their hat.[4,39-40]. Sho'girme is considered to be a national hat of Karakalpaks. Other neighbor nations have their national hat. Uzbeks and Tajiks wear ala taqya (black and white cap), Kazaks wear tumaq, Kirgizs aq qalpaq (white hat), Turkmens, Khorezm Uzbeks and Karakalpaks wear sho'girme. However, we haven't met this sho'girme item in other Turkic nations. The telpek in Turkmen language and telpak in Uzbek language are understood the hat, made from skin, and sho'girme in Karakalpak language meant that this was a hat made from the skin of sheep what was 1 year or 6 months. In Karakalpak language there met other words with sho'girme like telpek, qurash. For example:

Bir atin' telpekdur, bir atin' qurash, One your name was telpek, another qurash,
Zamanin'da kiyim bolg'anin iras, it's true you were cloth in your time,
Turli baslar menen sen bolip sirlas, you were friend with many heads,
Talay asiwlaridi astin sho'girme. You had many times sho'girme. (I.Yusupov)

In Karakalpak language when we read the traditional hat items bo'rik, telpek, sho'girme, degeley, qulaqshin, qurash in literary works, we met the history and past of our nation, i.e., we can imagine their past ways. For example, one must wear yellow degeley, or sho'girme. It's the symbol of our waiting good from God at these hard days. But "Karakalpak qirani" always have to smile. [18,3,151]. ... in the villages 1873-year summer when the hats were thrown to the sky, in the middle of Karakum thin Kallibek who had wide beard on his yellowish face, fighting between life and life, was tired because of either hungriness or thirstiness, was lying with one of his friend. [18,3,426].

Toppi (hat) is one of the hat in Karakalpak language, this item is rarely used nowadays. Sh. Abdinazimov wrote in his work that M.Kashkariy used the hat item *toppi* in his work "DLT", there were many opinions about the etymology of the word *toppi*: tubu-to'be, tubu-person's head, because of this *toppi*. [12,52]. in Karakalpak language we can meet the item toppi in Berdakh's works. For example, Berdimurat was suwpi. To whom alike your hat. The item toppi met in the uzbek language as duppi-cap, in Uygur language töpä-winter hat, in Kirgiz language topu- thin tiny hat. In the Karakalpak – Russian dictionary toppi is given as tyubeteyka (skullcap), in Russian language the etymology of the word tyubeyka (skullcap) was proved that it came from the word to'be (Turkic. Tyubetey-from, tyube-up).[13]. In Karakalpak nation there is also another hat item to'belik. It's one of the oldest and most attractive Karakalpak women's hat, it's decorated with different valued stone and beads by jeweler. They wore this hat on the sa'wkele just to beautify especially to the weddings.

The term "malakai" is used in our modern language. This term "malakai" means hat (qulaqshin, iytqulaq, tumaq, toppi) which is weaved or knitted by a skin in Karakalpak language. For example, he took a fox skin hat off and walked soundlessly to the headman Mukhamedkjan. [18,2,209]. Nowadays, the use of terms "qulaqshin", "iytqulaq" is limited, the term "tumaq" lost its real meaning. In fact, "tumaq" means "children hat". However, in the south dialect of Karakalpaks the terms "tumaq", "toppi" are used as "malakai". For example, "It is fool" said the headman and took his tumaq (hat) off, scratched his grey head. [18,2,252]. Earlier, our people were used to wear "jataqmalakai" during sleeping. For example, Aydos couldn't bear and stood, threw away the planket. Found the jataqmalakai where was fallen and tighten white belbew (belt)... [18,2,277].

Malakai is a historical hat in Central Asia, there are arguments about this word in Russian etymology. Most scientists say that this word is derived from Mongolian malakai (hat), some of them says this word came into Russian language that is widespread in Turkic language and then it comes into Russian language. Other scientists say that this word is derived from Mongolian and "monchujur" from literal language in south cost Siberia. On the contrary, some scientists believe that the term "malakai" is derived from Russian into Turkic. [13].

Malakai is made of skins of different animals, so that, there are many types like qunduz (beaver) malakai, qamar malakai, ondatra malakai in our language. For example, although it is hat, a man wears qundyz (beaver) malakai, his clothes are perfect and he has thick eyebrow and looks great. [18,3,332]. The qunduz's skin is very expensive. We can see a word qara teri (black skin) is replaced to malakai as figurative in Karakalpak folklore. For example, if qara teri (black skin) is on the head of king. (Karakalpak folklore, XI). It means malakai which made of qundyz skin, not qara teri. Nowadays the qundyz malakai is used as norka malakai.

The terms of some women's hats are considered to be paleologism in Karakalpak language. For example, saukele, to'belik, jawliq, jegde, turme, kiymeshek and others. Those terms of hats describe the lifestyle of earlier Karakalpak people.

Sawkele is the type of the Karakalpak women clothes which gives aesthetic beauty. Saukele is a hat decorated with the perfect stone and beads. This hat is called different in other neighbor nations ("shokyla" by Khorezm Uzbeks, "saukele" by Kazaks). That hat kwas worn by women when they were getting married in earlier times. For example: qara maqpal sawkele and shashin basar yar-yar-ay. (KK folklore XI). Ethnograph A.Allamuratov showed in his work "Processor Tolstov connected the base of sawkele with headdress of the ancient Khorezmian kings in the coin of III century BC,



while recent researchers indicated that It was shown in the South Asia (Messopatamiya, Elan, Mitaniy and the kings of Urartu) in the X century. It predicated that headdress like helmet separated by that countries from Caucasus to Amiwdaya Region, by Kaspian Sea from nations in the East and volley of around Aral to North-Weast and area where saks and skives live. The metal hat helmet of soldier converted into king's hat (crown), then it became the women's conventional hat. Therefore, to'belik and sawkele was appeared because of similarity with king's hat and the tradition of castle, and they are the examples of forgotten tradition and disappeared culture." [2,59-61]. About sawkele G. Kamalova wrote in her work: " sawkele according to the folklore is described a hat which was worn our brave girls. This is expressed clearly in the epoch "Kirik kiz (Forty girls)" of Karakalpak nation. Of course, there is a difference between the saukele in epoch and the sawkele which girls wore. However, these facts are proved clearly that sawkele was very old national cloth or hat. Sawkele came from Iranian language "sho kulo", and means "Shapka tsarya (hat of King).[14,18]. Scientist Sh. Allaniyazova in her work expressed the opinion of the well-known ethnographer O.A.Suxareva and the word "kulok" in Iranian is widely used in the Turkic language which means different headdresses (hat), the terms "shokolo" or "sawkele" is derived from the origin of the word in Iranian "shokhkulak". [3,37]. By comparing the views of abovementioned scientists, we approve the view that sawkele as a historical, headdress came from king's headdress.

In the Karakalpak language the type of women's hat is called oramal (kerchief). Oramal is a general term as another wrapper, and there are several types in our language : aydinli, sharshi, jawliq, kiymesher, jegde, aq geji, qara geji, jupqa, birtartar, shalg'ish, oramasam o'lgeymen and etc. in the Karakalpak language the terms jawliq, jegde, aydinli and kiymeshek mean a large long oramal (kerchief) that covers the head. For example, the girl was not aware, she looked at Dospan's actions, unable to confront the evil eyes stared at her, lowered her jegde slightly and hid her face. [18,2,172]. Most of the printed terms of the headdress (hat) are the typical words of Turkic. In the work "DLT" by M. Kashkariy the sarag'uch - headdress worn by the women is used as oramal. [10,449]. Before in Karakalpaks there was no the term of oramal (kerchief) in today's conception. In her work ethnographer Z. Kurbanova explains: "If the etymology of the word oramal (kerchief) is took attention, it is not difficult to understand its true meaning. After getting married, Karakalpak women wraps their headscarfs both in everyday life and outside in other word, oramal (kerchief) comes from the word wrap.

The "jaulik" headdress used in the Karakalpak language is the ancient name of oramal (kerchief) and is

used in other Turkic languages as jag'lik, jaylik, yaglyk (yog'liq/yovliq/jaulik/oramal). It is used in the Azerbaijan language as eyliq, in the Kumuk language as yaluk' in the Kyrgyz language as joolok - oramal, aq jooluq - aq oramal in the Uigur language as yag'liq, in the Uzbek language as yog'luq, in the Turkeman language as yaglyk, in the Kazakh language as jaulik. There are different opinions about the etymology of the term of "jaulik". In the dictionary of Livistkaya, looking the appearance of the word jaulik, indicates M. Rasenenin "In the old note, jaulik is wrapped by married women in its etymology "jablyk" comes from the verb "jabyl", (closure/ be closed) ya:g'liq// yapil" and he connects the term of jaulik with the verb jawiw (close). Also, in the Azerbaijan language oramal (kerchief) is called kelag'ay/ qalag'ay, bas yaylig'i, in ancient times this type of oramal (kerchief) is used to cover head or shoulder. There are some predictions that the term of bas yaylig'i may come from that form. Phonetic transformation of words is inherent in Turkic language and is used as yaylig'i// yag'liq// yovliq// jaulik. According to the information above, the term "jaulik" come from in our language the job of the head-dress in the meaning of cover.

One of the head-dresses of Karakalpak women was kiymeshek, it had been embroidered by the brides to-be for some years and worn for their weddings. The brides made kiymeshek both for themselves and for their mothers-in-law. According to some information, the girls began to sew from their early 6-7 years. So that the saying «6 jasta baslasan asirarsan, 7 jasta baslasan jetkerersen»(If you start sewing when you are 6, you will increase, if you start sewing when you are 7, you will attain) has been saved. The appearing of the kiymeshek was connected with Islam religion by the people. Because if women show their hair to other men, it is considered as a «sin». Wrapping their head was the real national appearance of our people and they wore aydilli, turme, oraypek, shalgish in an attractive way. Young women wrapped to their heads red kiymeshek, kirmizi, jegde, the old women covered themselves white kiymeshek, white jegde, white jaulik. They wore dresses in age-appropriate way, paid attention to colors, the white color was a sign of cleverness and ingenuity. The red color means bloomed youth and it was a look of ethical, aesthetical and social lifestyle.

One of the difficult and important issues of linguistics is to research in comparable historical and etymological aspect. Historical developing way of dresses' name their different usages were determined by historical-lexicological, etymological, ethnolinguistical analysis. Moreover, in Karakalpak language has traditional head-dresses like papak, jelek, kebenek, takhiya and widely-used names come from Russian and come through Russian language like cap, hat, muff, panama, peaked cap and so on. Such head-dress names have their historical origin and meaning. This is on its



turn demand learning the names in ethnolinguistical and linguacultural aspect in Karakalpak language.

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