

opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

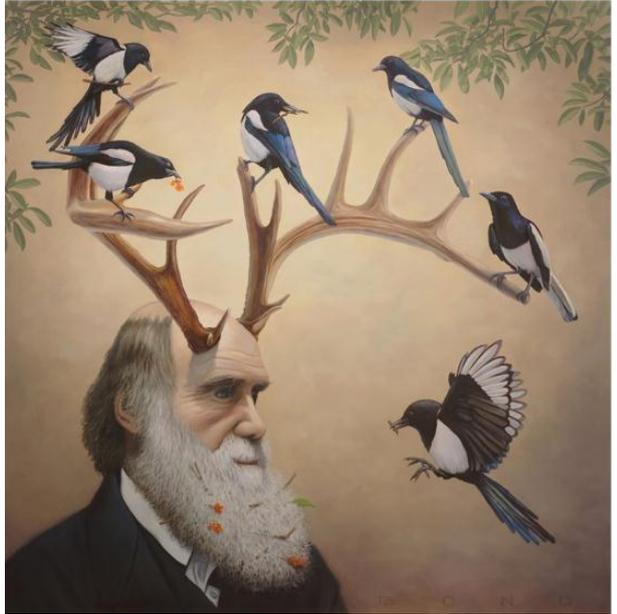
Año 35, 2019, Especial N°

22

Revista de Ciencias Humanas y Sociales

ISSN 1012-1537/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



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Maracaibo - Venezuela

Anthropocentric phraseological units of the Tatar language

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Abstract

The article is devoted to the analysis of some phraseological units with the evaluative component of a person (by the material of the Tatar language) via the method of statistical data analysis, the method of seminal analysis, the method of full component analysis, the method of etymological analysis. As a result of the semantic analysis of the studied units, the description of a person consists of a set of positive, negative and neutral features. In conclusion, the phraseological composition of a language is a national phenomenon and its source is the speech of a native speaker.

Keywords: Tatar, Language, Vocabulary, Phraseology, Mentality.

Unidades fraseológicas antropocéntricas del lenguaje tártaro

Resumen

El artículo está dedicado al análisis de algunas unidades fraseológicas con el componente evaluativo de una persona (por el material del idioma tártaro) a través del método de análisis de datos estadísticos, el método de análisis seminal, el método de análisis de componentes completos, el método de análisis etimológico. Como resultado del análisis semántico de las unidades estudiadas, la descripción de una persona consiste en un conjunto de características positivas, negativas y neutras. En conclusión, la composición fraseológica de una lengua es un fenómeno nacional y su origen es el habla de un hablante nativo.

Palabras clave: tártaro, lenguaje, vocabulario, fraseología, mentalidad.

1. INTRODUCTION

The way of seeing the world through linguistic images, imprinted in the phraseological system, being deeply national, rests, nevertheless, on the common for all people logical-psychological and linguistic grounds. Their explication will help, on the one hand, to reveal the mechanism of figurative thinking, and on the other – those immanent laws of language as a system of signs that are responsible for the internal organization of the phraseological system. Linguistic and cultural specificity of phraseological units became the object of linguistic research at the beginning of the XXI century (GILAZETDINOVA & SALAKHOVA, 2018: ATES, 2018: MOGHADAS, FARZAN & GHASEMI, 2018).

Serious research in the field of Tatar phraseology began only in the 40s. In the years of formation of the Tatar phraseology and phraseography played an important role the appearance of the works of such researchers as Ramazanov, Makhmutova, and others the results of the works of these scientists were reflected in the Explanatory dictionary of the Tatar language, in which phraseological units were presented in the framework of dictionary entries. The first work, which marked the beginning of the Tatar phraseography, is considered Tatar phraseology, Proverbs and sayings, which was published in 1957. Two-volume Phraseological dictionary of the Tatar language, compiled by ISANBET (1989) is the most significant phraseographic work of

the Tatar language. Thus, stable units have long been the subject of scientific research by linguists. In Turkic, in particular, and in Tatar linguistics there are works devoted to the description of lexical and phraseological units in order to identify national specificity.

2. METHODOLOGY

The study used the method of statistical data analysis, the method of seminal analysis, the method of full component analysis, the method of etymological analysis. The methodological base of the research consists of: activity approach that determines the unity of activity and consciousness; axiological, cultural, hermeneutic approaches that allow to interpret the lexical and semantic features of phraseological units in the Tatar linguistic and cultural environment. Phraseological units of the Tatar language with evaluative meaning are considered as a single historical and cultural phenomenon. From the point of view of the theory of scientific research, the chosen methods are the best (YERBULATOVA, MUGTASIMOVA, KIRILLOVA & SAHIN, 2017).

3. RESULTS AND DISCUSSION

Phraseological units are deeply national units, they reflect all areas of human existence: the attitude of a person to work, to other people, personal dignity and quality, shortcomings, etc. the Ability of

phraseological units to reflect the character of a person is considered one of their basic properties. Character traits of people of any nationality are the same, but they are distributed and manifested differently depending on national traditions, culture, national temperament and mentality. In phraseology either the most characteristic features of a given ethnic group or the most vivid and therefore distinctly memorable are imprinted (YUISUFUVA, YUSUPOVA, MUGTASIMOVA & DENMUKHAMETOVA, 2017). The personality consists of many positive, negative and neutral traits. Different traits people get from other different assessment, cause a very different attitude. The phraseology reflects the qualities of people that are inherent in this nation: by means of allegory they are approved, ridiculed or criticized (AYUPOVA, 2015).

A person's character affects his actions and deeds. By its nature, a person either commits an act in accordance with generally accepted norms of behavior or refrains from any action. Depending on how a person relates to the case, what will be the result of his collision with reality, his behavior will be evaluated by others. Endorsement or condemnation of any of the qualities of the people is expressed largely through language, in particular with the help of phraseological units. Man, his experience and knowledge are at the center of every phraseology. He compares the surrounding world of things, compares them with people, draws analogies with actions, with the qualities of people. According to Zagidulina, "the vast majority of phraseological units is anthropocentric, i.e. refers to a person or to what is associated with him" (ZAGIDULINA, GILAZETDINOVA & SALAKHOVA,

2018: 18). These turnovers usually have estimated character. Stand out negative (pejorative), positive (reclamation) and the neutral components of phraseological meaning.

GABDRAKHMANOVA, MUKHAMETZYANOVA & SHAYAKHMETOVA (2016) argue that different types of phraseological units reflect a culture in different ways. The easiest way to understand and explain the cultural aspect of those phraseological units, in the meaning of which the denotative aspect plays an important role, that is, the subject or prototype situation is considered, which initially corresponded to the literal meaning of phraseology. In the Tatar linguistics phraseological units, positively or negatively evaluating intellectual features of people, their moral qualities are insufficiently studied. Therefore, the study of the problem of reflection of the mentality of the Tatar people in the language, in particular, in vocabulary and phraseological units, is very relevant. This work is a contribution to this field. Consider some of the inherent Tatar people qualities character, verbalizuemykh phraseological units (SAFIULLINA, 2001).

In the phraseological picture of the Tatar language is widely represented diligence, efficiency of the people: aǵachtan sandugach kyna yasamyj (letters. does wood only of the Nightingale, ie can do everything); ishäk aldynda qychytqan üstermi (lit. in the yard grows the nettle, is very hardworking tyris host); jök aty urynyna ehshläü (lit. work as a workhorse), bolamyqny talqan itär (letters. make Kashi oatmeal, i.e. skilful); ehs räten belü (lit. to know a lot about the case,

i.e. to be able to work), etc. However, among the stable units, phraseological units predominate, in the semantics of which there is a condemnation of a lazy person who does not like to work: *ike quly kesäsendä* (letters. both hands in the pocket, lazy person); *jon da yuq, söt tä yuq* (letters. no wool, no milk, i.e. no use); *karavat ülchäp yatu* (letters. lay the measuring bed, lazy); *ikmäk köyäse* (lit. bread mole, parasite); *keshe cilkäsendä yashäü* (letters. to live on someone else's hump, lazy) etc.

Inept, weak, clumsy, timid man also becomes the object of evaluation in the phraseological picture of the Tatars: *jomshak avyz* (letters. soft mouth, Behn, causes, yuash); *apara chumary* (lit. gnocchi from the dough, feeble, flabby); *arpa talqany* (lit. barley oatmeal, flaccid); *Zarif qojmaq yaratmyj* (letters. Zarif does not like pancakes), *sapsiz PC* (lit. pitchfork without a handle, useless), etc. Carelessness is also often condemning the theme of people: *ike aña qalach ber tien* (lit. him two rolls – a penny, ie does not know life, unsuitable); *safa sörü* (letters. bless) *yaña tunyn tunar, iske tunyn yamar* (letters. new coat will cut, old patch); *aña bäränge birsänj – tamyр, salma birsänj – kamyр* (letters. give him a potato is a root, then give the dumplings – the dough, i.e. promiscuous) etc.

People created phraseological units characterizing experience // inexperience: *alma shalqan, kom talqan* (letters. Apple – turnip, sand – oatmeal); *syirğa qamyt kiderü* (letters. homutat cow); *urman äüliyäse* (lit. the Holy forest, naive); *yshqy artynnan balta* (lit. for a plane the axe, the person who does everything on the contrary) etc. Among the

sustainable pieces of many idioms that characterize the intellectual abilities of man, as the world Tatars mind is valued by the highest quality: *jomry bash* (lit. round head, with a sharp mind); *saqaly üskän*, *aqyly üsmägän* (letters. beard grew up, um – no, before old age has not settled the intellect, experience); *salamğa ğyna üskän* (lit. rose only to Salma, i.e. without a brain), *saryq bash* (lit. sheep's head, illiterate); *unike tel belü* (letters. know twelve languages, very educated) etc.

Often Tatars using idioms characterize talkative or, on the contrary, taciturn man, condemn slurred speech: *avyzda botqa pesherü* / *avyzynda bäränge pesherü* (lit. cook mouth cereal / potatoes); *suğan satu* (lit. to sell the bow, to speak empty words); *süz botqasy* (lit. verbal porridge); *ürdäk telen ashağan* (letters. ate duck tongue) etc. In the opinion of the Tartars, depending on the situation, you should be able to Express their opinions, and sometimes silent. Left without a name expressive means and such qualities:

anger – *qatyğy küpchegän* (lit. his / her curdled sour);
resentment – *salpyq avyz* (letters. saggy mouth); impoliteness – *ashtan bash tartu* (letters. refuse to eat); duplicity – *ike bite qom ikmäk* (letters. double-sided sand bread); arrogance – *zur bavyrly* (letters. with big liver); greed – *qaty keshe* (letters. hard man), boasting – *qalaj ätäch* (letters. tin cock); intrusiveness – *suqyr cheben* (beech. blind fly); sneakiness – *sözgäk tana* (letters. bodlivy cow); the mercy – *zur jöräkle* (lit. with a big heart); cunning, cunning – *elan yashen yalağan* (letters. licked a snake tear); cowardice – *eraqtan jodryq kürsätü* (letters. show fist from afar); generosity – *irken küjelle* (letters. wide

soul); vigilance – joqlağanda da küze ahyq (letters. sleeps with open eyes); stubbornness – süzen birimi (letters. will not yield his word); avarice – tash borchaq (letters. stone peas); boasting – tel belän kosh totu (letters. catches language bird); conscientiousness, truthfulness – Tory keshe (letters. straight man); modesty – chäch töbenä kadär kyzaru (letters. to blush to the roots of the hair); rudeness – yunmağan tayaq (letters. uncut stick) etc.

The study of phraseological units with an evaluative component suggests that the phraseological system of the Tatar language is dominated by units with a negative assessment of personal qualities of a person (VILDANOVA, ZAMALETDINOV, SATTAROVA & ZAMALETDINOVA, 2017). Consider a few examples in which in addition to the characteristics of the person, you can easily trace the cultural aspect of the Tatar phraseological units. As part of phraseology göbädiyagä art kujğan (göbädiyä national pie; letters. backs of hubavi; as the Tartars are talking about is not very polite man), üz öendä umach umağanny keshegä baryp toqmach jājgän (lit. at home does not even zatirukha, in front, ie away makes home-made noodles; the idiom is set to inept, incompetent) is a component – the name of Tatar dishes – göbädiyä, umach, toqmach. The value of idioms and disapproving assessment of them was formed based on the values of these tokens.

For example, göbädiyä is a complex kind of national cake that is baked only on holidays, not to try it is disrespectful to the host, guests, hence the disapproval. Umach, toqmach – national refills for the soup.

To bring home tarmac (noodles) is more difficult than umach (satyuga), in addition umach – obsolete word for the daily dish of the common people. Thus, wanted to humiliate the person supposedly without having managed to prepare the simplest dish at home as it is possible to prepare at a party such difficult food. Without this background knowledge, it is impossible to explain the negative connotation of this phraseology.

4. CONCLUSIONS

Research and observation of phraseological units of the Tatar language allowed to formulate the following conclusions:

1. Each language is a complex system receives practical expression in speech and therefore varies depending on extralinguistic and interlinguistic factors.

2. Phraseological units are part of the vocabulary of the Tatar language when used in speech, there are internal laws of language and culture that allow stylistically oriented.

3. The phraseological composition of a language is a very valuable linguistic heritage.

4. In the modern world, because of the reference to globalization, often manifested trends in the internationalization of the

lexical Fund. However, the Tatar language is trying to save its linguistic canons relatively frazeologicheskikh units.

Thus, the phraseological composition of a language is a national phenomenon and its source is the speech of a native speaker. It reflects the culture of the people, its customs and traditions; phraseological units preserve the mentality of the ethnic group and transmit its culture from generation to generation. There is no doubt that the phraseological composition of the language is a very valuable linguistic heritage. A thorough study of phraseological units will help to create an idea of the peculiarities of the national character of the Tatars; people's perception of the surrounding reality, the richness of expressive linguistic means, emotional and mental life of the ethnic group.

6. ACKNOWLEDGEMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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Revista de Ciencias Humanas y Sociales

Año 35, Especial No. 22 (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.

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