

THE LEXICON AND ITS REFLECTION IN THE INNER WORLD OF THE INDIVIDUAL (ON THE BASIS OF THE TATAR LANGUAGE)

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ABSTRACT

This article studies basic concepts that reflect the human emotional world. The task of the research is to give a general description of the content of *жан* (soul) and *куңел* (soul, heart) concepts basing on a large reservoir of ethno-cultural material. These are major concepts of human life, therefore they always resonate among people. A linguistic and cultural analysis of these concepts makes it possible to understand perception, imagination, emotions of people, and to study the system of thinking of native speakers as well as features of human thought in general.

Key words: vocabulary, Tatar language, inner world, emotions

1. INTRODUCTION

Lexical research has been timely in each period of language development. In Tatar linguistics there are a number of studies of vocabulary issues (1-4). Studying the Tatar language in terms of Areal Linguistics is relevant in contemporary research. (5). In recent years, more and more attention has been paid to the analysis of the vocabulary of material and spiritual culture as well as to Tatar ethnic and cultural vocabulary (6-7).

For linguistic consciousness of modern native speakers, words, for the most part, have lost their internal form, as it has been forgotten, erased from memory. However, for the linguistic consciousness the inner form of lexical units is essential. The primary motivation of the word is revealed by the method of etymological analysis. It contributes to the detection of important aspects of the ethnic view reflected in the language. Associations and connotations, which are created by the inner form, have a greater ethno-cultural originality than the denotative component of lexical meanings; "when contacting with lexical meaning, the internal form creates a kind of stereoscopic verbal representation of the world" (8).

The selection of the internal form of the word depends on social, cultural and historical factors. It consolidates the relations in languages, which are essential for the secondary nomination goals or for transmission of the system of links (the whole situation). It also promotes the emergence of a number of associative links in the minds of native speakers. "Cultural memory" of words plays an important role in studying the specificity of the reflection of the person's inner world in their vocabulary, that is, their previous use, which stretches from the past in some kind of a trail, and influences modern perception of words (9).

There are basic stereotypes in language units, which form the foundation of the ethnic culture, and express native speakers' material and emotional world. The issue of universal "basic human emotions" is examined by A. Vezhbitskaya. She shows that conceptualization of the world of emotions is conducted by every cultural and linguistic community in its own way: "... The way human beings interpret their emotions by themselves, at least to a certain extent, depends on the lexical system of coordinates, which is given to them by their native language" (10).

This issue is connected with the search for universal and specific components in the perception of the reality by speakers of different linguocultural traditions. One aspect of this study is a comprehensive analysis of the key cultural concepts basing on a particular language, which is, certainly, important for identifying ethnic features of people's mentality. A thorough analysis of cultural specificity of the emotional world is necessary for the research into the naive world image as an effective tool in studying national and cultural peculiarities of language consciousness in representatives of various languages and cultures.

2. METHODOLOGY

We used the following research methods for a comprehensive study of the Tatar language vocabulary, which reflects the inner world of the individual: the descriptive method was used to collect and arrange materials for the research topic; a systematic and comprehensive analysis of the lexical material was conducted with the help of the lexical-semantic, historical and etymological methods; the comparative method was used to consider loanwords.

3. MAIN PART

The study of lexemes describing the inner world of the individual is of great scientific interest as it reveals the features of anthropocentrism in various languages and facilitates the identification of universal patterns of reflection of various aspects of human consciousness in the naive world image.

Soul holds a special place among substances located inside the individual. In ordinary discourse *soul* means “the combination of motives of consciousness (and its basis) in a living being, the antithesis of the concepts of *body* and *matter*” (11). E.V. Uryson considers *soul* to be an invisible organ of man (12).

Various peoples believed various organs (heart, liver, diaphragm, lungs, kidneys etc.) to be the soul receptacle. From a religious point of view, the soul connects man with the heaven, therefore, human's work on self-perfection is all important.

The concept of *soul* in the Tatar language is expressed by the word *җан*, it represents the immaterial origin, the basis of physical vitality. According to the naive language image, *soul* is eternal and indestructible. The existence of the soul distinguishes a living being from a dead body: *җан бирү* (literally “to give a soul”) – to die, to draw one's last breath; *җан саклау* (literally “keep the soul”) – to live, to exist etc.

In the Tatar language there is a term to indicate a living being – *җан ишсе* (literally “the owner of the soul”). Besides, *җан* is used in various cases to denote subjective and evaluative moments: *җанлы бүкән* (literally “animate junk”) etc. *Жан* can denote a person or a living being. In the Russian language the word *душа* (soul) is also used to mean *man* – usually this word is used in set phrases: *кругом ни души (not a soul)*; *на душу населения (per capita)*.

We can see the similar situation in the European languages. Here are some examples of the French language: *ville de vingt mille ames* (city with a population of 200 000 inhabitants); *pas une ame qui vive, pas une ame vivant. Il n'y a une ame quivive (not a soul)*.

And these are examples of the English language: *he is a simple soul; the ship was lost with two hundred souls on board; don't tell a soul.*

The word *җан* is often used to refer to somebody very dear, close, the loved one, usually with a possessive affix: *җаным* (literally “my soul”); *җан кисәгәм* (literally “part of my soul”); *җан сөйгән* (literally “the sweet of my soul”) – about sweethearts.

The concept *җан* is directly related to the world of emotions: *җан әрнү, җан сызлану* (literally “my soul aches”); *җан рәхәтә* (literally “delight of the soul”) – emotional satisfaction, good mood.

Жан is a kind of organ of the inner human life not directly related to the physiological side. The individual's inner world, their feelings and emotions, thoughts, aspirations are associated with the soul: *җан өрү* (literally “to animate”) – to give confidence, strength, inspiration. However, man can experience spiritual hunger, by analogy with the similar physiological condition: *җан азығы* – spiritual food.

As we can see from the above examples, in the Tatar language a great number of phraseological units has *җан* as a component. The frequency with which this word is used, the existence of lexical-semantic variants is the evidence of the important role this word plays in the Tatar language world image.

In the naive world image of the Tatar people *җан* is localized in the human body. After death, it ascends to heaven: *җаны күккә ашу* – to die. The soul may be in its place or not in its place: *җан урынында булмау*. The soul can wander about the human body: *җаны азызына – ор буғазына* – (literally “soul passed into the mouth or throat”) – until the last breath; *җаным уч табенәдә* (literally “the soul is in the palm of a hand”) – to worry too much; *җанны учка йомарлап* (literally “clenching the soul in one's hands”) – be ready for a risky venture; *җаның үкчәнә төшәр* (literally “soul will go to the heel”) – the feeling of shame. Here is the similar example in the French language: *il a' amesurlevres* (literally “his soul on the lips”) – to be at death's door.

The soul can get wounds, be damaged: *җанны җәрәхәтләү* – to injure the soul; *яхши сүз җанга рәхәт, яман сүз җанга жәрәхәт* (proverb, literally “a good word is sweet to the soul, an unkind word injures the soul”). It may freeze: *җан өшү* – to experience negative feelings, disgust. The soul may be associated with warmth: *җан жылысы* (literally “warmth of the soul”) – to experience the feeling of love, sympathy, warmth. It can burn: *җан яну* – to experience great joy or sorrow. The soul can have desires or needs: *җан теләгән* (literally “the desire of the soul”) – beloved, dear; *җаныңа ни кирәк* (literally “what your soul wants”) – to have whatever your heart desires.

Thus, *җан* is a concept related directly to the human life and to the emotional world. Apparently, it is not correlated or is weakly correlated with the fate of man, his lot, as we can see in the Russian language world image. *Жан* is localized inside a person, it is a kind of substance, although on the whole, the notion of *җан* is rather complicated and inconsistent. In its conceptualization it is interwoven with different aspects of human perception.

In the European languages, the concept of *soul* is used when pronouncing the oath: upon my soul! (English); surmon ame! – I swear! (French).

As we see in the analyzed examples, there is not any sustainable opposition of *soul* and *body*, *soul* and *flesh* in Tatar linguistic culture, furthermore, there is a combination *жаным-тәнәм*: *жаным-тәнәм белән ярату* (literally “love with all my heart and body”) – love with all my heart. A man in Tatar linguistic culture (as is typical of Oriental culture in general) is less dualistic, less split into separate components than a European. His soul and body should complement each other, strive to be in harmony. It is significant that in the naive world image *жан* refers primarily not to the religious interpretation of the soul, but to human notions, to psychological processes that take place inside a person.

The Tatar language has the lexeme – *куңел* to denote the inner, spiritual world of man. It has no religious content, nor it is related to physical vitality, the maintenance of vital activity. This concept belongs to the area of non-equivalent vocabulary, and it can be translated into other languages as *soul* or *heart*.

What happens in the soul is hidden from prying eyes. The case may be exemplified by the proverbs: *кеше күнеле караңы төн* (literally “someone else’s soul is a dark night”); *кеше күнеле кара урман, күрә алмыйсың ни барын* (literally “someone else’s soul is a dark wood, you cannot see what there is”). In the following proverb someone else’s soul is also associated with a bottomless sea: *кеше күнеле – төлпсез дүңгез*.

Күнел is also presented as a source of human feelings and emotions, a wide variety of feelings that originate here. It also means intuition, premonition, rationally inexplicable apprehension of the nature of things: *куңел белән сизү* – your soul feels or anticipates something.

Күнел is related to the feeling of love and is used to mean *heart, interest*: *куңел кошы* (literally “the bird of the soul”) – sweetheart; *куңел кәгъбасы* (literally “Kaaba of the soul”) – spiritual guiding line.

Күнел is the realm of emotions, feelings, mood, and derivatives words is the evidence of this fact: *куңелле* – cheerful, joyful; *куңелсез* – joyless, dull, dreary. These adjectives (derived from the word *куңел*) are characterized by high frequency of use in speech and by high valency potential.

The lexeme *куңел* often directly characterizes a person’s mood. *Күтәренке күнел* – elation. Consequently, we have a vertical dimension here, where the middle position corresponds to calmness, while positive emotions are associated with the movement upwards, negative ones with the downward movement.

The Tatar language has a derivative *куңелдән*, this adjective word is derived from *куңел* by using the affix of the initial case. It can be translated into Russian as *в душе (at heart)*, *по памяти, на память (from memory)*; *наизусты (by heart)*; *в уме (in your mind)*. *Күнелдән исәпләү* – mental arithmetic.

As can be seen from the above examples, the lexeme *soul* can be conventionally translated into Russian as *душа* (soul) or *сердце* (heart), however, this method of translation does not reflect the originality and multidimensionality of the Tatar word which occupies a special place among concepts that characterize the inner condition of a person, combining emotional and rational levels of the human’s inner world, which integrates the sphere of the conscious and the unconscious, and the intuitive sphere. The analysis of phraseology containing component *куңел* adds to the linguistic description of the concept, making it more specific.

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