

THE EXPRESSION OF TIME IN THE RUSSIAN AND TATAR LINGUISTIC CULTURES

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Abstract: The article examines the expression of time in paroemias of the languages with different structures, Russian and Tatar; notes the comprehensive nature of time and the relevance of linguistic and cultural studies. Language is closely related to culture, it is an important part of the culture of people living at a certain time and place. It is impossible to know the peculiarities of a national character without studying the human consciousness recorded with the help of language. One of the sources of interpretation of national standards is the paroemiological foundation. There are both similarities and distinctive features in the compared languages. The differences are identified in the basic structural plan, as the Russian and Tatar languages belong to different language families. In the proverbial fund of the Russian and Tatar languages, a fairly large group of paroemias with semantics of time stands out. Time in these languages is an active force, a subject to changes. Categories of time are characterized by movement and change. In each of the languages we compare, there is a need for rational use of time.

Keywords: paroemia, linguistic culture, time, cultural linguistics, category, proverb

1 Introduction

A person's worldview is reflected in the language and culture of the people. The interrelation of culture and language is noted by many researchers (Dal, 1996; Fodor, 2001; Isenbet, 1959). Language is seen as the key to the culture and the key to the cultures of individual ethnic groups. Language is closely related to culture, it is an important part of the culture of people living at a certain time and place. Language should be analyzed as a semiotic mechanism of culture and the main method of storing cultural information, as well as entering into a mentality peculiar to each individual socio-cultural formation.

Culture is a kind of historical memory of the people, which the language keeps. However, it is impossible to consider culture outside the language, as the culture of an ethnos is most fully revealed in its language, just as it does not seem real to consider a language outside the culture of the people, as it loses its essence, and becoming only a means of communication.

As it is known, a person, his personality, inner peace and intellectual properties are in the focus of attention of all humanities, including linguistics, for quite a long time (Ibatova, 2016; Russian folklore, 1985). Wisdom and spirit of the people are contained in the paroemiological foundation of the language. Proverbs, sayings, signs, phraseological units that make up the paroemiological foundation of any language, accompany people from ancient times. Paroemias reflect features of mutual relations between people, a socially-historical context, features of a life, and customs and traditions as well.

Each ethnos expresses love for various forms of folk wisdom: proverbs, sayings, signs and other stable word combinations. This is due to the fact that the paroemia adorn our speech, they are widely used in newspaper headlines, advertisements, works of fiction, and their expressiveness and capacity gives the message convincing power.

Simplicity of form, brevity, completeness of thought, and rhythm give them steadfastness, make them easy to remember and promote their active use in oral and written speech.

It should be noted that paroemias are used in our speech today, like it was many years ago. Despite the fact that compared to the past, the functions of the paroemias have changed, and their number has decreased, they have not lost their moral and aesthetic significance. Proverbs and sayings aren't perceived as

postulates of life, but remain an integral part of language and culture.

Acquaintance with the paroemiological foundation will enable us to learn languages as a means of communication, countries and nationalities, their culture, mentality. Paroemia most fully characterize the features of the ethnos. Proverbs, sayings, and signs reflect the experience of the people, edification; they contribute to the achievement of didactic goals. A comparative study of the paroemiological foundation of the languages with different structure will make a huge contribution to the development of paroemiology as a science.

Along with folkloristic, literary, and linguistic approaches to the study of paroemiological units at the end of the 20th century, the emergence of a new science – linguoculturology – arose. Such analysis is connected with the peculiarities of the ethnos: with its culture, mentality, the history of its state, etc. Studying the paroemias of a particular language in the linguistic and cultural aspect makes it possible to determine the mental characteristics of a nation, to establish additional shades of paroemia with national and cultural semantics.

Linguoculturology proceeds from the understanding of language as the cultural code of the nation, the means of translating the socially significant and spiritually valuable experience of the native speakers, as a verbalized form of ethnic consciousness reflecting the national and cultural features of the worldview and understanding of the world. Its leading principles are functionalism, cognitivism and anthropocentrism, a particular relevance is learning in the minds of the talking patterns that characterize its external and internal qualities, actions, and emotions. As such ready-made models, functioning in the language and existing in the minds of native speakers, there can be paroemias.

2 Methods And Methodology

The main methods of the research are general linguistic (comparative, synchronic and diachronic, structural-semantic, descriptive) methods, and special linguistic methods (definitional, componential, contextual analyses, ethno-culturological method).

The paroemias were selected from a number of paper and online paroemiological dictionaries, such as "Proverbs of the Russian people" (Dal, 1996); "Tatar national proverbs" (Isenbet, 1959); "Russian folklore" (Anikin, 1985).

3 Results

Paroemic units reflect such aspects of human consciousness, which relate to certain patterns of human existence, and the preservation of basic social values. One of the most important categories of modern worldview is the category of time. This category affects all aspects of human life, and, undoubtedly, is present in the culture and language of each ethnic group. In this regard, the study of the reflection of time in different languages is very significant and relevant.

It is impossible to know the peculiarities of a national character without studying the human consciousness recorded with the help of language. One of the sources of interpretation of national standards is the paroemiological foundation. The national and cultural significance of the paroemias is realized on the basis of an unconscious or conscious correlation of meaning with the "code" of culture known to the speaker, which is the content of the national cultural connotation. Being a reflection of the people's experience, paroemias and paroemic expressions give a complete description of the mentality of the nation, describe and regulate verbal behavior.

The category of time has attracted the attention of researchers, because time is an indispensable attribute of the existence of all the objects and processes of the material world, an important component of life and human consciousness. Time is studied in the framework of various scientific fields: philosophy, physics, psychology, linguistics.

The problem of time is complex and multifaceted. In linguistics, the study of the problem of time began with the study and description of the system of temporal forms of the verb. Recently, time has come to be regarded as a concept, one of the basic elements of the language picture of the world, objectified in a symbolic form. The study of the means of expressing temporal semantics is increasingly conducted on the basis of vocabulary and phraseology.

4 Discussion

In the proverbial fund of the Russian and Tatar languages, a fairly large group of paroemias with semantics of time stands out. Categories of time are characterized by movement and change. The paroemias marking these time properties are present in the languages we are comparing. In each of the languages being compared, time is represented as a flying thing: *Time flies*. *Zaman kosh kebek: ochyp kitsa, kire kaitmyi* (Time as a bird: if it flies away, it will not return back).

The change in the time in the paremiological fund of the languages we compare is realized as a change in the order of things. In the majority of proverbs and sayings, two time intervals are contrasted, in particular "today – tomorrow". It should be noted that in both Russian and Tatar, it is noted that it is necessary to fulfill the scheduled tasks on time, i.e. "today", and not postpone for "tomorrow": *Today is a colonel, tomorrow is a dead man. Today is pan, and tomorrow disappeared. Who is small now – tomorrow is great, but who is great now – tomorrow is small. Irtagaga yshanyp, bugenge konenne kuldun ychkyndyrma* (Hoping for tomorrow, do not miss this day). *Irtaga ash kalsa – daulet, esh kalsa – mihnet* (It's good if there's food left for tomorrow, and it's bad if it's work left).

Continuously moving and constantly changing time has favorable and unfavorable stretches, a good moment is short-lived, so it is important to use it on time, not to miss the moment: *Be able to say in time, and to keep silent in time. Strike while the iron is hot. Vakyti esh vakytinda yakshy* (A work is good in time). *Vakyti utech, kura zhilage zhiyarga barma* (When the time passes, do not go to gather raspberries). *Zhilekne vakytynda zhiyalar* (Berries should be gathered in time). *Vakysyz kychkyrgan etechne suep ashyilar* (The cock crowing beyond time is cut and eaten). *Zhilekne vakytinda asha, eshme vakytinda eshla* (Eat berries in time, do business on time).

Thus, the considered paroemias express the semantics of the dynamics of time, note the need for effective use of time, active treatment with it. Moreover, in the paremiological fund of the languages which we compare, there are proverbs representing a missed favorable moment for doing something: *It's too late for a pike to remember water in a frying pan. Songa kalgan ukenu faida birimi* (Late regret gets no benefit).

In the paremiological fund of the Russian and Tatar languages, it is noted that the best time of a person's life is youth: *the golden age is a young summer. Kartlyk daver kyshka oshar, yashlek daver yazga oshar* (Old age is like winter, youth is like spring). *Agach yash vakytynda yakshy bogeler* (the tree is bent well in youth).

In the parallels of Russian and Tatar, belated actions are evaluated positively: *Better late than never. Son bulsa da un bulsyn* (Even if it's too late, let it be good).

The paremiological foundation of the Russian language is distinguished by the presence of the concept of timelessness, which is absent in the Tatar language: *There was time, there was*

only timelessness. The share of time lives, the idleness in timelessness. Time colors the person, and timelessness dries him.

In Russian, there are paroemias that mark the role of time as a "healer": *Time heals*.

The Tatar paremiological foundation notes the existence of a great power in time capable of changing everything: *Vakyt komny tashka, tashny komga ailendera* (Time makes sand from a stone and a stone from sand).

It should be noted, that in the paremiological fund of each language we compare, time is identified with money, however, it is also noted that it is impossible to replace time with money: *Time is money, but you can not buy money for time. Vakyt akchadyr, vaemysz bulma, kachadyr* (Time is money, do not yawn or it will run away). *Vakyt belen yakut tabyb bula, yakut belen vakyt tabyb bulmyi* (You can get wealth with time, but you can't get time with wealth). *Vakyt akcha tugel, yugaltsan taba almasyyn* (Time is not money, if you lose it you will not find it).

5 Conclusions

It is known, that "not only the knowledge of semantic universum of languages and their uniqueness is relevant, but the contemporary understanding of paroemia, their "moral code" and unfading, unique wisdom of thought and beauty of the word are also important" (Shaikhmetova, 2016: 196). The analysis of the parallels of the Russian and Tatar languages allows us to conclude that time in these languages is an active force, a subject to changes. In each of the languages we compare, there is a need for rational use of time.

A comparative analysis of the paremiological fund of the Russian and Tatar languages allows us to identify the same groups of proverbs and sayings that form similar cognitive structures, for example, the groups of paremias about the variability of time, the timeliness of actions, the past and the future, the unpredictability of the future, the rush and procrastination, etc.

Possession of the paremiological foundation of the language makes it possible not only to know the language better, but to understand the way of thinking and the character of the people as well. All the conclusions of the people accumulated as a result of centuries experience concentrate in the paroemias.

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