

VOCABULARY, IDENTIFYING THE MOVEMENT OF AIR MASS IN MODERN TATAR LANGUAGE

^aROZA Z. KHAFIZOVA, ^bFANUZA SH. NURIEVA, ^cANNA V. DYBO, ^dENZE KH. KADIROVA

^aKazan Federal University, Leo Tolstoy Institute of Philology and Intercultural Communication, Kazan, 18 Kremlevskaya Street, Kazan, 420008, Russia

^bKazan Federal University, Leo Tolstoy Institute of Philology and Intercultural Communication, Kazan, 18 Kremlevskaya Street, Kazan, 420008, Russia

^cRussian Academy of Sciences, Institute of Linguistics, Russia.

^dKazan Federal University, Leo Tolstoy Institute of Philology and Intercultural Communication, Kazan, 18 Kremlevskaya Street, Kazan, 420008, Russia

email: ^a rose_s_shipami@mail.ru, ^b fshnurieva2015@gmail.com, ^c annadybo2016@gmail.com, ^d ekhkadirova2014@gmail.com

Abstract: In the article they consider one of the universal categories of the conceptual picture of the world - the lexeme cil "wind", referring to the meteorological concept. The word wind, being the oldest layer of the language, represents a rich language material both in number and in semantic variety. During the description of the lexical-semantic paradigm, using their traditional linguistic methods of component, derivational, historical-onomasiological analysis, their common and differential features were revealed. The article presents the lexical composition with the meaning of process semantics, which make the part of the lexical-semantic group of words that call natural phenomena with the supporting component cil 'wind'. Culturological foundations of the wind image perception were revealed, numerous names of wind species in modern Tatar literary language and in its dialects were cited, the specificity of the studied vocabulary functioning was revealed in the historical aspect. It was determined that the strength of the wind is important for the carriers of Tatar language as was evidenced by special names for its characteristics.

Key words and phrases: Tatar language; natural phenomenon; wind; proverbs and sayings; signs.

1 Introduction

Such lexemes as jaŋgyr [yaŋgır] 'rain', cil 'wind', qar 'snow', dawil 'hurricane', blizzard 'storm', etc. are used most frequently among the terminology that denotes natural phenomena (Vasiliev, 1986; Comparative-historical grammar of Turkic languages: Vocabulary:2001; Khafizova et al, 2016). The wind is an amazing phenomenon of nature, it controls weather, which is the old dream of mankind. This atmospheric phenomenon can cause snowstorms, storms, hurricanes, tornados, squalls, typhoons, etc. Scientific meteorological classification distinguishes the winds of two main classes: large-scale rectilinear and vortex flows (Prokh, 1983). Every natural phenomenon, including the wind is associated among Tatars with certain characteristics, which are reflected in many proverbs, sayings, folk songs and tales. The wind is called differently in them: warm, light, playful, affectionate, caressing, angry, desperate, autumn, summer, etc.

The purpose of our work is to study the names of the meteorological phenomenon concept cil 'wind' in Tatar language. It gives a paradigmatic characteristic of the lexeme in Tatar language, the patterns of lexeme functioning are traced in folklore genres of Tatar language.

Among the lexemes, which call the movement of air masses, the dominant one is the 'wind' - this is the movement of the air flow in the horizontal direction (Tatar teleneng anglatmalı süzlege., 2005).

2 Materials and methods

The heart of the word cil 'wind' systemic property study has various ways of semantic potential measuring, based on the paradigmatic and syntagmatic properties of the word. During the analysis of meteorological vocabulary, traditional linguistic methods of derivational, component and contextual analysis were used. The work also reflects the elements of the comparative-historical method. The materials of ancient Turkic

texts, the works of the Middle Türkic language period and the data of modern Turkic languages are used for research.

3 Results and discussion

The analysis of lexical unit semantics motivates linguists to describe their meanings comprehensively and to reveal the specifics of functioning. The lexeme wind combines a wide range of concepts that form integral signs, based on the movement of airflows in the horizontal direction. The word cil 'wind' is common Turkic one and is used in different phonetic variants: yel - Turk., Tur., Az., Car., Cum., Nog., Uzb., cil Tat., Žel Bashk., Kaz., ccal., Kirg., del - Alt., chil - Chak., sil - Chuv. (Rakhimova et al, 2016). The word jil in the main meaning 'wind' is represented in the ancient Turkic dictionary (DTS, 254); in the Kypchak monument of the XIVth century "At-tukhfa" (Tukhfa, 309) and in the "Turkic-Tatar dictionary of the 13th century (Kuryshzhanov, 1970, 127; Yusupova, 2012; Sevortian] et al, 1989). The transition from *d* to *c* took place in modern Tatar literary language. In this form, the word was first recorded in Old Tatar written monuments of the 18th century. The poems by G.Utyz Imyany have both variants of the word - yil ~ cil 'wind' in parallel in the same meaning 'wind'. The use of both variants by the author seems to be explained by the fact that the lexeme yil in the given period was the literary norm of the Old Tatar language, and cil "wind" was the influence of the folk-spoken language (Nurieva, 2014; Kadirova, 2001). The parallel use of two variants is also observed in later monuments.

In the explanatory dictionary of the Tatar language, the characteristic of the wind activity is emphasized: cil "wind" through motion, the air flow and its direction along the earth surface: Čyqty cillär, qupty dulqyn, Il korabyn cil sörä (Därdmänd) (Tatar teleneng anglatmalı süzlege., 2005). This invisible force was associated with the spirit in ancient times (kurenmes ruch), the god (Cil täjrese (Allasy), the master (Cil ijäse), the mother (Cil anasy), the king (Cillär patšasy), and the master of the winds was called (Yalman). The specific characteristic of the wind was described very accurately by the Tatar poet Gabdulla Tukai in the poem "Cil" (according to Pushkin): Isär cil! Köčleşeñ sin, bik batyrşyñ / Ačulansañ, cihanny quzgatyrşyñ / Bik irkenläp isäseñ cir jözendä / Qotyrtyp bolğatasyñ dingezen dä / Kötü töсле bolytlarny quasyñ / Telärsänj qajsy jaqlarga borasyñ / Ireklesheñ: isäseñ dä isäseñ / Tuzan, qar tuzdyryp jullar kisäseñ / Irekle sin, isär cil, äjdä is, is! Siña baş juq Xodajdan başqa hiç, hiç! Translation: The Wailing Wind! You are strong, you are powerful. If you are angry, you will move the universe. / You are free to move the earth / And you will disturb a strong wind / And the pasture clouds you move /

You turn them as you want / You are free: you breathe and breathe / Dust and snow you provoke / Blow! blow, free wind. / You are not afraid of anyone but the god of one!

All these values of the process of motion are decisive ones. They form the core of the meaning cil 'wind'. However, there are figurative meanings in connection with the rotational movement: 1) the consequences of any phenomena; of a major event, foreshadowing or warning them: Barlyq mal-mölkätne altynga äjländerep, revolutsija cile tiz genä baryp citmäselek urynga küçerergä kiräk; 2) force causes a person to submit to the laws of life and reality: ulaj da tormyş cile belän jäşlek azlap-azlap anyñ jäsen dä kipterde. (G. Bäširov); 3) the impact, the influence of something: Ömäneñ cile Ibraj änisenä dä – Ibrajny Timur komandasyna, ulyn jaqlap qlgan anaga da kilep bäreldä (G. Göbäj).

The intensity of the wind speed can be specified by adjectives: saba cile [saba jile], [saba cile], tañ cile [tañ jile], [tañ cile], sabax cile [sabax jile], [sabax cile] (morning, warm, gentle breeze), ütälil cil [ütälil jile], [ütälil cile] (draft), köçle cil [köçle jil], [köçle cil] (strong wind). For example, in ancient literature

and in modern Tatar poetry, саба жиле [saba jile], [saba cile], сабах жиле[sabax jile], [sabax cile], таң жиле [tañ jile], [tañ cile], are mentioned often. This pleasant breeze carries the fragrant scent of the wind of nature in itself and is often considered as the harbinger of love: Aqryn iskel, sabax jile, nä ütärsäñ sän xaqiqat, Josyfyndan is dutarsän 'O morning wind, do not rush, and blow slower. You clearly contain the smell of my Yusuf' (Kol Gali, Kussa-i Yusuf); Ary gulni arynyñ aşy qyldy, Säba jilin çäman färäşy qyldy 'A pure rose became food for a bee. Morning Zephyr called me the lawn servant' (Khorezmi "Muhabbat-name"); Saba jile tiki moški boraqy Moşäkkäl irde cännätdin räwaqy 'Black Burak was similar to the morning breeze and its barn was painted better than paradise' (Muhammedyar "Tuhfa-and Mardan"). Almost in all cases, G. Kandaly saba jile also expresses the personified phenomenon of nature: the poet addresses him with the request, consults with him, gives instructions: Saba yili iser bulsañ Parau atlyg näfis canga, Sälämemne tikergäjsän Sähibcamal abystajga. 'Light morning breeze, if you blow in the charming side of Parau, say my greetings to Sahibjamal Abystay '(Kandaly "Sahibzhamalga").

Differentiation, indicating the degree of wind power in Tatar language, is provided by separate lexemes, creating synonymous series of words with the adjective köçle "strong" – dawyl, garasat, öjermä. It can be noted that this microgroup is formed on the basis of the presence in the semantic structure of the words concerning the component "strong speed of movement".

Dawyl – cimergeç köçle cil - 'the wind of destructive force': diñgezda dawyl kütäreldä - 'a hurricane on the sea'. It is actively applied in a figurative sense: waqigalar dawylynda - 'in the hurricane of events'. The qualities inherent to the hurricane in realities have also been preserved in the following figurative sense: 'significant events, the clashes in life of society and people'. *Tarixta qanly ez qaldyrgan qotoçqyç dawyllar xäterda* (Hurricanes, which left bloody traces in history, are still before our eyes). More relative meanings of this word are used when they want to express strong feelings and in the case of a major dispute or quarrel: 1) *Sine jaratuyum, bu köçle xislärem dawyl berqajcan da basylmas* (Hurricane of feelings, experienced from my love for you, will never abate); 2) *Qart qajnatay başlağan dawyl hamam tuqtamyj* (the hurricane started by the mother-in-law still has not subsided yet) (Tatar teleneng anglatmalı süzlege., 2005).

Garasat - 1. a storm, a hurricane, a typhoon. *Kötägändä garasat başlandy* 'Suddenly a strong storm began'; *Garasattan isän qalğan narat* 'the pine, which survived the storm'. 2. fig war (destructive like a hurricane). The word also has the religious meaning *garasat könnäre* 'the end of the world (life)'; *garasat mäjdany* 'the place of gathering the dead to the last, divine judgment' (Kamaeva et al., 2016).

Öjermä - 1. the whirlwind arising in a thundercloud cloud, lifting a column of water and sand; 2. Qarly öjermä (snow whirlwind) 'gusty circular motion of the wind'; fig.: a fast moving mass, a large group (xalyq öjermäse; maşinalar öjermäse - they tell to a large group of people, etc.); a large number of something (süzlär öjermäse - verbosity) (Tatar teleneng anglatmalı süzlege., 2005).

The listed nouns make the part of the group denoting the movement of air. The lexeme wind is the prevailing one, there is an opposition of inclusion between it and the words dawyl, öjermä, garasat, the latter have the differences in semantics apart from the general meaning: dawyl 'destructiveness'; öjermä 'rotational movement', garasat 'a threat, a danger'.

The specific feature for the Tatar language is that the vocabulary of the language has only one lexeme - storm that covers three natural phenomena: blizzard - 'snowstorm', blizzard - 'a strong wind with snow, blizzard' (snowstorm), blizzard 'a strong blizzard, a snowstorm (a snowstorm).

Buran is a snowy or a sandy whirlwind that rose with a strong wind: buran kütäreldä. As is known, the word Buran is an explanation of the same natural phenomenon both in Russian and Tatar associated with snow and wind. There is only one difference: buran is a snowstorm in a steppe in Russian (Yusupov], 2015), and in Tatar buran means snow drifts (qar körtläre). Lexeme has a figurative meaning only in colloquial speech of Tatar people: gailäda tawyš-gauga bary tik sineñ arqañda qupty (noise, scandal, conflicts, skirmishes) (Tatar teleneng anglatmalı süzlege., 2005).

Knowing the mysteries of nature, Tatar people interpreted and detailed them in their own way. This knowledge of the phenomenon of nature was passed from generation to generation, took a steady character and was fixed in the language in the form of words and phraseological units: *cil algandaj* 'vanish into thin air', *cil iläp jörü* 'to engage in nonsense', *cil ujnatu* 'with a breeze', *cil jagyna awyşu* 'wait for the cat to jump', *cilgä cibäri* 'to turn it into nothing; to smash to pieces; to blow to the wind; to spend in vain'; *cil-dwyl quptaru* 'to raise a scandal'; *garasat könnäre* 'the end of the world; doomsday'; *öjermä qubaru* (kütäri) 'to start ruckus'.

The wind is associated with certain characteristics among Tatars, which are reflected in proverbs, sayings and signs. For example: *Dawyl aldy tyn bulyr* 'Calm before the storm'; *Cil ismiçä, jafraq ta selkenmi* 'There is no smoke without fire'; *Cil äçsäñ, dawyl uryrsyñ* 'If you sowed a drop of evil, it return with interest'; *Cilgä qarşy tökermä, biteñä töşär* 'Do not spit against the wind'; *Cil qojaş artynnan kilsä, kön ajaz bulyr* 'The wind blows from the sunny side, the day will be clear'; *Cil qojaş bajyşy tarafynnan kilsä, jaygyr alyp kiler* 'If the wind blows from the sunset, then wait for the rain'. The analysis of examples shows that the ancestors observed their age-old observations of this natural phenomenon at a person, on his actions and external qualities.

4 Conclusions

Thus, the study of meteorological vocabulary cil - 'wind', conducted in terms of appearance study and the functioning in modern Tatar literary language, allows us to draw certain conclusions. In the general lexical fund of the Tatar language, the word cil "wind" and the phrases saba cile - 'morning wind', ütali cil - 'draft', köçle cil - the "strong wind", signifying various meteorological phenomena and quantities, belong to the highly informative vocabulary reflecting important changes in nature for the life activity of a person. The natural processes characterized by air current movements are the elements with significant activity and are considered in the composition of separate lexical microgroups: dawyl, garasat, öjermä, buran. From the point of view of origin, the main part of the Tatar national meteorological vocabulary consists of words belonging to the original common Turkic vocabulary. Meteorological vocabulary cil 'wind' is widely used in Tatar proverbs and signs.

5 Summary

Thus, the analysis of meteorological vocabulary indicates that the wind as a natural phenomenon is interpreted in a special way within the Tatar language picture of the world. In our opinion, from the linguistic standpoint, meteorological phenomena should be studied more deeply and in detail, within the framework of not only lexicology, but also linguistic culturology. Further study of Tatar meteorological vocabulary is especially promising in terms of comparative research using the material of other Turkic languages from the point of view of semantics change of common Turkic names by origin in the course of their subsequent functioning.

Acknowledgement

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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