

SOMATISMS IN THE OLD TATAR LANGUAGE

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Abstract

The article is devoted to the study of the lexical system of the Old Tatar language and the identification of the style-forming properties of lexical means in the language of fiction. The analysis reveals the patterns of somatism functioning in the structure of poetic texts of this period. The written sources of this period recorded rich Turkic-Tatar lexical material with synonymous series, idiomatic constructions reflecting the most diverse aspects of the social, economic way of life of that time, cattle breeding and agriculture, the animal and plant world, human and animal anatomy, crafts and human activities. In this work, the somatic vocabulary of Old Tatar texts is analyzed. The words denoting the names of human body parts are the most common in the Old Tatar language. In this work, the study of somatisms is performed at the lexical and phraseological levels. The names of human body parts, especially phraseological material with somatisms, are of great interest to modern researchers. The authors of this article cite a number of observations on the nature of phraseological somatisms and their behavior in context. All statements are illustrated by examples from the monuments of the Old Tatar language. Attention is focused on the functioning of phraseological units with components-somatisms in diachrony.

Keywords and phrases: Tatar language, Old Tatar language, written monuments, somatisms, phraseological units, vocabulary.

1. INTRODUCTION

The era of the Golden Horde has qualitatively changed the direction of ethnic and social processes in the region, which have gained a powerful inertia of development, which continued in the next era. In the first half of the 15th century, the Golden Horde as a whole ceased to exist and broke up into separate khanates, in which the khan dynasties established. Representing the ethnic-political successor of both the Volga-Kama Bulgaria and the Golden Horde, the Kazan Khanate became another base for the development of socio-ethnic processes.

During the period of the Kazan Khanate, many peoples of the region undergo the process of ethnic formation, in particular, during this period the ethnic group (or sub-

ethnic group) of the Kazan Tatars is formed. Such “tectonic” changes, naturally, led to a new stage in the development of the Tatar national and literary language.

According to the generally accepted classification of medieval Turkic literary languages, since about the XV-XVI centuries the period of the of regional Turkic literary language existence starts, such as Old Uzbek, Old Azerbaijani, Old Tatar, etc. Medieval Tatars recognized themselves as a whole for a long time and continued to use the literary traditions laid down in the XIII-XIV centuries. However, political fragmentation, vast geographical distances, and a number of other reasons served as some linguistic changes on the principle of khanates.

The names of body parts are one of the most frequently used words in the formation of phraseological units. It should be noted that certain studies of this issue have already been undertaken by Tatar linguists and Turkologists [1; 2]. The basic laws of the of lexical unit functioning in Tatar literature, in the language of literary works were studied by Tatar scholars in one aspect or another [3; 4; 5; 6]; the general issues of the Old Tatar language functioning of the period studied by us are described in separate studies [7; 8]. This article is devoted to the study of the functioning in written monuments of the Old Tatar phraseological units in which somatisms are used as components.

2. METHODS

The nature of the work required the use of various research methods. At the first stage of the study, the main method was the linguistic description method. At the next stages, the study of somatisms in the Old Tatar language was carried out mainly by the comparative historical method using functional-stylistic analysis techniques. The historical-comparative method was also used if necessary.

3. RESULTS AND DISCUSSION

Somatisms are one of the oldest layers of vocabulary. Most of them retained their primary importance in the process of their historical development. In written monuments of the Old Tatar language, we have recorded many words related to this group. For example, the 16th century poet Muhammedyar uses the following somatisms in his poems: arqa 'back', saqal 'beard', qaş 'eyebrows', qul' hand ', baş' head ', ajaq' leg ', tel' tongue ', küz' eye ', söjäk' bone ', qolaq' ear ', buj' growth ', qaryn' belly ', iñsä' shoulder '[9]. The Arabic-Turkic Dictionary, a 16th-century monument, contains a large number of words related to this group: arqa [10: 8] 'back', borun'nos', küz bábäge 'pupil', barmaq oçy [10: 20] 'fingertip', däre [10: 23] 'skin', qaryn 'belly, belly', azu deşe 'molar', ajaq [10: 40] 'leg', beläk [10: 41] 'wrist', kükse äzäre [10: 47] 'upper chest, throat', ilek wä qul 'hand', byjyq [10: 49] 'mustache', beläzek [10: 54] 'wrist', tän qaby [10: 32] 'figure , silhouette ', qolaq jomšağy [10: 57] ' ear point ', talaq [10: 69] ' spleen ', saqal ocy [10: 32] ' end of the beard ', ükcä' heel '[10: 79] barmaq [10 : 80] 'finger', särçä barmaq [10: 100] 'm zinet', ajaq tubyğy [10: 101] 'boat', beläk [10: 102] 'elbow', saqal [10: 103] 'beard', del [10: 104] 'tongue', borun deräge [10: 137] 'cartilage of the nose', kerbek wä säc [10: 140] 'eyelashes and hair', etc.

During interpretation of the diseases, the author of this monument refers to the names of body parts: qarun šeşmäk [10: 9] 'dropsy', buğaz ağrysy [10: 31] 'diphtheria',

buğaz šeşmäk [10: 32] 'angina', jan ağrısı [10: 37] 'pleurisy', baş ağrısı [10: 62] 'headache', çekär ağrısı [10: 73] 'liver disease', ise ulan baş ağrısı [10: 50] 'meningitis'. They recorded the use of the names of the body in a figurative meaning. The metaphors like ignä başı [10: 3] 'eye of a needle', jir jöze [10: 26] 'whole world', kük jöze 'sky', kylych jöze 'blade of a sword', yrmaq başı 'mouth', jul başı [10: 90] 'the beginning of the way' are linguistic and are actively used today in many Turkic languages.

In Old Tatar written literary language, as well as in modern Tatar, there are phraseological units formed from the terms expressing human body parts, household items, outbuildings and their parts, plants and their parts, natural phenomena, precious stones, clothes, food, etc. In our sources, phraseological units that include somatisms in their composition are used very frequently. Let's consider the values of the most frequent phraseological units with this component on the example of the Old Tatar language:

baş: başyna jitü 'bring to the grave' [9: 94]; başyndin ğaqly kitü 'lose your mind' [9: 94]; başyñdin cyqaru 'forget' [9: 173]; başa qaçmaq 'rebuke' [9: 105]; başy tynmau сутств lack of peace [9: 94], başyndin kəcü 'happen' [9: 74], başä kälü 'to happen' [11: 79], baş tartu 'not to agree' [11: 122], baş ulu 'obey the will' [11: 124], baş kütärü 'be proud' [11: 127]; başyñ taşqa oru 'burn' [11: 128], başny utqa salu 'burn' [11: 134], baş wirmäü 'do not account' [11: 114], etc.;

jöz: jözendä qany qalmaq 'to turn pale' [9: 47], jöz qararu 'disgrace' [9: 185], pörrui töşü мени change face' [9: 47], jözündin qara iksük ulmau 'the sadness doesn't leave his face' [9: 49], jöze aqlyq "honor, dignity" [9: 52], jöz äwürü "deny" [9: 65], jöz oru ru beat the forehead [12: 3], jöz cöjerü нуться turn away' [12: 28], дәülät jöze "The face of the country" [12: 4], jirgä jöz oru "beat the brow" [13: 33], jözeñne dotu "send" [11: 115], jöz cytu "frown" [11: 75] and other.

qul -äl: älendin nimä kilmäü 'to be incapable' [9: 48], älkendin dad biry 'to free' [9: 43], quldin kilü 'to be able' [12: 22b], qulyna alu 'to possess' [12: 21b], quldin kitü "Get out of hand" [12: 1], äldän eš kilmäy 'not in strength' (Mölimov) [13: 168], älen totu 'help' [11: 125], älendin kilü ным be able' [11: 125], älendin kilmäü 'not in strength' [11: 118], äldin kitü 'to get out of hand' [11: 116], älgä kerü 'have' [11: 120], qulyndin kilmäz eš 'not in strength' [11: 125], qul kütärü "read the prayer" [11: 128], qulyñlän bulaşmau "do not fight" [11: 139], qulga irek quju "Hit" [11: 139], etc.;

küz:küz salu 'watch' [9: 65], küzne jomyb acqancy 'at once' [9: 196], küzgä salmau 'do not watch' [9: 86], küzgä almau 'karamau, igatibar [12: 33b], [13: 138], küzdin ğaib bulu "Get out of sight" [9: 88], il küze реди among the people" [9: 40], küzé acu 'understand' [13: 131], küzdän jäš kilü 'repent' [13: 133], küzgä alu 'notice' [13: 13], küzdin ütü 'see' [11: 84], küzdin jäš tügü 'cry' [11: 97] h.b. ;
tel: tel acu "start talking" [9: 93], telne totu "keep silent" [9: 66], tel ozajtu "speak too much" [9: 66], telgä kiterü 'say' [9: 86], tel acmau 'Silence' [12: 40], tel bäljläü ол Silence' [12: 24], acy tel 'Poisonous to the tongue' [11: 85], tel ocyndadyr 'Twirls at the tip of the tongue' [11: 137], etc.

Data and numerous other phraseological units have long been widely used by writers and poets.

The poet in the poem "Nury Sotur" encourages readers to justice and provides a specific story, confirming the correctness of his thoughts. The content of the chapter is consonant with the proverb Härki totty telene qotuldy ul, telene totmağan uš totuldy ul 'Who was silent, was saved, and who did not hold his tongue was caught' [9: 208]. Phraseologisms with the lexeme of 'tongue' were already active in medieval Turkic-

Tatar literature [14: 371]. The authors of the Ancient Turkic Dictionary, referring to the Cairo list of the poem "Kutadgu Bilig," give the figurative meaning 'captive' of this word [15: 559]. L.Z. Budagov on the example of the work "Babur-nama" written in Chagatai language determines the meaning of phraseological units "tel totu" - collect news, take a prisoner so that he can find out what is needed' [14: 371]. In this monument, the phraseological units of "tel totu" and "tel alu" are the synonyms [16: 143]. In the poem "Nury sodur" by Muhammedyar, "telene totu" is used in the meaning "keep silent": Totsa irde telene saxrada qaz, Totmaz irde ul däm ecrä any baz 'If a goose were silent in the steppe, then the hawk wouldn't catch it' [9: 209].

In written monuments, the expression baş oru - 'beat by forehead; to fall to one's feet, to bow to one's feet (bow)' has lexical options with interchangeable components: Baş orub qyldy uş barca tapuğ [9: 172] 'Everyone worshiped and served you'; Xezmätenä varyb, oryb jözlären, Söjlädelär ul räsülä süzlären [12: 3]. They came to his service, beat their foreheads, talked about their Prophet. L. Budagov points to the same meaning of phraseological units baş oru and baş quju [14: 227]. The same semantics has the phraseological unit ajaqqa töşü: Ajağyna töşte, dide: jä homam [13: 118] 'He bowed at the feet and said: O my bird of happiness'. In modern dictionaries, the following interpretation is given: ajaqqa jyğyly 'to fall at the feet (fall, rush); to fall / to bow to one's feet'.

The semantics of this multi-valued phraseology jöz oru in the monuments is diverse. In the poems of Muhammedyar jöz oru is used in the meaning of "to go": Tordy zahid kitmägä jözün orub, qaldy bicin zahidkä gözren qylub [9: 69]. 'The hermit got up, directing his face to the exit, the monkey remained, asking for forgiveness'; Jöznejirgä ormadyq, ni jöz berlä barğajmyz [12: 40] 'Don't pray to God, we'll go with such a face'; Täzarriğ qylyb, jözüm jirgä ordym [12: 40] 'Praying, I fell at his feet'. Phraseologism jözenä oru 'to throw in the face', that is, to speak openly, directly, are recorded repeatedly in the poems by Muhammedyar [9: 46-48].

Old Tatar business writing is characterized by traditional phraseological units baş salu 'accept citizenship, beat by the forehead', baş oru 'beat by the forehead', baş tartu 'departure, disobedience' [17: 321]. F.M. Khisamova considers the phraseological units baş oru, baş salu as "a regional phenomenon inherent in the Old Tatar language, and their origin can be explained on the basis of the ethnographic customs of the ancient Bulgars" [17: 321]. The expression baş oru, common for the documents of the local administrative cycle, appears in various petitions (garznam) [17: 322].

Muhammedyar in his poems often refers to the idioms with the jöz component. The expression jözendä ber qaträ qany qalmady 'lit. not a drop of blood was left on his face' [9: 47], which is found in the work "Tukhfai Mardan", is used in the modern Tatar literary language in the form of jözendä qan tamcysy (äsäre) qalmağan - he turned pale, he did not have a drop of blood in his face. The phraseological unit jözidin ränge kitü (to turn pale) recorded in Muhammedyar's poetry [9: 48] is close to this phraseological unit in meaning.

Such phraseologisms as jöz aq bulu - 'honest, with a clear conscience', jöz aqlyğy - 'honor, dignity' [9: 51], jöz aqlau - 'keep honor, dignity, pride' characterize a person on the positive aspect: Süzlämäkdä sän jözümne aqyl - Save my honor during conversation [9: 41]. The phraseological units that are opposite in meaning are recorded in poems - jöz qarasy 'stain, dishonor' [9: 49]; jöz qaralu - 'to be dishonored' [9: 185]. In the language of the monuments of the period studied by us, the synonyms jöz, cährä, iñ, didar appear in the meaning of face. The word iñ was used by the poet Muhammedyar as

the part of phraseology: Sänä kilsä inläre sarğaryb Sän ajğyl män irürmän äsri tabib - 'If they come to you worried, you say that you are a healer' [9: 71].

The phraseological unit qolaq salu 'listen' in some cases is replaced by the author with a synonymous phraseology qolaq totu 'give meaning': Ber näsixät äjtäjem qolaq sal İjäsen syjlasaŋ etenä söjäk sal [9: 51] - 'I will give you advice, listen, give some bones to the dog, treating his master'; Bulmacy süzgä qolaq totmaq käräkmäs [9: 79] - 'There is no need to give meaning to an unnecessary word'. In structural as well as in semantic relations, these phraseological units differ little.

4. SUMMARY

1. The comparative historical analysis of various sources shows that somatisms are active lexemes in ancient and Middle Turkic monuments, in Old Tatar works until the end of the 19th and beginning of the 20th centuries. Our study of the vocabulary of Old Tatar sources and the identification of specific facts of the use of these words in later Tatar monuments leads to the conclusion that these words were used in the Tatar language throughout our history.

2. In the Old Tatar literary language, there are many phraseological units with somatism components. The most frequent somatic components of phraseological activity in the Old Tatar language are such lexemes as baş - head, küz - eyes, qul - arm, tel 'tongue'. There are isolated examples of phraseological units with the components qaryn - stomach, bil - waist.

5. CONCLUSIONS

Thus, the linguistic material selected from the Tatar written sources of the XVI-XVIII centuries indicates the active use of phraseological units by Tatar writers in their works. Poets respond very subtly to the semantic potential of phraseological units. Phraseological units in the course of their existence remain static both in the contiguous and structural aspect, and in a functional sense.

The main body of these phraseological units is preserved in the active fund of the modern Tatar language to the present.

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