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Conference Research Paper

Semantic Field 'Fairy Tales Heroes' Relative to English

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Abstract

The article is presenting the results of the Tatar realia research. The authors have calculated the semantic distance coefficient (SDC) for one of the semantic fields of the Tatar realia "Fairy tales' heroes". It makes up 11.8, which shows that on average to explain the meanings of Tatar realia, we need approximately 12 words. This figure states the difference in perceiving world picture between Tatar and English peoples. The method of research is based on the statement proved by the linguists of Voronezh University (Russia). They believe the more words we need to explain the word meaning the less common concepts the pair languages have. We also compared the SDC for the other fields of the Tatar realia. For the field "Family" it makes up 8.57, for the field "Animals" it is 6.5, for the field "Religion" it is 12.44, for the field "Measures" t is 11.7, for the field "Food" it is 9.93, for the field "Household objects" it is 8.2. Thus, the numbers show in which fields we have fewer common concepts to avoid misunderstanding.

***Keywords*:** Linguistics; Fairy Tales; Vocabulary; Lexical Gaps; Semantic Field.

1. Introduction

The word lingua franca was first invented by the Italians at the beginning of the 17th century. At that time, it represented a conglomeration of mainly Italian, consisting of French, Portuguese, Spanish, Turkish, Greek, and Arabic, and was predominantly used as a language of commerce. The word literally means "Frankish" since "Frank" has been a common name for all Western Europeans since around the 12th century. At the present time English plays the role of lingua franca in the world, however, sometimes it can be perceived as a threat to local languages and cultures (Bayyurt et al., 2019; Dippold, Bridges, Eccles, & Mullen, 2019; Jenkins, 2007; Seidlhofer, 2005; Si, 2019; Tweedie & Johnson, 2019; Wu, Mauranen, & Lei, 2020). On the one hand, English is a dominant language but on the other hand, being lingua franca, it can be a link between local cultures and can delete the line in the opposition friend/alien. Usually, people consider unknown things as something frightening or weird, so such prejudice can give rise to conflicts in all fields of our life and what is more important in the field of intercultural communication. One of the ways to prevent intercultural conflicts is to provide information about the traditions and lifestyles of various ethnic groups, the number of which is enormous. There are so many different cultures in the world that the exact number is impossible to declare. The difficulties in determining the number of cultures result due to the fact that "social entities are not always distinct enough to clearly warrant they are being considered as separate groups" (O'Neil, 2006). One of the definitions given in Wikipedia says "Culture is an umbrella term which encompasses the social behaviour and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups." Moreover, because it is through the language that human beings express their views or opinions, language can be considered to 'express cultural reality' (Kuleli, 2019).

One of the ways to learn the new culture is to learn literary works both written and oral that contain the information about history, traditions, habits and other facts from the lifestyle. As English is lingua franca and literary works are usually written or told in the native language, they need to be translated into English in order to present the information to the world community. While translating a translator faces many problems, and one of them is how to

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translate non-equivalent (out of vocabulary words or untranslated words). Non- equivalent words do not have straightforward equivalents in language A. Such words usually are researched for a pair of languages because they can have the equivalent in the language A, but they cannot have it in language B (Vereshchagin & Kostomarov, 2005). Many researchers have studied this phenomenon and tried to classify them. We support the classification made by L. Barchudarov, Russian linguist (Barchudarov, 1975). He distributed such words into three groups as follows: 1. Proper names; 2. Realias; 3. Occasional lacunas. We are researching realia, but this notion also has other names such as "culture-specific concepts" (Baker, 2018), "cultural words" (Newmark, 2010) culture (Nord, 1991) and culture-specific items (Davies, 2003). In Russia, the most accepted term is realia, and as we support the classification of L. Barchudarov, we will use this term.

1.1. Research Objective

The article presents the results of the research in the Tatar Realias.

2. Material and Methods

We are using general scientific (historical) and private (linguistic) methods such as comparative and semantic analyses (Mubarakshina & Abdrakhmanova, 2019) to research Tatar realias. We selected them from Tatar fairy tales written in 1900 and 1939-1940 in the Tatar language. Our choice is due to the fact that folklore works have a lot of culture-specific concepts. Moreover, as the Tatar language is spoken mostly on the territory of the Republic of Tatarstan which is one of the regions of Russia, where the most part of the population speaks Russian, so Tatar culture-specific concepts can be found mostly in the works of older times. The research is based on the method devised by the linguists of Voronezh University (Russia). They developed the formula of semantic distance coefficient: $SDC = D/Q$. It helps to show the difference in perceiving the world picture by the people speaking different languages. In the opinion of Russian linguist N. Fenenko, the first step while conducting the research of semantic gaps is to select the words that do not have straightforward equivalents in another language (Fenenko, 2013). Russian linguist V. Titov believes that the more words we need to explain the word meaning the less common concepts the pair languages have (Titov, 2002). So, we have selected Tatar non-equivalent words from the corpus of Tatar Fairy tales told by native speakers and exuded proper names. Then we have distributed them in a few thematic groups. One of the groups is "Fairy tales", and we have calculated SDC for it, where D is the sum of all the words of the definitions in the semantic field and Q is the number of all the definitions in the semantic field. Basing this method, we have researched SDC for such semantic fields as "Family and Human Being Environment", "Food", "Household Objects", "Measures: "Religion" and "Animals".

3. Results and Discussion

It is well known that culture is encoded in language. While reading a text or in the process of communication one can easily define the culture to which a speaker or a reader belongs to due to various signs such as proper names or realias (culture-specific words). While translating a source text or a statement, a translator usually faces the problem of how to translate these culture signs presented by non-equivalent words. Non-equivalent words include proper names, realias and occasional lacunas (Barchudarov, 1975). On the one hand, it is not so difficult how to translate these words because there are some translation techniques such as transcription, transliteration, borrowing, calque, equivalence, adaptation, explanation and others. On the other hand, all of them have merits and demerits. First three are good for translating proper names but not much relevant to translate realias and occasional lacunas because they cannot present the meaning of the word. The rest techniques usually increase the volume of the text that causes problems for publication. We believe that one of the ways to solve the problem of translating realias and occasional lacunas is to make an explanatory dictionary, the definitions of which can be used to understand the target text (statement) and target culture. Here we are presenting the fragment of the explanatory dictionary of the Tatar realise. This fragment contains the definitions of Tatar folktales heroes in English. They are presented mostly by the nouns, and some of them are free word combinations (Sitdikova, Eremeyeva, & Valieva, 2017). At the end of the definition, we show the number of words we need to explain the meaning of the realia as the more words we need, the less common concepts the languages have. Some definitions were translated by the authors and edited by native speakers of English.

Pari - n. mythical superhuman being, originally represented as evil but subsequently as a good or graceful genie or fairy, a spirit in the image of a beautiful woman who protects people from evil. **32**

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Qaf Mount - mysterious mountain was renowned as the "farthest point of the earth" owing to its location at the far side of the ocean encircling the earth fairy mountain. **26**

Shuraleh – n. shortish (cobby) and humpback wood goblin with long thin fingers and long legs, he has a short beard and a horn in the forehead. **25**

Iya – n. spectre, ghost, spirit, brownie spirit that lives in the house, forest and cattle shed, usually protects people from troubles. 2**0**

Ubyr-Taz – n. hero of Tatar fairy tales, very cunning and smart, however, he is considered a dummy; scabby man. **18**

(D)Jinn – n. genie, spirit which appears and disappears by magic and obeys the person who controls it. **17**

Su iya – water spirit, a woman or a man was living in the water with a fishtail. **15**

Yuha – n. a thousand-year-old dragoon turned to a female werewolf, an evil dragoon. **14**

Salam-Torkhan – n. a jackdaw in peacock's feathers, a lazy person, a hero of fairy tales. **14**

Div padishah- ruler of a class of divine beings, which are evil. **10**

Div pari – ruler of a class of divine beings, which are evil. **10**

Shombai – n. a fairy tales character, pushful/intrusive person; slyboots, blunderer. **10**

Div – n. evil and stupid giant divine being who kidnaps girls. **9**

Azhdaha – n. fairy tale dragon, kidnapping people; big snake. **8**

Atbash-Syerayak – n. the monster with horse head and cow legs **8**

Shaitan (Shaytan) – n. the Devil, Satana, or evil spirit. **7**

Ifrit – n. ifrit, afreet, powerful jinn or demon. **7**

Kyrygaldar – n. man, who is a sly cheater. **7**

Hal-ahval – n. life, the way thing going on. **7**

Ule su - water that helps to heal the wounds. **7**

Pahlevan – n. batyr, powerful and strong man. **6**

Ubyr (**Ubyrly karchyk**) – n. witch, werewolf, vampire woman. **5**

Simurgh – n. a benevolent, mythical bird. **5**

Tere su – the elixir of life. **4**

Batyr – n. powerful and strong man **4**

We have calculated the Semantic distance coefficient (SDC). To do it we used the formula derived by V. Titov, SDC = D/Q, where D is the sum of all the words of the definitions and Q is the number of all the definitions in the dictionary (Titov, 2002). It is 11.8 (Table 1).

Table 1. *Heroes of Tatar fairy tales*

Number of Explanatory Words	Number of specific culture words	Total number of words
4	2	8
5	2	10
6	1	6
7	5	35
8	2	16
9	1	9

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10	3	30
14	2	28
15	1	15
17	1	17
18	1	18
20	1	20
25	1	25
26	1	26
32	1	32
	Q=25	D=295
		SDC= D/Q=11.8

Thus, on average we need approximately twelve words to present the heroes of the Tatar folktales for English speaking people.

Some of the definitions can be found on the internet because such names as Div, Pari, Mount Qaf and Simurgh are the heroes of Persian folklore. It is a well-known fact that cultural world picture is different due to the different climate conditions and historical development (Andreyeva, Korneva, & Sakhibullina, 2019). Tatars accepted Islam in 922, and it was introduced by missionaries from Bagdad around the time of Ibn Fadlan's journey in 922. This is one of the reasons that we have common realias with the countries where Islam is confessed, and that is one more proof that culture is encoded in language.

4. Summary

We have conducted the research of the Tatar realias in the filed "Heroes of Tatar Folktales" which has revealed that Tatars and English have little common in this field as SDC makes up 11.8. So, some folktales creatures such as Shuraleh, Iya, Ubyr (Ubyrly karchyk), Atbash-Syerayak, Yuha need many words for explanation, and some are known to English people as they came from Persian folklore due to similar religion. Some creatures can have similar features, but in the process of translation, it is better to use transcription as they have different nuances. The hero Shuraleh can be translated as a goblin, but it is better to learn its specific characteristic.

Shuraleh – shortish (cobby) and humpback wood goblin with long thin fingers and long legs, he has a short beard and a horn in the forehead. Shuraleh can tickle to death. Frequently it gets back horses from a herd and rides them to death. People catch Shuraleh by salving horseback with resin. Shuraleh is afraid of water so one can be saved by jumping across a brook.

Ubyr (Ubyrly karchyk) is a vampire, but in Tatar fairy tales it is usually presented as an old woman.

All peoples in the world have fairy tales, and the plots of them are similar, but all tales have their own particularity.

5. Conclusions

Semantic distance coefficient for the field "Heroes of Tatar Folktales" makes up 11.8 while for the field "Family" it makes up 8.57 (Gulnara M. Nurtdinova, 2015), for the field "Animals" it is 6.5, for the field "Religion" it is 12.44 (Gulnara M. Nurtdinova & Sadykova, 2018), for the field "Measures" it is 11.7, for the field "Food" it is 9.93 (Gulnara Mohtarovna Nurtdinova & Prosyukova, 2017), for the field "Household objects" it is 8.2. As we see the Tatar language has much common with the English language in the semantic field "Animals" that can be explained by the fact that we have similar climate conditions and similar animals but in the past Tatars were nomads and their attitude to such an animal as a horse is different. The semantic field where we have less common is the field "Religion" due to different historical development. In the field "Heroes of Tatar Folktales," the Tatar language has some realias that need from 4 to 32 words to explain their meaning. Thus, some of the heroes can be perceived as weird and cause some misunderstanding so it should be taken into account while translating and in the process of intercultural communication.

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5.1. Contribution

The authors measured the semantic distance coefficient (SDC) for one of the semantic fields of the "Fairy Tales Heroes" Tatar realia.

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