

## THE ASSOCIATIVE FIELD OF THE LEXEMES IR AND MAN IN TATAR AND BRITISH LINGUISTIC CULTURES

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**Abstract.** In this paper we have conducted a comparative analysis of the results of free association experiment with the stimulus words *ir* and *man*, the participant of which were the representatives of tatar and british cultures. When describing the lexemes *ir* and *man*, we relied on the obtained data of the psycholinguistic experiment among the students of tatar nationality of the institute of philology and intercultural communication after lev tolstoy at the age from 18 to 30 whose totaled 500 people, and referred to "the edinburgh associative thesaurus", which gives the results of the interview of the representatives of british linguistic culture. The comparative analysis of the results of the association experiment made it possible to reveal the universal characteristics of the lexeme *ir* and *man*, and specific national characteristics.

**Keywords:** cultural linguistics, tatar linguistic culture, british linguistic culture, association experiment, lexeme, stimulus word, reaction word, associative field, contrastive analysis, man.

### 1 Introduction

I.A. Sternin notes that the linguistic consciousness can be studied experimentally, particularly using the association experiment, which allows to reconstruct different relations of linguistic units in mind and reveal the character of their interaction in different processes of understanding, storing and generating speech products (Sternin, 2000).

The importance of association experiment is in isolating the psychological component in semantics of a word or an object. This leads to the existence of a real possibility of building the structure of the word. Based on the experiments carried out in this way, one can obtain the material of value, so called associative field, which is kept in mental state of a native speaker and defines the semantic relation of words. The chief advantage of association experiment is its ease and simplicity, the possibility to work with a large group of respondents. Therefore,

the methods of association experiments are widely adopted and significant in the sciences such as psychology, sociology, psycholinguistics, cultural linguistics.

The topicality of our research is determined by the fact that the contrastive analysis of the results of association experiment with the stimulus words *ir* and *man* in Tatar and English enables to find out general and specific characteristics of consciousness, thinking, national values and the choice of priorities in the life of representatives of these two ethnoses.

The purpose of our paper is the contrastive analysis of the results of association experiment with the stimulus words *ir* and *man* in Tatar and British linguistic cultures.

We based the analysis of the materials of the investigation on the works and methods by such domestic scholars as Ter-Minasova (Ter-Minasova S.G., 2000), I.A. Sternin (Sternin, 2001), L.R. Mukhametzyanova (Mukhametzyanova L., Shayakhmetova L., 2014), R.R. Bolgarova (Bolgarova R.M. et al., 2014), R.S. Nurmukhametova (Nurmukhametova R.S., Sattarova M.R., 2015), F.R. Sibgaeva (Sibgaeva F.R. et al., 2016), G.N. Khusnullina (Khusnullina G.N. et al., 2016) and others.

Our research paper uses a rich complex of methodic techniques of linguistic, such as descriptive method, theoretical method, method of association experiment, analysis of dictionary definitions, as well as culturological and linguo-culturological methods of analysis.

### 2 Method

The content of the Tatar language personality is manifested in phraseological units as the definition of a person's nature various traits. The phraseological units related to this thematic group make quite a numerous, an active and a typical series of phraseology. Idioms as the way of the Tatar language personality representation are characterized by a developed system of values, images and the means of expression. The idioms were analyzed according to the evaluation component of a phraseological meaning. It is the component (disapproving and approving evaluation) included in the meaning of phraseology is the main means of a Tatar language personality representation. The subjective evaluation element of phraseological value may be explained by differential reaction of people on the positive and negative effects and is an integral one in the semantic structure of phraseological units.

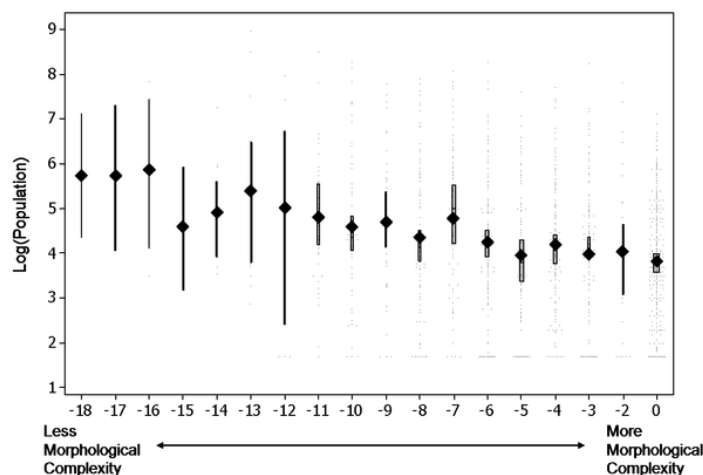


Figure 1. Languages spoken by more people have simpler inflectional morphology.

### 3 Results and Discussion

Before proceeding to the analysis of associational material on the stimulus words *ir* and *man*, let us refer to the data presented in the explanatory dictionaries of the Tatar and the English languages. Various means and methods are applied in linguistic studies to reveal the content of a lexeme. One of such methods is the analysis of the results of association experiment with stimulus words. Using such analysis, one can determine the features that are of current importance for a certain society and enlarge the semantic structure of a lexeme on the whole. Moreover, the comparative study of the results of association experiment makes it possible to expose both general and specific characteristics of consciousness, mentality, national values and the choice of priorities in the life of the representatives of two ethnoses.

The word *ir* is translated into English as *man* and “The American Heritage Dictionary” gives the following explanation of it:

- 1) An adult male human;
- 2) A human regardless of sex or age; a person;
- 3) A human or an adult male human belonging to a specific occupation, group, nationality, or other category. \*Often used in combination: a milkman; a congressman; a freeman;
- 4) The human race; mankind; man's quest for peace;
- 5) A male human endowed with qualities, such as strength, considered characteristic of manhood;
- 6) Informal:
  - a) A husband;
  - b) A male lover or sweetheart (The American Heritage Dictionary, 1987).

“Collins Essential English Dictionary” offers somewhat different interpretation of this lexeme:

Man –

1. A man is an adult male human being.
2. Man and men are sometimes used to refer to all human beings, including both males and females.
3. One man sometimes addresses another as ‘man’ when he is angry or impatient with him.
4. Male workers are sometimes referred to as men, especially if they do physical work or work for a more senior person.
5. In very informal social situations, man is sometimes used as a greeting or form of address to a man.
6. Some people refer to someone’s husband, lover, or boyfriend as their man.
7. In the armed forces, the men are soldiers, sailors, marines, or airmen of lower rank, as opposed to the officers (<https://www.collinsdictionary.com/dictionary/english/essential>).

The electronic resource “Twenty-first Century Thesaurus” gives the following synonymous row of the lexeme *man*:

Brother, father, fellow, guy, he, husband, son, beau, boyfriend, gentleman, grandfather, Mr., nephew, papa, sir, spouse, swain, uncle (<http://www.thesaurus.com/browse/twenty-first+century>).

The lexemes *ir* and *man* in both analyzed languages are generally interpreted as an adult male human; a human regardless of sex or age; a human being, a person; a male human endowed with qualities, such as strength, considered characteristic of manhood. But in the Tatar language *man* is yet explained as a partner in life, who lives with a girl in marriage union. In the English language the word *husband* is used for it. Unlike Tatar, the lexeme *man* in English has the following meanings: one man sometimes addresses another as ‘man’ when he is angry or impatient with him; male workers are sometimes referred to as men, especially if they do physical work or work for a more senior person; as well as the form of address to someone’s husband, lover, or boyfriend as their man.

As it was noted above, we were guided in our research by the results of mass free experiment with the stimulus word *ir* among the students of Tatar nationality of the Institute of Philology and Cross-Cultural Communication named after Lev Tolstoy of the Kazan Federal University. The experiment was conducted by the authors of the article in a form of collective writing. The experiment results in the following responds:

*IR*: ат (лошадь/ horse) 107; кеше (человек/man) 54; хатын (женщина/woman) 36; көчле (сильный/strong) 32; егет (парень/fellow) 23; эти (папа/father) 21; көч (сила/strength) 15; бала (ребенок/child) 12; баш (главный/chief) 10; батыр (герой/hero) 9; терәк (опора/support) 6; ата (отец/father); акыллы (умный/clever) 5; таза (крепкий/strong) 4; абый (дядя/uncle); машина/car; таяныч (опора/support) 3; диван/divan; матур (красивый/handsome); тормыш иптәше (спутник жизни/partner in life); тугры (верный/faithful); туй (свадьба/wedding); хагы (marital duties before husband) 2; алдакчы (лжец/lie); аңгыра (тупой/insensitive); ашата (кормит/keeps); бар (есть); башлык (глава/head); заты (род); кеше (человек/human); кешеләргә (мужчинам/to men); киләчәктә (в будущем/ in future); сакаллы (с бородой/bearded), зур гәүдәле (крепкий/strong); сынык (сломанный/broken); телевизор; төше (сон/dream); түбәтэй (тубетейка/skullcap); хайван (животное/animal); хөрмәт (уважение/respect); хужа (хозяин/master); чибәр (красивый/handsome); чир (болезнь/sickness); ялган (ложь/lie); ялкау (ленивый/lazy); яраткан кешен (любимый человек/precious) 1; 500+45+9+23 (the first figure (500) – the total number of reactions, the second (45) – the number of different types of reactions, the third (9) – the number of refusals, the fourth (23) – the number of single responds).

To compare the results of association experiment with the stimulus word *ir* (*man*) with the lexeme *man* we referred to the Edinburgh Associative Thesaurus:

Man stimulated the following associations:

Number of different answers: 28

Total count of all answers: 98

Languages that are on the exoteric side of esoteric-exoteric continuum—as indicated by larger speaker populations, greater geographical coverage, and greater degree of contact with other languages—had overall simpler morphological systems, more frequently express semantic distinctions using lexical means, and were overall less grammatically specified. This was true both for quantitative grammatical measures such as the number of different grammatical categories encoded by verbal inflections (feature 6) and case markings, as well as for qualitative grammatical types. For example, languages spoken in the exoteric niche were associated with a lack of conventional strategies for encoding semantic distinctions like situational/epistemic possibility, evidentiality, the optative, indefiniteness, the future tense, and both distance contrasts in demonstratives (consider the rarity of the English “over yonder”) and remoteness distinctions in the past tense.

By the results of experiment it becomes obvious that the interviewed Tatars associate the stimulus word *ir* most of all with *ar* (horse, name 29.72%), as well as with the words *кеше* (human being 15%), *хатын* (woman, wife 10%), *кеше-терек* (support 0.27%), *кешелер* (mankind 0.27%), which results in 45.2%. These data are indicative of the fact that Tatar respondents consider man to be mainly homosapiens, and only then a male. Perhaps, therefore, from time immemorial it has been customary for the Tatar speakers to see a man on a horseback, riding well. Consequently, that is why the Tatars have the fashion to say *ir* or *ir-ar*. The English speakers have no such variant of the respond, but have the reactions as follows: mankind (1.02%), sex (1.02%) species (1.02%), male (1.02%), that totals 4.08% of all the interviewed.

It is interesting that the English speakers react to the stimulus word *man* as *woman* and this reaction occurs with the frequency of 67.3%. It is probably explained by the fact that female is opposite to male, as the explanatory dictionaries fix it, but it is likely to be connected with the possession of equal rights by both sexes.

The Tatar *ir* (man) is associated with family, which is testified by the reaction words such as *эти* (daddy 5.83%) and *ата* (father 1.38%), *абый* (brother 0.83%), which is 8.04% on the whole. The reaction words *баш* (chief 10.2%), *башлык* (the head 1.02%); *хакы* (obligations before husband 2.04 %), *ашата* (feeds 1.02 %) stress that man is the head in family. The only reaction of the representatives of British linguistic culture is *father* (1.02%). It is probably connected with the modern mainstream of childfree pertaining to adults who being of their own free will do not have or live with children. Interconnection of the respondents with the mentality of the linguistic community where they live is an indubitable fact.

Interesting, as we think, is the reaction *бала* (child, boy 3.3%) among the Tatar respondents. The appearance of this word in associative row can be indicative of the significance for the Tatars to have a child in family on the whole or a male child, whereas the English-speaking respondents do not have such reaction. Besides, it is possible that the reaction *бала* is determined by the comparison of man's behaviour with child's one.

If to turn to the syntagmatic associations – the adjectives that describe the character and concept «man», one can see, that the Tatar-speaking respondents have the words connected with strength, might, manliness on the first place with the frequency of 12.8%: *көчле* (strong 8.88%), *батыр* (hero 2.5%), *таза* (stalwart, robust 1.11%), *зур гәүдәле* (brawny 0.27%). It is interesting to note the English-speaking respondents characterize the only word strong by the notion of endurance which accounts for only 3.1% out of 100. It draws to the conclusion that the Tatars account man being strong, valiant, with well-developed body, comparing him with the qualities of might, power. Such perception among the English-speaking respondents is absent. It is very likely that man and woman possess equal rights in Europe, America, Canada, Australia, New Zealand. It might be supposed that it is immediately related to feminism and current policy in these countries, and consequently, their inhabitants ceased to associate male representatives with their strength and courageousness, since these qualities are possessed by both man and women.

The next slot is represented by the words with positive connotative meaning such as *акыллы* (clever 1.38%), *матур* (handsome 0.55%), *тугры* (faithful 0.55%), *чибәр* (handsome 0.27%), *яраткан кешен* (precious 0.27%), which all in all amounts to 3.02% among the respondents of the Tatar nationality, the only reaction *alive* (1.02%) is observed among the opponents of the British linguistic culture. To compare, one can take the words with negative connotations as an example: *алдакчы* (liar 0.27%), *аңгыра* (dull 0.27%), *сынык* (broken 0.27%), *ялкау* (lazybones 0.27%), all in all counting 1.08% among the Tatars and 1.02% with the reaction word *fat* among

the English speakers. These data indicate that the respondents of both cultures have reacted using the words with positive and negative meanings, which is quite natural. Each man possesses different qualities, which confers the right on existing opposite opinions.

There are negative connotations as well. So, for example, among the responds of the representatives of the British linguistic culture the reactions *child*, *eater*, *nonsense*, *trap* account for 1.02% each and add up to 4.08%. This percentage seems to be small, but the presence of these answers draws the following conclusion: the presented associations give cause for reflecting on the manners of behaviour of male population in general. The Tatars that used the reaction words with negative connotation are only 1.35%: *чир* (disease 0.27%), *алдакчы* (liar 0.27%); *аңгыра* (dull 0.27%), *ялган* (lies 0.27%), *хайван* (animal 0.27 %).

At the same time the reactions of the Tatar respondents such as *телевизор* (television 0.27%), *машина* (car 0.27%), *диван* (divan 0.55%), create awareness of man as a person being lazy and narrow-minded.

Of interesting are the reactions such as *horse* (1.02%) and *ape* (1.02%), obtained from the English speakers. The people having giving these responds are likely to find common features in behaviour of the representatives of males with animals.

### 3 Summary

Thus, one can conclude that for the representatives of Tatar linguistic culture *ir* (man) is a human who is shapely, handsome, strong, clever, head of the family. All these beliefs appear in the reaction words of the Tatar respondents such as *акыллы*, *көчле*, *зур гәүдәле*, *батыр*, *таза*, *матур*, *чибәр*, *баш*. The reaction *түбәтәй* (scullcap) mirrors national colour, depicting the culture of the Tatar people.

The representatives of the British linguistic culture think of man as the opposite to woman, as the gender opposite. It is interesting to note that the English speakers use the only word strong with the meaning endurance and with the frequency of only 3.1%.

It should be emphasized that the reactions with negative connotation are natural for the respondents of both linguistic cultures. The following responds can be referred to the words such as: *child*, *eater*, *nonsense*, *trap*, *алдакчы*, *аңгыра*, *сынык*, *ялкау* with small percentage.

### 4 Conclusion

The analysis that we have conducted shows that the associative field of the lexemes *ir* (man) and *man* is universal for every nation, at the same time this concept is formed differently: the Tatars represent the image of man brighter than the opponents of the British culture do. We believe that it is explained by the fact that modern generation of the Tatar youth keeps up the traditional world-view and their world outlook differs from European views.

### Acknowledgement

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

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