

Representation of national mentality in Turkic-Tatar vocabulary

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Abstract. One of the main aims in the investigation is to study the semantic potential of the vocabulary, denoting the wildlife, and to reveal the specificity of nations' worldview, reflected in the names of nature. The vocabulary of Tatar language, genetically dating back to the Old Turkic language, is selected as a subject of the research. The investigation of semantic potential, evolution of vocabulary semantics, referring to nature, peculiarities of its functioning at different lexical sub-systems, specificity of recording in lexicographical sources provided an opportunity to illustrate dramatically the change of way of thinking, world perception of national personality from antiquity to modern times.

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Introduction

A person perceives the surrounding environment through the prism of notions, formed in the process of cognitive activity. A complex of such notions forms the worldview, based on national culture. Within its frameworks, a person can think and present his outlook by means of national language units. V. fon Gumbolt once said that nothing, but languages, can put closer to the key to the mystery of the person and nations' character [1: 6]. In other words, the worldview is "a mental representation of culture" [2: 25]. Mentality is understood as deep structures, determining the national peculiarity of public community over the extended period. It is based on the character of social person, where both national and social characters are present. The national character reflects the impact of national environment on a man over the extended period, which forms the traits, typical of the representative of definite nation. Social character reflects the impact of that epoch, where he lives, irrespective of the national identity. The synthesis of these two types of character conditions the peculiarity of outlook of the person and whole nation. This peculiarity is his culture, expressed in linguistic means [3: 40]. The mentality of nation is clearly reflected in set phrases, folklore works, etc, which are frequently mentioned in the works of scientists [4, 5, 6]. Judging by the abovementioned, it may be assumed that world perception can change in dependence on the social environment, although the main features of national worldview will remain unchanged. Let us try to prove this thesis at the example of Tatar lexical units, genetically dating back to Old Turkic language.

Materials and methods

The language infixes all ways of notional acquisition of the world by the person over the whole history. The semantic essence of lexical units is formed as a result of human cognition of surrounding reality, his historical and cultural past. In the process of language evolution, the semantics of words is subject to different extralinguistic influences and is filled by new content. A part of vocabulary can stably preserve the historical and cultural memory, being the translator of mentality and psychology of nation from the ancient until modern times. Such units involve the vocabulary, denoting nature. Taking into consideration the fact that the main part of this vocabulary appeared in Old Turkic epoch and took a long way up to modern Tatar language, not changing its semantic volume, but only filling it, the study of this group of vocabulary provides an opportunity to reveal the key moments, that influenced on the formation of mentality and psychology of the nation.

The research group collected and systematized the lexical material from different sources, including: Old Turkic dictionary [7]; dictionary of M. Kashgary [8]; Tatar-Russian, Russian-Tatar dictionaries of the XIX – XX centuries [9]; etimological dictionaries of Tatar and other Turkic languages [10, 11]; phraseological dictionaries [12] and from other sources.

Diachronic approach to the study of word semantics allowed revealing that starting from Old Turkic period up to the present times, the main notional volume of this group was not subject to noticeable changes.

The suggested approach is both linguo-cultural and hermeneutical, as the set task to describe the semantics of language-thought allows considering the cultural status of the studied lexical

units, apart from the properly linguistic semantic characteristics, pointing at the ways of thinking organization, resulting in their origin and semantic development.

Main part

In the course of investigation, the attention was focused on the lexical units, which got the symbolic, standard, figurative-metaphoric meaning in Turkic-Tatar culture and which generalize the results of properly human consciousness, archetypical, recorded in metaphors, phraseological units and paroemias. Depending on national specificity of outlook, on the information, obtained from outside, the semantic potential can vary; the inner form of the word can be filled with new semes. It is directly connected with the man, interacting with culture [13: 1527]. Let us try to prove it at the example of lexeme *büre* (wolf).

A nominative meaning of the word *büre* (wolf) means carnivorous animal. It is recorded in Old Turkic written sources together with the synonymic words *qashgar*, *qort*. In particular, in the dictionary of M. Kashgary "Divane legat-et turk" the word *büre* is met more than ten times, mainly, in nominative meaning. The figurative meanings "animosity", "villainy", "terrible" are also recorded [8: 36, 106, 136, 336]. The sources of images and symbols, formed by means of this lexeme, date back to the religious beliefs of ancient Turki. Such religious-mythological views of the ancient ancestors had deep roots, existed for a long time and scored in national memory of almost all Turkic people. According to the legends of ancient Turki, a she-wolf was the ancestor of Turkic tribes. A wolf is a sacred animal, ancient totem of Turkic tribes. In this case, it unites the positive connotations. It is compared to the actions of bogatyr. The allegoric image of wolf for the Turkic people personified those noble qualities (strength, bravery, pride, insubordination), peculiar of the man. They are also reflected in paroemias: the wolves leave alone the neighbors; it is better to be the wolf and free, than to be a slave, as a dog; the wolf leaves alone the cattle for recalculation and others.

In modern society, the cult of wolf loses its actuality. Still in ancient times, a double relation to the wolf existed. On the one hand, the wolf - a totem animal - is a symbol of nobility; on the other hand, it is a symbol of enmity. Both cultural-semantic codes were preserved in linguistic consciousness until the present times. Nevertheless, the wolf frequently acts as a symbol of enmity and misdeed in the consciousness of modern Tatar linguistic personality. The sources of this form of metaphorization also date back to the ancient epoch - to the epoch of hunting way of life, when a wolf and a man became the rivals

to some extent; the wolf was perceived as the first enemy, who did hurt to the man and his household. Negative connotations of the word-symbol wolf were formed in this period.

It is possible to find many examples in phraseological and paremiological fund of Tatar language, for instance, in wolf skin; to live with wolves; to live as a wolf; no matter how much you feed the wolf, he looks to the forest; to look daggers, where the metaphoric meaning "evil, cruel, notorious" comes to the foreground through the lexical unit wolf.

In Tatar linguo-cultural space, the wolf is frequently associated with hunger, weakness; it is caused by the fact, that in winter the wolf frequently hit at peasant farms or appeared near them, searching for food.

The analysis shows, that the word *büre* - wolf was formed and filled with new semes under the influence of social environment.

In Old Turkic mythological ideas about world, as well as in world mythological systems, the world tree acts as a universal model of the space, tying three space areas: upper (overworld), middle world and lower (underworld). A tree, as well as another elements of the vegetable world, acts as a symbol of life energy, beauty, youth, stability and physical strength, endurance. The use of the tree name and its types is also frequently met in paroemias of the Tatar language.

From vocabulary explanations it is possible to distinguish the following semes in the meaning of the word *agach* (tree): 1) plant; 2) high; 3) longstanding; 4) with high body; 5) with branches, growing at some distance from the ground; 6) with leaves.

A person sees the trees during his whole life. They present the integral element of our surrounding environment. It cannot but be reflected in human activity. The word *agach* (tree) in paroemias is associated with the person in whole, as it has common traits of living in nature, or with definite human qualities, for instance, although the trees grow separately, they have one root; the beauty of the tree is in leaves, the beauty of the man is in deeds; the tree bends, when his branches are young; hang on a high tree, on a strong oak-tree etc.

Another associative meaning, frequently met in folklore texts, is the meaning "country, motherland, unity". National memory kept these meanings up to present days, for instance, *the forest cannot grow from one tree; the forest is not afraid of the hurricane; the lonely tree will be covered with snow; if the tops of the tree are cut, the base stays* and many others.

All these examples show, how deep the image of the tree has come to our everyday life, and the meaning of these proverbs can be interpreted as the characteristic of the person, his behavior, social status. It is obvious, that these examples bear both explicit and implicit meaning. The man, staying on the top of the tree, physically takes high position relatively ground, at the same time he can see better and further from this place, as well as the others can see him well. Hence, the sense of superior position became actual in people's consciousness.

Conclusion

The results of our analysis show that the main part of the studied vocabulary appeared in Old Turkic epoch. In the evolution process of language and society, it preserved key cultural and semantic senses. It was also determined that the inner form of this vocabulary group includes not only properly linguistic meaning, but also contains the information about phenomena, typical of the Turkic-Tatar culture and mentality. It also preserved the yesterday's view on surrounding reality by the ancestors of modern Tatars.

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