

## SOME PECULIARITIES OF THE NATIONAL CONSCIOUSNESS OF THE REPRESENTATIVES OF THE TATAR LANGUAGE AND CULTURE (ON THE MATERIAL OF THE CONCEPT TUY (WEDDING))

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**Abstract:** In recent decades, quite a lot of works dedicated to exploration of language picture of the world and providing scientific-methodological basis for this study occurred on the basis of material of Russian and other languages of Russia. This article is dedicated to linguistic-culturological analysis of one of the key concepts of Tatar language picture of the world - the concept of "wedding". Concept of "wedding" builds around itself a special sense space having a structure, isomorphic to structure of semantic field (core, center and periphery) but different from it by being two-layered - linguo-culturological field, explicating in forms of language and culture. Lexeme wedding with meaning of celebration, holiday, feast is a core of the field. Such realias as (the birth of a baby, a jackfruit, yesterday was the last homer), saban tue, oj tue and their verbal forms are located in the center. Periphery consists of words-concept of secondary nomination: Yes Tuesday, Monday, Monday, Monday, Tuesday, Tuesday, Tuesday, Tuesday, Tuesday, Monday, Tuesday etc. Among all weddings, aphid holds a special place, because a man participates directly and consciously in it only. This explains a reach lexic composition and high frequency, with which verbal forms (birne, buidak yeget, dimlay, ishbek bava, kaklagan kaz, etc.) are used; these mean the given realia, with their synonymic, antonymic, associative and other relations.

**Keywords:** linguoculturological field, language picture of the world, Tatar linguistic culture, concept, tuy.

### 1 Introduction

In contemporary linguistic science that encapsulates the change of scientific paradigms, process of reinterpretation of language role in generation and functioning of major mechanisms of human cognition and culture-creative activity. In this connection should be noted studies of N.D. Arutyunova, Z.Kh. Bizheva, T.V. Bulygina, M.V. Zainullin, R.R. Zamaletdinov, V.I. Karasik, O.A. Kornilov, Yu. S. Stepanov, A.D. Shmelev and other, on material of Russian and other languages of Russia, dedicated to studying of language picture of the world; these served as scientific-methodological base of this study.

Wedding is the most complicated conceptual structure. In the center of linguistic-culturological field are located such realias and their lexic forms as *гомернең өч туге* (*бәби туге, яшьлек туге, кеше гомернең соңгы туге*), *сабан туге, өй туге*. Commonality of all above-stated realias composing the basis of "Tui" concept-sphere center is concluded in the fact that they are united by the central idea of solemnity and differences are traced in frequency of use and stylistic shade of their verbal forms. It should be noted that originally, lexeme *туй* was used for naming of all solemn events off a large scale (ancient Turkic word *toñ* – "feast, arranged by khan" (Akhmetyanov, 2001), further its meaning became narrower and *туй* became mostly perceived as a part of family-routine customs fixing transition stages in human life-cycle (birth, marriage, death): *бәби туге, яшьлек туге, гомернең соңгы туге – женаза туге*. Its original meaning is preserved in names of holidays *Сабан туге, өй туге*. In modern Tatar society, other holidays are called by the word *бәйрәм*. But by sense load, lexeme *туй* is wider than the word *бәйрәм*.

Separate theoretical aspects of issues considered in this articles are exposed in works of scientists from general linguistics and Turkish studies department of Kazan Federal university, who conduct studies in the field of Tatar linguistic-culturology under the charge of professor R.R. Zamaletdinov (Vildanova et al, 2017), F.R. Sibgayeva (Sibgaeva et al, 2017), E.A. Islamova (Zagidulina et al, 2016), R.M. Bolgarovoy (Khusnullina et al, 2017), G.R. Mugassimova (Yuisufuva, 2016) etc.

Studying of scenario concept "Tuy" related to family routine customs had also stipulated addressing to works of Tatar scientists folklorists M. Kh. Bakirova, F.S. Bayazitova and other

(Yusupov L.R., Demyanov, 2017; Bayazitova, 1992; Bakirova, 2007)

### 2 Methodology

The main task of this study is a complex language learning in interconnection with culture. On this basis, we made an attempt of practical material study by methods of linguo-culturological field; under this we understand a certain thematic aggregate of lexical-phraseological units, in which lexical background the most significant cultural and social peculiarities of nation are reflected. Units of lexical-phraseological level are "the mirror of folk culture, national psychology and philosophy", and semantic and structural-semantic connections of words reflect connections and relations between subjects and phenomena of reality actual for human and society, its real and ideal objects and thus convey peculiarities of national world perception, setting models of worlds view and world understanding for individual (Shendeletev, 1999; Villalobos Antúnez, 2015). Trough prism of thematically united words, characteristic features of real culture subjects are reflected and fixed. Thematic approach based on logic and concept categories stays one of the most productive and frequent practices of studying and learning of lexical material. After uniting into groups of maximum concentration by denotative and connotative sign, language realias are easily compared to realias of other languages, therefore supplementing theoretic basics of linguo-culturology, linguistics, psycholinguistics and other fields of knowledge, on one hand, and confirming practical significance for lexicography, translation science, methods of foreign language teaching, practice of communication etc., on the other.

### 3 Results and Discussion

The core of linguoculturological field "Tuy" is lexeme *туй* with meaning of celebration, holiday, feast, joy. Here also belong such derivatives as *туйбашчы, туйчы, туйлау, туйлашу, туйлык, туй-муй, туй-төшем; туй иту, туй уйнау, туй ясау*.

Tatar nation think that there are three weddings in the life of a man: *бәби туге, яшьлек туге, кеше гомернең соңгы туге – женаза туге*, fixing transit stages of human life: birth, marriage, death. All these three weddings express the idea of a toddler, bridegroom and bride into another age and social status (birth; creation of new society cell, a family), and of a dead man - into "other world" (death). Among all weddings, *яшьлек туге* holds a special place, because a man participates directly and consciously in it only: *Кешенең гомерендә өч туге була, диләр. Тугач, өйләнешкәндә һәм үлгәч – женазасы. Беренчесе белән сонгысын кеше үзе белми дә кала. Никах туенда гына табын түрәндә үзәң утырасың* (M. Magdeyev) (literally It is said that there are three wedding in a life of a man. When he is born, married and dies. The man does not comprehend the first and the last one. Only at your wedding you a sitting at a honorable place) (Shendeleyeva, 1999; Vigel, 2018; Pihlainen, 2002).

According to perception of ancestors, youth become adult, rise on its feet and gain courage at entering into marriage union. Namely this custom is a connecting link between the past, the present and the future.

### 4 Summary

The main verbalizer of *яшьлек туге* realia is lexeme *туй*. At learning the use of this lexeme in composition of phraseologisms, proverbs, texts of literature and media, it can be noticed that in national language consciousness it is marked by the following signs:

**1) Hospitality**

Туйның яме кунак белән (proverb) – literally All beauty of the wedding is guests.

Йосыф. Ну-у, туй өстәле ризык-нигъмәтләрдән сыгылып тора, сыгылып. Казылык, каклаган каз, пешкән үрдәк, шашлык, парлаган бозау ите, бөлеш, куллама, токмач, куян ите (R. Batulla) - (literally Yousup. Ooh, wedding table is groaning with food. Breast cut, cured goose, fried duck, shish-kebab, ham, balesh, kulamma, noodles, rabbit meat...).

**2) Solemnity**

Каләм бии, / дәфтәрәмдә / Зур тантана, туй килә (G. Gilmanov) – literally: Pen is dancing / on the paper - / Big holiday, a wedding comes.

**3) Immensity**

Туй авыл белән, жил – давил белән (prov.) – literally: Wedding should involve the whole village, wind should be with storm.

**4) Noisiness**

Камилә. Бөтен Татарстанны шулатып туй ясарга жыенасыз икән (I. Yuzeev) – literally: Kamilya. I see you are going to arrange such wedding that all Tatarstan would hear it.

**5) Emotionality** (in should be noted that in Tatar language picture of the world the national stereotype «туй үпкәсез булмый» – “there is no wedding without offense” is frequently used both directly, explicitly, and in hidden foem, implicitly):

Гөл чәнечкесез булмас, туй үпкәсез булмас (prov.) – literally: There is no flower without thorns, there is no wedding without offense.

Чукунып китсен туйлары, бер тамагым туймады (prov.) – literally: To hell with their wedding, I did not eat enough).

**6) Propagation**

Туйлар гөрләр тауда – авылларда / Дәвам итәр нәсел минем дә (R. Minnullin) – literally: Wedding will roar / in mountains, in willage / My ancestry will be continued.

**7) Aestheticism**

Өс-башы бер дә харап, дачага түгел, туйга жыенган диярсен (A. Gilyazev) – literally: The clothes are not plain - seems that he was going to wedding instead of a summer house.

**8) Ethicism**

Туйга барсаң, туеп бар, улың-кызың куеп бар (prov.) – literally: When going to wedding, go here well-fed and leave you children at home.

**9) Duration**

Һэй, ничек кенә туйладык әле! Башкаларныкы кебек ике көнгә генә түгел, атна буена сузылды безнең туй! (V. Nurullin) – literally: Quite a wedding it was! Our wedding went on not for two days, like everyone's, but a whole week.

**10) Playfulness, entertainment**

Туй туюмлык өчен түгел, күңел өчен (prov.) – literally: Wedding is not for eating, but for having a good time.

Биесе килмәгәнә туй килешми (prov.) – literally: Wedding is not for those who does not like to dance.

**11) Honesty, responsibility**

Туй булсын дисәң, биш тиен көмештән торма (prov.) – literally: If you want to have a good wedding, do not spare any money.

Туган-тумача, кардәш-ыру, якын-тирә алдында берәүнең дә сынатасы килми. Туй нихәтле шәп булса, никах та шултиклә нәкъ булырга тиеш. Уен эш түгел ул туй, түгел (G. Bashurov) – literally: Nobody wants to show it to family, kin and friends. The better the wedding, the stronger the marriage will be. Wedding is not a joke, oh no!

**12) Support of young family**

Йосыф. Бүләкләр өстенә туйга азык төяп килгәннәр. Эһә, Мәжнүннең апасы белән жинәсе авылга кайтып ун капчык бәрәңге алып килгән.

Таһир. Ерак туганнары Сарманнан биш куян жибергән, ди. Бишесе дә сарык хәтле... (R. Batulla) – literally:

Yousup. Along with gifts, they brought food for wedding. See, sister Madzhnuna and her husband brought ten bags of potatoes.

Tagir. Remote kin from Sarmanov sent them five rabbits. All five as big as a sheep...

**13) Large-scale involvement**

Туй мәжлесе барышы, әлбәттә, бер язмага гына сыеп бетмәс иде. Туй егет ягында ике көн, ике кич дәвам итә. Башта туганнары, ерактан килгән өлкәннәр бәйрәм итсә, икенче көнне яшьләренә бергә уйнап үскән кордашлары, сабакташлары, дуслары жыела. «Туйдан беркем дә туймас» дигән әйтем юктан барлыкка килмәгән (media) – literally: Process of wedding feast could not be describe in one story only. Wedding on bridegroom's side lasts for two days. First kin, elders and guests from far away are celebrating; on the second day schoolmates and friends gather to celebrate. It has been always said: “Nobody would get tired of the wedding”.

**14) Advantages in comparison to marriages without wedding feast**

Каравил кычкырмыйбыз без, / Түзәбез тыйнак кына, / Мәжлеләрдә – уйнап-көлеп, / Өйләнсәк – туйлап кына (R. Minnullin) – literally: We do not call for help / We're waiting patiently. / When there is a feast, we are having a god time, / When there is a marriage, it should be only with a wedding.

**15) Opulence**

Бәйге – атлыныкы, туй – тунлыныкы (prov.) – literally: Competition is for the one with horse, wedding is for the one with fur-coat.

**16) Costs**

Туйлаганга туй, ясаганга уй (prov.) – literally: Wedding for guests is a good time, for hosts it is cares.

Борчуларның шундый кайнап торган бер мәлендә туй хәстәре башланды. Туйдан соң абзарда ничә генә сарык калгандыр, туй күпме тавыкның, ничә баш каз-үрдәкнең башына житкәндер, келәттә күпме генә он калгандыр, мондый чакта анысы белән исәпләшмиләр (G. Bashurov) – literally: In one of moments full of care, the preparation to the wedding begun. How many sheep are left in a barn after wedding, how many ducks and geese had to be sacrifices, how much flour is left in a cellar - no one is counting this during the wedding.

**17) Carelessness, idleness**

Дөнья акыллыга – уй, юләрәгә – туй (prov.) – literally: Life for a wise one is thinking, for a stupid one it is a wedding.

**18) Youth**

Туй китте. Туй белән бергә кемнәңдер яшьлеге китте... (A. Yeniki) – literally: Wedding went away and took somebody's youth with it.

**19) Family ties**

Быел елыбыз авыр, туй кебек зур мәшәкәтне күтәрә алмыйбыз, ди... Анысы инде берәүгә дә жинел түгел дә бит, туганлык хакына күтәрәләр (A. Yeniki) – literally: He says that this year is difficult, so they may not be able to cope with wedding cares... Well, it is not easy for anyone, but for family ties sake we should support them.

**20) Completion**

Туй кызыгы өч көнгә (prov.) – literally: Wedding for three days.

Туйлары үткән инде (phras.) – literally: The wedding is finished already.

**21) Customs**

Туй белән биргәннәр аны да, / Искечә укытып никахын (M. Aglyamov) – literally: And she was married, with wedding / with conduction of nikakh in old way.

Машиналарда урамнарны әйләнеп туйгач, туйда катнашучылар егет йортына кайталар. Һәр жирдә була торган йола – киленне мөндәргә бастыру, яшьләргә балдан, майдан авыз иттерү капка төбөндә үткәрелә. Соңгы вакытта бал-май янында кабарып пешкән икмәк белән тоз барлыкка килде (media) – literally: After traveling all streets, wedding participants go to bridegroom's house. A custom that is performed everywhere - a pillow put under bride's feet, feeding the newly-weds with honey and butter - is conducted at the gate. In recent time a fresh-baked bread with salt is added to honey and butter.

**22) Planned event**

Яшьләренң бер-берсен яратуы ике йортка да мәгълүм, ике йортта шыпырт кына туйга әзерләнде (N. Gimatdinova) – literally: In both families is known that young couple love each other, so both sides were secretly preparing to the wedding.

**23) Exuberance**

Туйга туйганчы ашарга-эчәргә киләләр (. Yuzeev) – literally: The wedding is attended for a generous meal.

**24) Religiosity**

August 11<...> Илфат Фәйзрахмановның улы Зөлфәт белән Илзирәнәң туге узды. Хәмерсез мөселман туге булды ул (media) – literally: On August 11 <...> took place the wedding of Ilfat Fayzrakhmanov's son, Zulfat and Ilzyra. It was a non-alcohol Moslem wedding.

**25) Absence off fixing to a certain time**

Язгы туйларның хикмәте бар, ди. Күңелә гел яшь кала, ди (N. Gimatdinova) – literally: They say that spring weddings have a secret: souls would stay forever young.

Ибраһим. Көз айлары – туй айлары диләр, Фәүзия (T. Minnullin) – literally: Ibragim. You know, Fauziya, they say that autumn months are a wedding season.

**26) Harmony with time, epoch**

Заманасына күрә туге, даласына күрә куге (prov.) – literally: What is time such is a wedding, what is steppe such is a sheep.

Ибраһимов. Без сиңа комсомол туге үткәрдек, тантаналы узды (T. Minnullin) – literally: Ibragimov. We threw a comsomol wedding for you, it was solemn.

**27) Color** (here should be noted that definitions red and white took roots in times of Soviet power, with non-religious customs that emerged in that times: new type of wedding feast – кызыл туй, and wedding feast for elders, performed in traditional style – ак туй (Urazmanova, R.K. 1984); at present day the white wedding is associated with Islam, i.e. a feast without haraam, alcohol):

Никах көне, никах көне безнең, / Бүген безнең кызыл тугебыз (Gulsarvar) – literally: Today we have a day of nikakh / Today we have a red wedding.

Ике гашыйк / бер-берсенә / Вәгъдә биреп, ак туй көтә (G. Gilmanov) – literally: Two lovers / after exchanging love vows / wait for white wedding.

**28) Strength**

– Егерме өч ел! Димәк, тиздән көмеш тугегаз булырга тиеш (A. Yeniki) – literally: Twenty-three years! So, soon there will be a silver wedding.

**29) Symbolicity**

Ай-ай-ай! Зур да туй буласы икән бу! Кибәхужадан гына сизгез пар (G. Bashirov) – literally: Oh-wow-wow! It seems that this would be a big wedding! Eight couples from Kibyakozi village only!

**30) Officiality**

Законлы вә никахлы туйлар белән тәбрикләргә рөхсәт итегез, бай әфәнде (R. Batulla) – literally: Accept congratulations, master bai, with legal wedding, with nikakh.

**31) Negative attitude to cross-marriages**

Мария. Туйда үбешү электән калган йола инде.

Нурхәмәт. Сездә калган ул, бездә түгел. Сезнең тугегазда үбешкәнне мин үзем дә рәхәтләнеп карап утырам. Сездә аны килешле итеп эшлиләр. «Горько» дигән сүзе дә бар, бездә бит аның сүзе дә юк (T. Minnullin) – literally:

Mariya. Kissing at the wedding is an old custom.

Nurkhamet. You kept it, not we. While kissing at your wedding, I watch with pleasure, too. And you know how to do it. And you have “gorko” word, and we do not even have it (Russian word “gorko” spoken at the wedding means that newly-weds should kiss).

Thus, hospitality, generosity, noise, fuss, playful manners, opulence, large-scale involvement, customs etc. define the essence of “Tuy” concept.

**5 Conclusions**

Tatar nation thinks that there are three weddings in the life of a man: бәби туге, яшьлек туге, кеше гомеренең соңгы туге (literally, wedding of a baby, wedding of young, wedding of saying farewell to dead). Among all weddings, яшьлек туге holds a special place, because a man participates directly and consciously in it only. This explains a large composition of linguo-culturemes (балдаклар, кияү, кияү бүләге, кәләш, никах, ярәшү, кода-кодагый, кода жыры, кыңгырау, мәһәр etc.), that reflects in national language conscience the following: 1) ethnically shaded complex of customs and traditions with a certain symbolic: су юлы күрсәтү, кияү мунчасы, кыз урлау, кыз ярәшү, ишек бавы etc.; 2) social, world view standards of the nation in sphere of family and marriage relations; 3) legal standards; 4) aesthetic and ethic standards; 5) life of Tatar nation in all complicity of its manifestations.

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