

## LANDSCAPE COMPONENTS DURING PHRASEOLOGISM IN THE TATAR LANGUAGE

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### ABSTRACT

Article is devoted to studying of phraseological units of the Tatar language in which one of components are geographical terms and concepts. The general characteristic is given to the Tatar phraseological units, being a part of active lexicon of the Tatar literary language. In article semantic features of geographical terms and concepts of structure of phraseological units are considered; also they are investigated as the lexical phenomena – outdated lexicon, loans and synonyms in the modern Tatar literary language. Some phonetic phenomena in the field of substitution of vowels and changes of consonants in the speech which are directly connected with lexical standards of the Tatar literary language and its dialects are investigated. Examples both from lexicographic sources of the Tatar language, and from folklore material are also given.

**Key words:** lexicon, lexeme, landscape, phraseology, Tatar language, obsolete words, synonyms

### 1. INTRODUCTION

It is well known that one must always try to spiritualize everything that surrounds him and which he uses in his economic and recreational activities: a natural phenomenon, trees, ground, objects, etc. A man constantly ascribes traits and aspirations, peculiar to himself to the objects of the external world [1]. Therefore, in speech of everybody there are the words of a portable meaning, among which is a large amount of vocabulary describing the environment, landscape components. The allegory that eventually turned into idioms and are widely used both orally and in written speech of the people, constitute the wealth of the language, showing its resourcefulness and the way of thinking. Because of the metaphorical and expressive emotional colorings, phraseological units are easy to remember and exist in speech, passed from generation to generation. So, sometimes, using this or that phraseological unit, we only know its general meaning and even do not think about the meaning of each component, which could give interesting information about the etymology of the expression, of the semantic changes of lexemes, of grammatical conversion in the language [2].

The actuality of this study due to the fact that, despite of numerous works of the study of phraseology in different aspects, some aspects are still not studied. The study of geographical terms and concepts in Tatar phraseological units in the linguistic-culturological aspect is one such. Interest to the study of phraseological units is rising by the fact that many geographical terms are borrowed words in modern Tatar language, although these concepts have been existed in the Tatar language. The primary meanings of these geographical concepts are preserved in the stable expressions-in phraseologisms and paroemia, and they have different semantics, or some terms even were converted into the category of archaisms in the modern Tatar language.

### 2. MATERIAL AND METHODS

The object of study is Tatar phraseology, while the subject – vocabulary, meaning of geographical terms and concepts, which is part of the Tatar phraseological units are actively used in speech of the Tatar oral and written communication. The study used descriptive and comparative methods, as well as contextual, etymological analyses, which are allowed to identify the most productive forms of words and their changes relative to the modern Tatar literary language.

Linguistic-cultural and hermeneutic approaches to the study of processes associated with changes in semantics of the lexemes examined and the anthropo-cultural status of lexical units denoting the geographical terms and concepts. At the same time the ways of thinking were considered that led to the emergence and the semantic development of data tokens.

### 3. THE RESULTS

Phraseological units of the Tatar language are one of the most interesting objects of study as for linguists, philologists and for ethnographers, sociologists, psychologists. This group of lexical units is studied in

historical and linguistic aspect in the works of N. Isanbet, G. Akhunyanov, G. Akhatov, F. Safiullina, in comparative and contrastive terms in research of L. K. Bayramova, R. A. Yusupov, R. A. Ayupova, G. A. Bagautdinova, L. R. Sakaeva, in linguo-cultural aspect of G. K. Gizatova, F. H. Tarasova, D. F. Sanlyer, F. R. Sibgaeva, etc. Despite the numerous works, the field of research of phraseological units has not been exhausted.

In set expressions of the Tatar phraseology, as well as other languages, ethnic features, wisdom and eloquence of the people are preserved. Geographical concepts, terms are also found in many of them, as one of components of the phraseological unit. First of all, the terms denoting landscape conditions of settlement territories and habitation of native speakers are allocated. Most of them are well-known words for the native speaker: "tau/mountain", "tigezlek / plain", "ghir /ground", "qom / sand", "yangir / rain", "elga/river", "kul /lake", "chishme / spring, wellspring", "sazliq / swamp", etc. Such phraseological units as "tau kucheru /to move mountains", "chishme bashi / the origins of the river ", "ghir yotu / sink into the ground ", "dingez tubiktan / to be reckless (he doesn't give a damn)", "topsez qoega toshu / literally: to get into a bottomless pit, lead to death", "berse urmanga< berse tugayga kitken /literally: who in the woods, who for firewood", etc. are included in the active vocabulary of the modern Tatar language. They can be found in lexicographical sources, oral and written Tatar language, especially in the art works of the Tatar writers [3, 4]. Although by the laws of phraseology most of the set units have no direct semantic connection with the definition of geographical component, however, for allegory or comparison people precisely choose objects of environment to express this or that thought. Through their descriptions, they give a characterization of themselves, they want to gain the power of nature in themselves, to control natural processes and to plan economic activity. Therefore, idioms are oriented toward man and his actions as an individual and as a representative of a particular nation [5].

The phraseology of the Tatar language is very rich and varied. While the main part of the phraseological richness of the Tatar language is made by Turkic-Tatar units ("qoyashnin ineshe /literally: the fall of the sun; west"; "su buyi /literally: length of water; long, long", "khiyal dingezende yozu / literally: to swim in the sea of dream; to dive into the world of fantasy"), there are also traced options of the Russian and foreign phraseology ("ike tamchi su kebek / as two peas (in a pod)", "tash kune/a heart of stone", "tau aktaru/ to move mountains", "Amerika achu/ to discover America"). It should be also noted the variation of phraseological units, in fact one and the same meaning is often transmitted by synonyms, where one quality is characterized by different objects. For example, the word to loaf, to be not fit for work" is defined by the following phraseological units: "qomanan arkan ishu/ literally: to twist a rope of sand", "korini bushka audaru / literally: spill land (dry place) to the empty space", "senek belen ghil quu / literally: drive the wind with the pitchforks", "bodaydan borayni aera belmeu/ literally: not to distinguish the wheat from the chaff", etc. As we see from the examples such geographical concepts as sand, wind, land have been used for comparison, which is explained by different situational, territorial, dialect and other factors.

Among the phraseological units there are also those whose general meaning is clear, but the semantics of the individual components is unclear. For example, there is lexeme "bolaq" in the phraseological unit "бөләк сүү әчмәгән/ down and did not see", which is considered to be outdated vocabulary in the modern Tatar language. In the Tatar language болак had the meaning of 1) river, small river; 2) a spring. This lexeme is also preserved in the names of the streets of the capital of the Republic of Tatarstan of Kazan City: "unyaq bolaq urami/ Pravobulachnaya Street", "sulyaq bolaq urami/ Levobulachnaya Street". In paremiology such an example with this lexeme has been preserved: "bolaq bulmasa uzen kibe/ Without the spring the channel dries up". According to the researches of the Tatar scientists the word "bolaq" is written in both Tatar-Russian and Russian-Tatar dictionaries of the XIX century with the meaning of "duct". "M. Kashgari refers to булак as "spring, channel, ditch". In the Tatar hydronymy болак/булак is used as the name of the specific rivers. For the modern Tatars the meaning of the word болак as stream, river, and anabranch is unclear. Therefore, this term has passed into the category of proper names, becoming the name of a particular river" [6].

The archaisms include the lexeme "kizleu" with the meaning "spring", which has a synonym "chishme" in the modern Tatar language and is the main source of drinking water in rural areas. The lexeme has been preserved in the set phrases of "kizleve tulgan/ eyes on the wet spot", "kizlevne idelge tugu/ to show excessive generosity", that have also synonymous variants "chishmese tulgan", "chishme suvi". In ancient dictionaries "kizlev" is recorded also with the meaning "river". In the proverb "idelden kachqan< kizlevge yuligar/ Escaped from the great river and you will get into the small river" the word "кызлөү" has the meaning of a small river, a rivulet. With this meaning it is also typical for the dialects of the Tatar language.

Examples of archaic vocabulary are such geographical concepts as "idel – a big river", "qoygun – a waterfall", "yaga –a bank", etc. In the phraseological units "idel kichu/ cross the river", "qoyunga elegu/ to get into the waterfall", "yagina basu/ stand on the bank" their primary meanings have been preserved, which can be found only by historical and lexicographic sources. After all, the word "Idel" refers to the river Volga in the modern Tatar language, which is one of the largest rivers on Earth and the biggest in Europe, also flows through the territory of the Republic of Tatarstan, is an important transport arteria and has always been an important economic element in human activity [7, 8]. They say "Idel kichmegen-donya kurmegen / who has not crossed the Volga river - he had not seen the light", which indicates the important role of water resource in the life of the Tatars.

Waterfall sounds like "sharlavik" in the modern Tatar language and in phraseological units the words "sharlavik" and "qoygun" are noted as synonyms. It is known about the existence of this lexeme in the eastern dialect of the Tatar language.

In the meaning of bank is also used other word "yar" in the modern Tatar language, but both words have the same root "yak-/edge". Currently these synonymous words have been preserved in the Orenburg speech of the middle dialect, and also in Kuznetsk, Chistopol speeches of the Mishar dialect of the Tatar language.

It should be noted the fact that some geographical terms and concepts in phraseological units are submitted as lexical-phonetic archaisms, which are formed with phonetic changes of any of the sounds in the word. Such concepts should include obsolete words, characterized by the alternation of vowels and some consonants resulting in the word having variant in the modern language, bears the impression of obsolescence, it is not used or become unclear to the native speaker. For example, elements of the landscape tar / mountain (in the modern Tatar literary language – tau), chogur /hole, ditch (in modern language – ghokir), ozen / valley (in modern language – uzen), atag /island (in modern language – utrav), yir /ground the ditch (in modern language – ghir), metaoffline yamgur /rain (in modern language – yangir ), hydronym boye /pond (in modern language – bua ), etc. for example, "tag dhimeru / move mountains", "yamgur kuze toshe / rain drips", "boye boyerlek / dime a dozen". Such archaic versions of geographical concepts is preserved in Tatar paremiology: Tau tagka kushilmas; Boyese bulsa baligi bulir.

In the meaning of geographical concepts and terms along with the original Turkic vocabulary also loan-words are used. Basically, these are words of Arab origin, which have been used in the lexical structure of Turkic languages, including Tatar for decades of centuries. For example, "tabigat/ nature", "tufraf / soil", "ofik /horizon", "saxra /the desert", etc. They are used in such idioms as "tabigat kochaginda / in the open air", "tufraf kutere / ground endures", "ofik artinda / beyond the horizon", "saxraga chikkan /literally: out in the desert; doing nothing", etc. Sometimes the European terms are found in the composition of the idiom.

The names of settlements are found in Tatar phraseological units, which are characterized in different ways, defining the attitude of people towards this or that object. For example, toponym Siberia is the most often mentioned in the meaning of very far, boundless place, and the old name of the city of Ulyanovsk – Simbirsk is opposed to the Siberia in the phraseological unit: "ana Sember ni, Seber ni"/ he is all the same", "bash Seber kitu / to be exiled to Siberia," etc. The expression "Kav tavi artinda / beyond the Caucasus Mountains" is used in the meaning of "faraway place".

The names of rural settlements of the Republic of Tatarstan are used in such idioms as, "elege de bayage Eldermeshler tayagi/stick of Aldermesh in the meaning of the same," "ene sina Karadugan yuli/ here's the road to Karadogan in the meaning of go your own way", "Baysar bikese/ rich girl from Baisar in the meaning of spoiled", "Layish shulpasi echu/ slurp broth of Laeshevo in the meaning of to go through the grief", "Oslan tavi kurenu/mountain Uslon is visible in the meaning of liquid tea " and others, there are the names of famous and largest world citiesin the examples of "Meskev oste /Moscow suburbs in the meaning of a lot of people ", "Mamadish asha Parigga baru/to go to Paris through Mamadysh in the meaning of to go around", "Pekin eteche /cock from Beijing in the meaning of boastful", "Berlin kumeche/ in the meaning of a little" that shows awareness and some connection of people with these cities [9].

It is revealed that the words *tav*/ mountain и *dingez*/ sea are the most active components, pointing to the geographical objects in the Tatar phraseology.

*Tav* is associated with insurmountable or difficult to overcome obstacle: "*tav astinnan chikkan* / literally: out of the mountain", "*tav kader vegde biru* / literally: to give a promise with the size of the mountain", "*tav menge akil kere*/ literally: the mind comes with climbing the uphill", etc. This lexeme is also found often in the Tatar paremiology: *Tavga karap tav bulma* / Looking at the mountain, don't be a mountain; *Tavga menu kiyin, toshy ansat* / it is difficult to climb the mountain but easy to climb down; *tav bulgach, chokiri bula* / If there is a mountain, there is a hole. For a description of the height of the mountain the assonance is used which is transmitted via lexemes *chokir*/ hole, or idioms *tav menu*/ climb the mountain – *tuben toshu*/ climb down: Таудан тәгәрәгән таш чоқырда гына түкталыр / a stone rolled down the mountain will only stop in the hole. It is said in proverbs that the Tatar ancestors considered the Ural Mountains the height mountain, which have no comparison: *Ural tavday tav bulmas, Ural asha su bulmas* / No such mountain as the Ural Mountains, there is no water through the Ural (here: rivers). This explains the fact that they have not seen higher mountains in their nomadic life. And the mountain Oslan was considered to be easily surmountable: *Oslan tavi xetle tav ghinel buldi, ber ych tufraf avir buldi* /the mountain was easily surmountable as Oslan, the ground was heavy in a palm.

Although there are no seas in the territory of modern habitation of Tatars, the word itself *dingez*/sea is included to the part of the active vocabulary of Tatar language, which is reflected both in phraseology and Proverbs. For example, "*dingez yaninda torip suga susagan* / literally: living near the sea you are in need of water", "*dingezden ber tamchi* / a drop in the ocean", "*dingezden chikkan, koyiga batkan* / got out of the sea but drowned in the well", etc. Sea as a mountain seems to be immense, without end to it: Sea does not reject the small river; Who hasn't been at sea, he had not seen the danger; Praise the sea, walk on the land; Without drinking the water in the sea, won't cross it.

Thus, Tatars, expressing their attitude to the world – nature, other people, to themselves as member of this world, set the norms of behavior in the world, defined their attitude towards life space [10]. Because man treat things in accordance with his vision of the world, which is the result of his cognitive activity and forms a system of his behavior in society.

#### 4. CONCLUSIONS

The study was allowed to show the main features of the geographical terms and concepts in the content of phraseological units that are a part of the active vocabulary of modern Tatar language. Archaic vocabulary was kept in oral speech and is used in the speech of representatives of different dialects to this day and gives interesting information about an old Tatar language, about the worldview of ancestors. The point of the lexical units is formed as a result of human cognition of reality, its historical and cultural past. So the bulk of the vocabulary, denoting a geographical concept, was originated in the ancient Turkic epoch and has come a long way to the modern Tatar language. The study of this group of vocabulary of Tatar language are allowed to identify the main points affecting the formation of the psychology of national linguistic identity, as in its functioning clearly we can see the vision of a world of peoples, their national characteristics. This is most shown in the functioning of these words and in the structure of phraseological units, as metaphors, in making of various images. The obtained results of the study can be taken into account when studying the history of the language, of toponymy and local history in geography, in linguistic and cultural studies.

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