

LINGVOCULTURAL CONCEPT "FIRE" IN THE TURKIC LANGUAGE PICTURE OF THE WORLD

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ABSTRACT

The article is devoted to an analysis of the spiritual content of the concept 'Fire' in the Turkic language picture of the world: the study of its etymological, lexical-semantic and structural features.

The existence of fire in world culture for a long time defines it as a transhistoric universal. In culture there is a universal understanding of fire in two aspects: as a physically manifested fire-flame and fire as a sacred substance. The idea of a "human" fire also refers to the universal meaning: fire as "creativity", fire as "love and emotions".

In the work the concept of "fire" of the Turkic picture of the world is learned on the material of the Tatar and Kazakh languages. It is studied in terms of its spiritual and moral content, as the Tatar semantic unit "ut" and the Kazakh semantic unit "ot" come in various language spheres relating to the nature, philosophy, religion, way of life and the spiritual world of the Tatars and the Kazakhs. On the basis of the analyzed materials which comprise explanatory, etymological dictionaries, pieces of the Tatar and Kazakh literature, containing in the context a semantic unit "ut/ot", it can be observed that "ut/ot" is also important cohesive force (spiritual power) shaping the spiritual unity, family center and its continuity.

Keywords: Turkic language picture of the world, concept, etymology, the Tatar language, the Kazakh language, semantic unit, spiritual significance.

INTRODUCTION

In modern linguistics, language is represented not only as a system of signs or means of communication, but also as a means of access to all mental processes occurring in the head of a person and determining his own being and functioning in society as an integral and important component of national culture. The language is studied in close interaction and mutual determination with culture. These relations were the result of the birth, formation and development of cognitive linguistics and laid the foundation for a new branch in linguistics – linguoculturology, the main concepts of which are the "picture of the world," "concept", "conceptual analysis."

The cognitive unit of the linguistic picture of the world, which is operated by the consciousness of a person in contact with the world in all its manifestations, is the concept. It has a complex and multidimensional structure that distinguishes it from the literary image in works of art and a polysemantic word in linguistics. On the one hand, everything belongs to it that belongs to the structure of the concept; on the other hand, the structure of the concept includes everything that makes it a fact of culture – the initial form (etymology); history compressed to the main features of the content; modern associations; assessments and much more. Currently, cognitive linguistics pays much attention to linguocultural concepts, since their study makes it possible to establish ways of linguistic interpretation of reality and to identify the priority values of the linguistic picture of the world of a particular community or ethnos.

METHODS OF THE RESEARCH

The main method of research is the conceptual analysis that is the system of concepts and semantic fields that helps to identify the features of the linguistic picture of the world and the characteristics of the

worldview of the linguistic personality; to deepen the notion of the richness of the national and cultural heritage.

THE CONCEPT “FIRE” IN THE TURKIC LANGUAGE PICTURE OF THE WORLD

The comprehension of fire in culture is universal and it is expressed in two aspects: comprehending it as the physical embodiment of fire – a flame and as an ideal, sacral substance. Physically manifested fire acquires cosmological characteristics: celestial (Sun, lightning), terrestrial (hearth) and underground (volcano). Its emotional component – the idea of the "human" fire (creative, vital energy, love) also belongs to the universal meanings of the fire which we have designated as the "flame of the heart". The rational component of the concept "Fire" - "the light of reason" is also included to the universal meaning of fire.

However, despite the fact that fire is a catalyst for the development of world culture in general, we understand that different ethnicities have different views of the world, different mentality, which imposes its "imprint" on the structure of thinking of the speakers of a particular language. Therefore, in addition to its universal significance, the "fire" in the world view of each ethnic family had its own specific aspects, which were reflected in the language, rituals, behavior of the representatives of this ethnos.

The image of fire in its physical manifestation, the association of fire with heat, illumination or danger is present in the mind of a representative of any nation of earthly civilization. And in the minds of the Turkic peoples, to which the Tatar and Kazakh people belong, the central, paramount importance of the concept "fire" is "the symbol of the family, roots, the spiritual heritage." Arguments in favor of the hypothesis put forward by us are the works of the well-known scientist-Turkologist, historian, philosopher L.N. Gumilyov (1993), the British scientist-mythologist E. Taylor (2000), the Tatar historian-scientist, the well-known writer N.S. Fattah (1990), the Tatar philologist-ethnographer RG Akhmetyanov (2001), the researcher-philologists Ashrapova A. (2015, 2016), Gabdrahmanova F. (2016), Zamaletdinov R. (2014, 2015, 2016) and others. Also we used the ancient Turkic dictionary, explanatory, etymological dictionaries, works of fiction containing the "fire" semes in the context we are examining.

DISCUSSION

In our research work to find out the priority features of the “fire” concept in the Turkic language picture of the world we learned the verbalization of the “fire” concept in dictionaries of the Tatar and Kazakh languages.

In the Tatar language, the “fire” concept is verbalized by the lexeme "ut" and it has a rather rich cultural background, including the value component, which is proved by the analysis of etymology, the vocabulary definitions of the lexeme "ut" and its derivatives.

According to the "Etymological Dictionary of Turkic Languages" by E.V. Sevortyan (1974), "Short historical and etymological dictionary of the Tatar language" by R.G. Ahmetyanov (2001), as well as "Explanatory Dictionary of the Tatar language", the Tatar lexical unit "ut" as an outdated meaning used to mean "grass, plant, young greens", derived from the common Turkic word "ut".

In the "Old Turkic Dictionary" (1969) the following values of the lexeme are given:

1. fire.
2. grass, greens.
3. The medicine.
4. Pupil.

Each specified value has its own derivational field, respectively, the characteristics:

1. *v. ota* – ignite, *otlan* – warm up, fuse; *a. otly* – fiery (a sign of "warming").
2. *v. To treat, to heal*; *n. Otachy* – healer, *otachylyk* – healing (a sign "treating").

3. *v. ota* – weed; *otla* – graze; *a. otly* – having grass, *otsyz* – without grass, devoid of grass; *n. otunlyk* – the place where firewood is located; *n. otlyk* – a trough for feed (signs "storing", "feeding").

In addition to the above values, this dictionary also includes other lexemes with the root *ot*:

The lexical unit *otag* in the meaning of tent, dwelling. This fact confirms the connection between the concepts of "ut/ot" and "yort" (dwelling), since it is known from historical and ethnographic data that the *fire of the tribe* in each tent was irretrievably burnt – in other words, the fire of the tribe.

The lexical unit *otchug* in the meaning of the hearth (*ot-chug* – the place of the fire) expresses the origin of the lexeme "*uchak*" (*fireplace*) from *ot*, although the dictionary also indicates its other form – *osak*, one of the meanings of which is a genus, a tribe, this is typical only for the Turkic peoples (it should be mentioned that the Russian word *ochag* (hearth) was borrowed from the ancient Turkic *osak*, as indicated in the "Explanatory Dictionary of the Living Great Russian Language" by V. Dal (1995).

The values of the hearth and furnace also have another lexical form: *osak*, *osug*, and derivatives of *osakly*, *osaklan* and *osaklyk*.

Proceeding from all the definitions on the "Old Turkic Dictionary", one can single out the following main values of the investigated concept: fire, grass, medicine, home and semantic signs "red-hot", "feeding", "treating", "providing shelter", indicating the value and vital necessity of *ot* for ancient Turks. The name in ancient times of the vital phenomena of the lexeme *ot* emphasizes its intrinsic value.

At the next stage of the description of the concept "fire" in the Turkic language picture of the world, its actual nuclear characteristics were revealed. In the explanatory dictionary of the Tatar language (1979) the following meanings of the lexeme *ut* are highlighted:

1. The glowing gas, the flame engulfed the burning object. 2. Light emanating from lighting fixtures. 3. *metaphor*. Shine in the eyes. 4.. Electrification. 5. Shooting, shot. 6. Fire. 7. *metaphor*. A strong feeling that engulfed smb (for example, fire of love). 8. *a. metaphor*. Passionate, hot (about character).

In the "Synonyms Dictionary" (1999) of the Tatar language, the following synonyms of the lexeme *ut* are represented: *uchak* (fire, hearth), *yangin* (fire).

Being a derivative of the concept "*fire*" in the Tatar language, which is also one of the language proofs of the spiritual filling of fire, "*Uchak*" ("*Ochag*") has the following interpretations in the "Explanatory dictionary of the Tatar language" (1979): 1. Place under the *kazan* in the oven and the hearth localized in the indicated place. 2. Burning pile of firewood and branches in an open area. 3. *met*. The house where one was born, his native land. 4. *met*. The place, the center of the appearance and spreading of something; cluster and focus of something.

In connection with the third meaning of *uchak* as "native home, native land", the following expressions take place in the Tatar language: *Nasel uchagy* – tribal hearth, *nasel uchagy syny* – extinction of the genus; "*Uz uchagynny onytma!*" – "*Do not forget your uchak (home)!*" and etc.

The above expressions are also confirmed by the data of the "Short historical and etymological dictionary of the Tatar language" by R. Ahmetyanov (2001): *uchak* - "hearth, fire" take roots from the ancient Turkic word *ochak* and means *hearth, oven*. In Chuvash language *uchak*, *vuchakh* – "hearth, fire" ("*vut*" - "fire"), in the Even language *okhog*, *osog* - "oven", *otu* - "bonfire". In the Uighur language *ochak* – "gender-tribe, family name, origin".

For a more accurate proof, we searched for the Tatar lexemes close in meaning, etymologically related to the lexeme *uchak* in the Tatar language. As a result, the following lexemes have been found, which have an internal resemblance to the lexeme *uchak*:

Uchar: *ucharlanu* – to be together, gather together; besides, in the Bashkir language, which is one of the Turkic languages as well, *usar* means “group, genus-tribe”. Proceeding from this fact, it becomes obvious that it resembles the above examples, which confirms their semantic connection.

The idea of "fireplace" as a symbol of family and home penetrated other cultures because of their close relationship with the Turkic culture. One can imagine from all of the above how profound and sacred the content of the concept of *uchak* was in the minds of ancient Turks - *uchak* was a symbol of their spiritual unity, a cultural value and "the heart of every Turkic family", which could not help affecting the consciousness of representatives of other ethnic groups, because the concept of home, family is equally important for everyone.

In the Kazakh-Russian dictionary (2012), in addition to the lexeme *ot* with the meaning of physical fire, there are the following lexemes containing the morpheme *ot*: *otagasy* – (literally means “owner of fire”) the master of the house, the senior of the yurt; *otbasy* – (literally means “beginning of the fire”) a family; *Otan* – Homeland, fatherland; *Otan-ana* – Motherland; *Otandas* – compatriot; *oshak* – a hearth. As we can see, the values of the lexeme *ot* and its derivatives in the Kazakh language have literally retained their value.

The lexeme "yangyn" in the Tatar language, which is also synonymous with "ut," as stated in the Synonyms Dictionary, is formed by the root morphemes of *yan* (“burn”) and *kyn*, which in the ancient Turkic language meant "sun", "day", "burn". The presence of the morphem *kyn* reveals three more lexemes: *ochkyn* (och: “fly”) – spark; *yushkyn* (yush: “collection, gathering”) – scum, *yalkin* (yal: “flare, burn”) – flame, which have an unquestionable relation to the investigated concept. It should be noted that morphem *kyn* up to this day functions in the Kazakh language in the meanings of "day" and "sun".

RESULTS

The ethnopsychological code of perception of fire by the consciousness of Tatars and Kazakhs is reflected in myths, legends, paremias and other samples of oral folk art and continues to function in modern language. The signs "family", "genus, heredity," "spirituality" of the word-symbol of *fire* laid in the foundations of the Turkic-Tatar literature.

An eloquent confirmation of the above is the following lines of the Tatar scholar-philologist R. Akhmetyanov, which he dedicated to the poem of Kutb "Khosrov and Shirin", translating it into the modern Tatar language. These lines testify about such signs of the concept “*ut*” as "wisdom", "eternity" and "continuity" of *ut* and can be an introduction to all subsequent spiritual culture of the Turkic peoples:

Alty gasyr elek ber **ut** yazylgan –

Alty yoz ille yyl elek yazylgan.

Bu kyissahak torki tokym shikelle,

Berdanber noskhadan shytyp urchede.

Zhahil dinche **utka** tashlagan any,

Lakin **ut** uze son **utta** yanamy?

Yavyz doshman kilgan – ana kol salgan,

Lakin kol echenda **utly kuz** kalgan.

Zamanalar kilde – kuzny **kuzhgytty**.

Bu kyissa-ut beznen zamanga da zhitte.

Torle torki khalyk annan **ut** ala,

hap telagan monnan akyl otala.

(Literal translation). Six centuries ago, one fire lit up -

It was written six hundred and fifty years ago.

This legend, like a Turkic race,

Propagated from a single specimen.

A religious fan threw it into the fire,

But does fire burn in the fire?

The enemy came - covered it with ashes,

But the firebrand remains in the ashes.

It's time - it's kindled.

This legend-fire has reached us.

Different Turkic peoples "feed on its spiritual fire,"

And everyone who wants to take wisdom out of it.

In this context, the lexeme "written" acquires the semantics of fire, the creation of a legend is associated with firing the fire, its reproduction - with the ability of the fire to rapidly ignite, and the attempt to destroy it - with extinguishing. Comparison the legend with the fire represents such signs of the concept "fire" of the Turkic language picture of the world as "wisdom," "spiritual heritage," "incombustibility". These signs are the disclosure of the essence of not only the above poem, but the entire Turkic spiritual culture, in particular, fiction, which, according to the hypothesis put forward, is the "fire-heritage" of the Turkic peoples.

The following words belong to the President of the Republic of Kazakhstan N.A. Nazarbayev: «*Otbasy – ata-anamyzdyn oshagy. Otbasynda adam boyyndagy asyl kasiyetter zharkyray korenep, kalyptasady. Otanga degen ystyk cezim – zhakyndaryna, tugan-tuyskandaryna degen suyespenshelektten bastalady*» (translation: The family is the hearth created by our parents. In the family noble qualities of a person are formed. Love for the Motherland begins with love for our close people and relatives). In these words, the lexical and spiritual connection between Otba's words and Otan is traced and their profound value content is revealed.

CONCLUSION

Like the basis of any national code embodying the ethnopsychological characteristics of the people, the spiritual basis of the "ut/ot" concept is laid in the environment of the family hearth, the native land. On the mental level, this foundation is present in the minds of every representative of the Turkic peoples, otherwise its language verbalization realized by creative natures - singers, poets, writers, would not be so consciously and warmly accepted and understood by them.

Thus, in the minds of the Turkic peoples, including the Tatar and the Kazakh people, the central, paramount importance of the concept "ut/ot" ("fire") is "ut/ot" as "a symbol of spiritual heritage, as "family alliance; force linking generations". Fire is a home, where childhood passed, where the native land is. The high meaning of fire, passing thousands of years, has reached us through the configuration of myths in the works of oral folk art, has gained a place in fiction and continues to attract the attention of contemporary poets and writers.

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