

## DAILY TIME CIRCLE "TÄÜLEK" IN THE TATAR LANGUAGE

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**Abstract:** This article deals with the study of the lexico-semantic group of the daily time circle in the Tatar language, represented by lexical units. The lexico-semantic category of division of twenty-four hours in the Tatar language has not been practically studied up to the present time as an integral subsystem. The urgency is determined by insufficient knowledge of this problem, finding out the most stable fund of values about the daily course of time, the need to study the patterns of its development. The complex of existing basic research methods is effectively used in the research problems: descriptive (methods of generalization and interpretation of the material under study), comparative-historical, methods of continuous sampling, systematization of units according to denotation classes, elements of component, contextual, etymological analyses. The scientific novelty of the article is that the lexico-semantic group associated with the daily cycle of time is investigated for the first time, the principles of the nomination of the daily cycle of time, the model of the organization of the daily time are revealed. It has been established that the basic archetypes *kön* 'day', *tün* 'night' determine the further development of the lexico-semantic category of time. It has been shown that the unity of the opposition day – night has a decisive influence on the realization of lexical units. The description of the meanings of semantic units that extend the notion of the organization of the day-night division in the Tatar language is the theoretical significance of the article. Practical value lies in the clarification of vocabulary definitions.

**Keywords and phrases:** the Tatar language, time, day division, day, night.

### 1 Introduction

One of the fundamental, universal phenomena of the surrounding reality – time "waqyt" is not given to a person in direct observation. To study time, to come nearer to its understanding, the principles of its being is possible to reach thanks to the reflection of their language system. Human life passes in space and time, including ethnic, confessional, diverse aspects of existence. As a result, the system of temporary representations, fixed in linguistic means, becomes an indicator of the features of the worldview of the people, ethnic culture.

In studies on the linguistic mapping of time in Turkic languages the verbal categories of time are mainly analyzed (Salykova et al, 2014). In Turkology, the works on explication of the designation of time by lexical means, in contrast to the grammatical means, is fragmentary to present day (Napolnova, 2010; Moldagali et al, 2017), such lexical units often in fictions become the symbolic image-symbols (Zagidullina & Yusupova, 2017). In recent years, in this area the works in which the Tatar language is studied within the framework of linguistic and cultural problems have appeared (Akhunzhanova et al, 2017), the influence of the national mentality on the vocabulary of the language has been studied (Galiullina, 2016), and linguistic means of expression of individual concepts have been analyzed (Husnutdinov et al, 2017; Villalobos Antúnez, 2018).

This article concerns the problems of systematization and analysis of lexical units, denoting the diurnal circle of time "täülek" in the Tatar language. The Tatar people's ideas of the daily cycle of time in passed a long path of development, the results of which have been reflected in the lexico-semantic variety of linguistic units.

In the analysis of lexical units that have the meaning of the diurnal cycle of time and the lexico-semantic category of day division in the Tatar language, various types of dictionaries were used to establish the origin and correct interpretation of lexemes in modern Tatar: "The Explanatory Dictionary of the Tatar Language", "Ancient Turkic Dictionary", "Etymological Dictionary of the Tatar Language" (Tatar Explanatory Dictionary, 2005; Ancient Turkic Dictionary, 2016).

A large number of ancient, Middle Türkic literary monuments and the works in the Old Tatar language, published in the Arabic

script, as well as the examples fixed in the above dictionaries were the sources of the study.

### 2 Methodology

With reference to research problems, a set of existing basic research methods is effectively used. The selection and analysis of the units of daily time was carried out on the basis of the use of a complex of research methods and techniques: continuous sampling, systematization of units according to denotative classes, the elements of component, contextual analyses were used. Generalization and interpretation of the results of observations were carried out on the basis of the method of scientific description. Comparative-historical method was used when analyzing semantic features of word usage of the exposed linguistic units in the diachronic aspect in correlation with the modern Tatar literary language.

In the course of the study, the elements of etymological analysis were also used to determine the origin of the word and to exclude the possibility of incorrect interpretation.

### 3 Results and Discussion

Most Turkologists refer the formation of a system of denominations of daily time to the oldest Altai roots. The studies of the vocabulary relating to the daily cycle of time "täülek" made it possible to establish that in the Turkic languages, in particular, in the Tatar language the most obvious of cyclical phenomena in the surrounding world is the change of day and night. These representations are found in the lexemes *kön* 'day' to denote the light part and *tün* 'night' to designate the dark part of the day. The very lexeme *kön* 'day', which is the basic designation of the light part of the day, can also be used to denote the meaning of the lexeme 'sun'. The etymology of words can shed light on the nomination of these concepts. The lexeme *kön* 'day' goes back to the great Turkic stem *gun'al* 'sun', and together with it is the correspondence to the great Altaic *gan'u*, reflected in the Mongolian *gegeyen* 'daybreak, dawn'. Judging from the meanings in the Altai languages, originally this stem meant a daylight hours, and the transfer to "luminary" in the Turkic languages is clearly secondary. Thus, the meaning of the term 'day' was defined by the fullness of the time interval, day is "mere sun" (Mudrak & Nauka, 1997; Sulkarnaeva et al, 2018).

In the language of the ancient Turkic monuments, the word *kün* had two meanings: a) the time interval from sunrise to sunset - 'day': 'we were rushing day and night' and b) 'sun': the sun rose and the light shone over everything'.

In the language of medieval monuments the word *kün* used to function in two meanings. For example: the sun has forgotten the road to the east; by overshadowing the night, the day has been brightened; day and night you will come with God; if even the sun does no rise, it will make the world brighter; that day you was created, etc.

In the Tatar language consciousness, the concept *kön* as dayshine 'day' and 'sun' are inextricably interrelated. However, it should be noted that in modern Tatar the root *kön* in the meanings of 'sun; day' remained only in dialectal use, and in literary use it was replaced by the lexeme *qojaş* 'the sun'. A striking illustration is provided by the examples from the dialects and subdialects of the Tatars: *Kön 1.* in the Mishar dialect, the Mordva-Karatai, Upland, Laishevsky, Mamadysh, Ichkin, Krasnoufim, Sharlik dialects, in the Siberian dialect "sun": *qaryjm ajga, , ' I am contemplating the moon, the sun, the morning star' In the morning the sun rises in the evening it sets'– the Mordva-Karatai subdialect. The sun has not yet risen. They did not bake in the sun' , ' We go to work at sunrise. Yesterday they came before the sunset'– the Krasnoufimsky subdialect, etc. It is gratifying that the obsolete meaning *kün* 'sun' in temporal semantics has been existing in the language and consciousness of the Tatar people. In the modern Tatar*

literary language, the lexeme *day* is represented in the meaning “day” – the time interval from sunrise to sunset”.

The lexeme ‘day’ in modern language can enter into synonymic relations with the words “day, date”: ‘Sunday’, ‘the day before yesterday’, the synonyms indicated are the evidence of the traditional use of the lexeme *day* for the calendar date ‘what date is it today’.

Concerning the lexeme ‘night’, in both the ancient Turkic and modern Turkic languages, its basic semantics is represented by the correlation with the darkness hour and occurs only in the meaning of ‘night’, it is not in the Chuvash language, in the Oguz language group the primary meaning *dün* is ‘yesterday’.

So, the representation of the day time in the ancient, Middle Turkic literary monuments as “24-hour day” was absent, it was depicted in opposition day – night: ‘the night is the opposite of the day’. Day ‘*täülek*’ did not stand out, and the term entered the language use later. The legends preserved in modern folklore reveal ancient beliefs, according to which the luminaries are perceived as living beings that are born and die. Compare, in modern Turkic languages the verb *tog* ‘to be born’ is used when it is said about the rising of the sun. The sun was born in the morning, it died in the evening and was born the next day again. It is important to remember that the point at issue is the opposition of light and darkness. Out of sensory perceived features of the sun, our great-grandfathers, as well as some other peoples, fixed in the language the periodicity of appearance of the luminary in the sky, but not its round form, brightness, light and heat emanating from it, visible rotation around the Earth. The reference points for parts of the day in the Turkic languages in Tatar the objective factors such as sunrise and sunset were necessary, and in some European languages, for example, English, Spanish it was considered the achievement of the highest point of its trajectory – the noon (Bazen, 1984).

Gradually, in the Turkic languages, there was a transition from the system of day division with two points of correlation (sunrise and sunset), that is, from the division of the day into daylight time and periods of darkness to the system with three points of correlation.

Further detailing of the concept of the daily circle of time by ancestors found expression in the use of new lexemes early in the morning, ‘day time, noon’, ‘late at night’, fixed in the monuments from the 11th century. Despite the above clarifications in the system of day division, the lexeme *day* still correlates with the dayshine and enters only the opposition ‘unlit hours of day’, and is not opposed to individual hours of day. According to many sources, the primary meaning *day* ‘daylight hours’ is assigned to the lexeme *daytime*, noon, indicating not the whole period of the day, but only its determined boundary. The stem time, which originally designated the concept of time, later there spread its meaning noon, middle of the day”. There is a variant noon: 1. it’s already noon, ‘noon’; 2. The south. The semantics of light and warmth is implicitly contained in these synonymic lexemes.

Further detailing of the system of day division resulted in singling out shorter time intervals, with the four-member opposition characteristic of many languages: morning – day – *kiç* evening – night. Intermediate hours of the day are placed between the boundaries of day parts of the four listed above. For example, ‘daybreak, morning dawn’, ‘twilight’. Although they have a minor communicative loading, but it is impossible to set hourly division of the day without taking them into account.

With the arrival of Islamic culture, the Tatar people have adopted a system for designating the daily cycle of time, based on the tradition of five times prayer. The duration of the intervals is closely interwoven with the duration of the day light. The Islamic system of time designation has astronomical motivation, it is built on three dimensions, such as sunrise, noon and sunset.

In the modern Tatar literary language, there function the following lexemes, based on Islamic culture and quintuple

prayer, which expand the idea of the organization of the day division in the Tatar language:

*irtänge* // *irtä namaz* ‘the morning prayer’ is a prayer in Islam, performed from dawn to sunrise. “The time of the morning prayer begins from the moment of the dawn and lasts until the sun rises; the time of the first prayer”.

‘noon’ midday prayer, –midday prayer for Muslims ;

*ikende* ‘time before sunset’, *ikende namazy* “the name of *Namaz* – a prayer performed an hour before sunset”;

*aşşam* ‘dusk; prayer immediately after sunset’ rel. 1) evening, evening time, evening hour; twilight, twilight time || evening; twilight; ||; 2) *aşşam namazy* ‘evening prayer service (Mohammedan prayer, prayer)’.

‘prayer after sunset and the time of the fifth prayer’, ‘the fifth prayer after sunset’ In the modern Tatar language, time in the same lexical meaning is fixed by the variants *yasig* ‘evening prayer (one of the five Mohammedan prayers)’ and *yasig namazy* ‘evening prayer; the time of evening prayer, which takes place after evening twilight’.

#### 4 Summary

1. It has been established that the basic archetypes ‘day’, ‘night’ define the further development of the lexico-semantic category of time. It has been shown that the unity of the opposition ‘day’ – ‘night’ has a decisive influence on the realization of lexical units. It should be noted that in the language of ancient Turkic monuments two meanings of the word *kün* were fixed: a) the time interval from sunrise to sunset, ‘day’ and b) ‘sun’, and in modern Tatar the root *kön* in the meaning ‘sun’ has preserved in dialects only, and in the literary it was replaced by the lexeme *qoşaş* ‘sun’. The lexeme ‘night’, both in ancient Turkic and in modern Turkic, has its basic semantics to be represented by the correlation with the dark time of the day, and occurs only in the meaning ‘night’.

2. The representation of the day time in ancient, Middle Turkic literary monuments as “24-hour day” was absent, it was represented by the opposition day – night and in opposition to light and darkness. The name of the daily circle of time *täülek* ‘day’ entered the language use later.

As reference points in defining the parts of the day in the Turkic languages, in Tatar there the objective factors such as sunrise and sunset were necessary. The idea of the organization of the day in the Tatar language was based precisely on these factors. It has been proved that lexical units make it possible to trace historical changes in the categorization of hours of the day. At the heart of these changes there is the shift, which, at the level of the language, is expressed in the change of the three systems of correlation of the day division: the ancient Turkic two-point, the astronomical three-point and the Islamic five-point.

3. With the arrival of Islamic culture, the Tatar people adopted a system for designating the day cycle of time, based on the tradition of five-fold Mohammedan prayer. The Islamic system of time designation has astronomical motivation, it is built on three dimensions, such as sunrise, noon and sunset.

#### 5 Conclusions

Thus, after analyzing, the lexemes denoting the day circle of time and lexico-semantic categories of the day division in the Tatar language, we have found that they all contain direct or indirect indications to the opposition light and the absence of light –darkness. These indications are comprehended in the ancient semantics of the studied lexemes. Archetypal opposition in the nomination of the day circle of time light – darkness is the elementary material for more complex models used in the conceptualization of time. The lexical units enable to trace historical changes in the categorization of parts of the day. At the heart of these changes there is the shift, which received the

language expression in the change of the three systems of correlation of the day division: the ancient two-point, the astronomical three-point and the Islamic five-point.

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