

## REPRESENTATION OF PERSON EMOTIONAL STATE IN THE TATAR LANGUAGE PICTURE OF THE WORLD

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**Abstract:** Recently, the interest in the national identity of reality perception, the national specificity of reflection in the language picture of the world has been growing in the field of the study of the linguistic picture of the world. The language picture of the world is not actually a linguistic one, it is the reflection of cognitive reality, conditioned by history, culture, geography and other factors within an objective world. In this article, an attempt is made to reveal the national identity of the Tatar people emotional experience basing on such general scientific research methods as induction, deduction, observation, analysis and synthesis for empirical material. The subject of the study is the emotive vocabulary of Tatar language, which makes it possible to form and evaluate the presented picture and the conceptualization of the surrounding world of Tatars. According to the results of this study, a person in the Tatar language picture of the world, as well as in eastern linguistic culture, is less dualistic than a European; his emotions and speech tend to be in harmony, mutually complementing each other. There is a serious imprint of Islam traditions and canons in life, in everyday life and in the emotions of Tatars. The importance of emotive vocabulary study is that it allows us to identify the priorities of the Tatar language consciousness, as well as the features of Tatar world vision, the representation of a man's image and his world from the standpoint of the universal Tatar language in phraseology, and from the position of national-specific characteristics. The obtained results of the study concerning the emotive semantics of Tatar language phraseological units in the structure of meanings make it possible to represent the significance for the general theory of linguistic science.

**Key words:** interjection, emotion, emotivity, expressiveness, emotive vocabulary, world picture, Tatar people.

### 1 Introduction

In the past few decades, the emotional sphere of a man attracts the attention of more and more specialists from different fields. Emotions are considered as the key categories of psychology (Shadrikov, 2002). For a long time, linguistics paid more attention to intellectual issues in language, but the fact that emotions are responsible for the processes of a man's behavior and his interpretation of the surrounding world should also be considered. However, at present time, emotions are studied actively in the mainstream of linguistic culturology (Krasavsky, 2008).

In modern linguistics, emotive vocabulary refers to the totality of lexical means by which emotions are expressed. Such a definition demonstrates a broad understanding of emotiveness, in which any language means by which emotions are expressed are related to emotive vocabulary (Rodionova, 2009). Following from the mentioned above, multilevel units of language with similar semantics can be equated to emotive vocabulary.

In this article, we consider, first of all, one of the most important linguistic signs of emotive vocabulary - interjection, and secondly, the naming of persons who have an emotional tone.

The purpose of this study is to determine the fragment of Tatar language picture of the world, which provides the assessment of all semantic spheres that form evaluative statements, and the substantiation of the fact that estimated values are developed at vocabulary level.

### 2 Materials and methods

The work used analysis and synthesis of empirical material, its generalization and classification. The main method of research is the method of linguistic material observation. This method involves the study of factual material, synthesis, interpretation and classification. The selection of lexical material from the

artistic works of Tatar authors was carried out by the method of continuous sampling. The examples were taken from the Tatar national corps "Tugan tel" (Tatar National Corpus «Tugan Tel», 2010). The classification of practical material was carried out on the basis of structural-semantic analysis. Special linguistic methods were also used: the method of semantic analysis, the method of linguistic description, the method of thematic classification and the method of statistical analysis.

### 3 Main part

One of the most important linguistic signs of emotive vocabulary are interjections, whose role in verbal communication is very great. Interjections were studied by linguistics in various aspects - as the most characteristic features of individual cultures, as objective signs of national identity, as the most specific and conservative part of each national language, as an element of the national mentality, as idioms (Sibgaeva et al, 2014 ; Salakhova et al, 2014; Sibgaeva) et al, 2015 . It seems to us that the consideration of interjection role in the language world picture of Tatar people will be the most interesting: this type of expression gives national coloring to expression, the naturalness of communication (conversation) and emotional character.

Interjections are emotional-volitional signals, purely subjective verbal signs serving for a shortest and an immediate expression of feelings, experiences and expressions of will: a, ä, i, ix, ax, uf, ay-hay, çü, tss, yä (Shaikieva, 1999). According to context meanings interjections can be divided into two groups: emotional and imperative ones. In its turn, the main function of emotional interjections is to express feelings, emotions and emotional characteristics.

Separate feelings and will expressed with the help of interjections from one representative of people is a characteristic feature for all its ethnos, as the language vocabulary acquires the main meaning in the collective.

Each representative of ethnos, each people is proud of his knowledge about the world and his environment. Emotions will manifest themselves in different ways within the environment of all this knowledge of the world.

Similar interjections in a given speech situation can have different semantic content: ay-hay can be translated in three ways. - Ay-hay, şul çaqtaği xälemne belsägez ide, oyatımnan peräme cir tişegenä kererdäy buldım ... (Tatar National Corpus «Tugan Tel», 2010). - Oh, I was ashamed a lot - I was glad to fall through the ground ...; - Ay-hay, irlärneñ asılları! (Tatar National Corpus «Tugan Tel», 2010 ). - Hai, these jigits are a real treasure!; - Ay-hay, qartlar, üzegez beläsezder inde belüen dä ... (Tatar National Corpus «Tugan Tel», 2010). "Ai-hai, old people, although you may know something, you know ... (Tatar National Corpus «Tugan Tel», 2010).

However, these options include a certain context, conditioned by a situation, that is, a different meaning. The meaning of indignation, mental oppression is conveyed in the first case. The second example sets the value of admiration and delight. The third example expresses doubt, fear, and caution.

The emotive vocabulary of Tatar people, has a lot of different words and phrases that form the following interjections during conversion expressing an emotional exclamation, admiration, surprise: părămäç, bälüş (the names of Tartar flour dishes), äkämät ay, tamaşa - here you are, tuqta - , kit annan - go-ka h.b. These interjections arose to express a gradual, step-by-step expression of emotions. This process led to a complete loss of semantics from the original words and morphological characters. For example: - Părămäç, nik? .. Bik yaqın tuğanğız labasa (Tatar

National Corpus «Tugan Tel», 2010). - Well! Why so? It's as close as possible!

As can be seen from the examples, the word "nəpəmə" lost its former full meaning and has become the means of various emotion expression. In Tatar language, many names of Tatar dishes received such reincarnation (Gabdrakhmanova et al, 2016).

A special attention should be given to conversion interjections from persistent phrases of a religious nature. The colloquial speech of Tatars has a huge number of such interjections. Let's consider some of them: Söbexanalla 'Praise be to Allah', Allağa tapşırıldıq 'if it is the will of Allah', Alla saqlasın 'Allah will forgive me'.

Bäräqälla, bik qäderle qunaq alıp kilgänsez ikän, räxmät töşsen! Äydük, şäkert, äydük! - dide qoda baba, miña ike qulın suzıp (Tatar National Corpus «Tugan Tel», 2010). You brought to us a dear guest, may Allah prolong your lives, thank you! Welcome, shakird, welcome! - said the old man, holding out his hands to me.

A special group of interjections in Tatar language is represented by the formulas of speech etiquette, which are special expressive sound elements of the people language in everyday communication: nixäl 'great', isänme (sez) 'hello', xuş kiläsez 'welcome', etc. For example: Mullalar tarantastan aşırımyça ğına töşep, säläm birdelär: - Ässälämäğäläykem! Qoda babay, Xöbäydulla qoda, Niğmätulla abızıqay öçese berawızdan bik ğayär räweştä sälämnären aldılar: - Wäğäläyküm-ässäläm! Xuş kildegez, xäzrätlär! Tuylar möbaraq bulsın! (Tatar National Corpus «Tugan Tel», 2010). Mullahs stepped out of the tarantas sedately and greeted: - Assalamaleikum! The elderly owner of the house, Hobaydulla's brother-in-law and Uncle Niğmatulla - all three unanimously exclaimed: "Vagaleykum-Assalam!" Welcome, Khazret! - "Blessed be your feast!"

Scientists note that "words-appeals to mythical beings and ancestors are considered traditionally as the part of emotional interjections" (Shaikhieva, 1999). Ya, Täñre, ul minem xälemne añlağan, ul minem artıq sizger, artıq tiz cäräxätläñüçän yörägemne ayağan! .. (Tatar National Corpus «Tugan Tel», 2010). O Allah! So I was right about my experiences, I regretted an easily vulnerable heart. - Ya Xoday, bezneñ balalarıbız qol tügel bit, bez alarmı satmıybız (Tatar National Corpus «Tugan Tel», 2010). - Oh my God, but why should our children go through such humiliations?!

As our observations show, these evatel forms (Allax, Täñre, Xoday, Rabbım) in Tatar language are used most often in combination with primary interjections like uf, ex, ay, i, yä, abaw representing one intonational whole. They can express various feelings and moods: joy, admiration, surprise, discontent, indignation, fear, pain and others.

Thus, the formula of Tatar speech etiquette is abovementioned and analyzed interjections, which are filled with peculiar expressive sound gestures. These interjections are used by the Tatar people in living everyday talk. A.V. Orduli notes: "Emotional interjections and the interjections of etiquette act as the interjections that make out the speech communication of people. They convey the emotionally etiquette aspect of speech to the greatest extent, expressing the feelings, attitudes and the experiences of people" (Orduli, 2012).

The names of persons in Tatar language has an emotional shade quite often. The way a person calls another person often shows his attitude towards him. So, for example, in Tatar language the words äni, änkäy, irkäm, bäbkäm, sanduğaçım, yegetlär have different semantic nuances. Calling the mother änkäy the Tatar people convey all the warmth of soul, the tenderness that is experienced in relation to the mother. When Tatars call boys yegetlär, for example, they show that they have high hopes for them.

To the words-appeals are added with suffixes -qay / -käy and the endings of belonging to the 1st person or both together: babaqay 'grandfather', äbekäy 'grandmother', ätiem / ätkäy / ätkäyem 'dad', äniem / änkäy / änkäyem 'mom' etc. It is interesting to trace the peculiarities of appeal use between a husband and a wife in traditional Tatar families. In the second half of the twentieth century, äñise, ätişe, äñkäse, ätkäse appeals still remain widespread. Along with the diminutive words the following proper names are used: aqıllım - 'clever, may clever', söyeklem - 'my beloved', bağrem - my dear, axirät - the same age, appağım, my white, canım - my soul, cankisägem' - my soul particle, üskänem - my adult, canaşım' - my beloved, irkäm', my beloved, nazlım' - my affectionate', etc.

For example, the lexical units bäbkäm, üskänem, üskännärem are often used by the older generation in relation to the younger one. The shade of love, and a tremulous attitude towards the younger generation is traced in them. Bezneñ belän barasıñmı, bäbkäm? - Well, my dear fellow, will you join us? - Mäle, üskänem, soldat közgesennän ber qarap al. Qolaq artıñdağı miñeñne kürerseñ mikän (Tatar National Corpus «Tugan Tel», 2010). - "Well, look at yourself". Will you see a birthmark, that's behind your ear?

Thus the suffixes -qay/-käy, -ım/-yım, -m; -sı/-se serve to form the subjective evaluation.

#### 4 Results

During the study of emotive vocabulary, we analyzed 1257 lexical units with emotionally-valued semantics. This is primarily interjectional units (808 units).

The results of this study show, that the boundary between purely emotional and emotionally valued interjections is not always sufficiently clear. Nevertheless, using the context, we were able to identify the qualitative and the quantitative composition of this category: 1) interjections of emotional state: äh, ah, hay, etc. (487 units); 2) interjections of emotional evaluation: hi, fi, bäräqälla (321 units).

#### 5 Conclusions

According to the results of the study, interjections can be divided into the following categories: emotional (äy, ih, ästäğfirulla), imperative (çü, tss, äydük) and etiquette (säläm, isänmesez, ğafu it). Tatar language has a variety of interjections and interjectional combinations, which was proved on the basis of practical material. The first place of the analyzed Tatar emotional vocabulary is represented by emotional interjections (525, 65%), the second place is represented by etiquette ones (total 148, 18%), the third place is represented by imperative ones (only 135, 17%). The interjections and interdometrical combinations dominate with a positive emotional coloring (58%) dominate in the analyzed materials. The second place is occupied by interjections, which express an emotionally neutral state (24%), negative ones - 18%. A special group of abusive interjections, expressing the hostile attitude of an interlocutor to other people can be attributed to the third group. These interjections, phraseological units are usually pronounced with the intonations of indignation, anger, malice: bädbäxet, et malayı, atañ başı, şaytan alğırı, çänçelgere, etc. Such emotions are usually used in a fit of anger and have a negative connotation (Sibgaeva et al, 2016; Fatkhullova et al, 2014; Zagidulina et al, 2016; Ayupova, 2015).

In our study, we did not begin to analyze the emotive vocabulary with negative semantics in detail, we limited ourselves to statistical data of this kind of emotives.

Many emotional interjections are characterized by ambiguity. In the context these interjections can convey a variety of shades and degrees of feelings and sensations by the nature of intonations and conditions.

The number of emotionally-colored appeals, such as aqıllım

'smart', canım 'my soul', makes 324 units in the analyzed material. They can characterize an addressee not only with a positive, but also with a negative aspect.

61 units are the terms of kinship (änkäy, ätkäy, änkäyem, ätkäyem, ciŋgäçäy, abzıqay, etc.). These emotive units can be used in different contexts in different ways. An emotional affection or a positive attitude toward a nearest relative can be transferred in Tatar by possessive pronouns and qualitative adjectives. They are able to characterize an addressee both from the positive and from the negative aspect. But at that, it is necessary to take into account his character traits, the inclination to something, etc.

Interjections that are used in the formulas of speech etiquette constitute the category of imperative interjections. It should be noted that these interjections can be used to demonstrate the expressiveness of sound gestures using which people exchange information and experience in everyday life: nixäl (how are you), isänmesez (hello), ässälämeğäläykem (salamaleikum), etc.

By their origin, most of the interjections are native Tatar. However, many interjections in Tatar language are of Arab origin (bäräqälla, söbexanalla). This is due to the fact that Tatar people is the representative of the Islamic religion. The religious nature of interjections is dictated by the need to familiarize with the spiritual, cultural and linguistic traditions of the Tatar people. Thus, such emotives as Allahı räxmäte, Allah saqlasın, Xoday teläsä are regarded as the component of national, linguistic, moral and cultural values of Tatar people.

## 6 Summary

The study of emotive vocabulary in Tatar language makes it possible to give a correct and an accurate description of a speaker's state and the environment surrounding him. Emotive vocabulary can reflect the representation of thoughts, emotions and feelings of a person, as the result of cognitive activity, as the result of real objects and phenomena reflection. Thus, people and their emotional vocabulary are a necessary component of the language picture of the world development.

In life, in everyday life and in the emotions of Tatars, a serious imprint of traditions and the canons of Islam is observed. The use of interjections with religious content in Tatar conversational speech is justified by the fact that these units of language were associated with the most diverse vision of Tatar world in the distant past. These mental constructs originally participated in the cognitive process, reflected the structure of the universe in mythological, later, and in religious consciousness of Tatars.

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