

## THE NATIONAL-CULTURAL VALUES OF THE TATARS IN PAREMIES WITH LEXEMAS “OY / YORT” (HOUSE)

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### Abstract

At the present stage of the development of linguistics, many works are concerned with the issues of linguistic research in close connection with ethnic consciousness, ethnic psychology, and ethnic culture. Of particular interest is the paremiological resource of language units, since paremias store information about material and spiritual culture, the worldview of native speakers and allow for reconstructing the most important stereotypes of national consciousness. This article deals with the study of the language representation of the lexemes “о́й / йорт” (house) in Tatar paremiology. The lexico-semantic analysis of words and connected combinations is accompanied in this paper by cultural and ethnological excursions into the field of material and spiritual culture, ritual practice, customs, etc., i.e. a linguistic sign is considered in the context of other semiotic systems. The idea of semantic unity of the culture of the Tatar people was laid down in attracting linguistic, folklore, ethnographic materials, while the analysis of the text remains primarily linguistic. We conclude that о́й (house) in the Tatar linguistic culture among other concepts of the material world occupies a special place. This lexeme forms the core of the lexical group “house”, and the Tatar people associate it not only with a place for living, but also with a family home, where parents, wife, husband, children, grandmother, grandfather and others are connected with warm family ties.

**Keywords:** linguistic consciousness, Tatar linguistic culture, the concept о́й, dwelling, paremias.

### 1 INTRODUCTION

In modern linguistics, there are various ways to describe linguistic consciousness: lexico-semantic, culturological, linguistic, ethnolinguistic and conceptual. Our analysis of paremias encompasses conceptual and ethnolinguistic approaches that make it possible to describe the linguistic consciousness of the people using homogeneous material. The choice of paremias for research is not accidental, since it is “paremias that have the ability to reflect extra-linguistic space, accumulate and pass on the experience of the people from generation to generation, preserve the history and culture of a particular ethnic group” [Muhariyomova L.R. et.al, 2017].

**The problem statement.** The problem of studying small genres of folklore in the context of the language-culture correlation is not new in Russian and Tatar linguistics, nevertheless, there are not enough studies that reveal the ethnocultural specificity of paremias through their appeal to an internal form reflecting obsolete realities, symbols, customs and traditions.

**The purpose** is to reveal national and cultural peculiarities of the semantics of paremias with the component *өй / йорт* (house) in the Tatar linguoculturology.

When analyzing the research material, we relied on the works and research methods of home linguists, such as E.F. Tarasov [Tarasov E. F., 2002], R. R. Zamaletdinov [Zamaletdinov R.R.et.al, 2014], T.G.Bochina [Bochina T. G., 2015], A. Sh. Yusupova [Yuisufuva Z. et.al, 2016], R. S. Nurmukhamedova [Fazlieva I. I. et. al, 2018], R. M. Bolgarova [Khasanzianova G.I. et.al, 2018], R. R.Salakhova [Salakhova R.R., Sibgaeva F.R., 2018] и др.

## 2 METHODS

In our research we use a rich set of methodological techniques of linguistic analysis, such as descriptive method, theoretical method, method of analyzing vocabulary definitions, as well as cultural and linguocultural methods of analysis.

## 3 RESULTS AND DISCUSSION

In the Tatar language, the word *өй* is the main component that takes part in the formation of many compound words: *аш өе* (dining room), *корт өе* (omshannik), *каравыл өе* (guard house), *мал өе* (room (house) for livestock), *өй алды* (verandah), *түр өй* (living room), *почмак өй* (bedroom), *аулак өй* (house secluded from adults), *өй иясе* (house spirit), *өй хужасы* (master), *өй тавыгы* (homebody), *өй тые* (housewarming), *ак өй* (living room), *кара өй* (chicken hut, kitchen). Also, by means of the lexeme *өй*, the following words are formed: *өйдәш* (cohabitant), *өйдәшлек* (cohabitation), *өй-каралты* (constructions), *өйләнү* (marriage), *өйле* (having a house), *өйсез* (homeless), etc.

The explanatory dictionary of the Tatar language gives the following meanings of *өй*: 1) a building, a construction for living: *өй салу* (to build a house); 2) special buildings for economic purposes: *мал өе* (housing for livestock); 3) family, people living in the same building: *Бөтен өй шатланды* (*lit.* The whole house was glad) [Tatartelenen, 2005].

According to R. Akhmetyanov, *өй* goes back to the common Türkic *өй-, ув-, эв-* and correlates with the Tatar verb *өю* (stack, bring down). Turkologist A.S. Baskakov believes that this word is related in origin to the ancient Chinese *иң-* “square, tower” [Akhmetyanov R. G., 2001].

Depending on the design and material of the dwelling in the Tatar language, there are various compound names for the house: *биш почмаклы өй* – five-walled house, *алты почмаклы өй* – six-walled house, *кара-каршылы өй* (the house consisting of two four-walled buildings, placed against each other and connected by outer entrance halls), *ике катлы өй* (two-storied house), *таш өй* (brick house), etc. [Ziangirova E M, 2014]. The Tatars used to apply the logging technique of building houses and the main building material was oak or pine.

Outstanding folklorist N. Isanbet has been collecting and studying Tatar proverbs for many years. The collection *Tatar Folk Proverbs* [Isanbet N., 2010] contains 86 proverbs in which *өй* is used as an outbuilding. Much attention was paid to choosing a place for the house. Favorable one was its location near the river since water is a source of life. The ancestors used to say *Сусыз җиргә өй корма, утсыз җиргә ил корма* (Do not build a house where there is no water, do not build a country where there is no grass).

To build a house is a responsible and hard work. It is essential to plan the size correctly (*Бәләкәй өйдә тынбетәр –lit.* You'll suffocate in a small house), to choose building material (*Кубыз тартсаң көйбула, бүрәнә тартсаң өйбула – lit.* By pulling kubyz, you get a melody, by pulling a log – a house), to see practicality and comfort (*Өйнең яме почмак белән түгел, бүлмә белән –lit.* The house is beautiful not with a corner, but with a room), the quality of the building (*Тишек өйне җил табар –lit.* The wind will find the house with a hole; *Ярапторыр»га өй салма, үз башыңа ишелер –lit.* Do not build a house using the principle of “it will good”, it will not fall on my head).

However, there are also paremias where people take building a house in good fun and cleverly: *Өй салуның берни еюк, мүклиседә, чутлысы –lit.* Building a house is nothing – you have to caulk and count.

When choosing a place for building the house, the future neighbors are very important: *Юлгачыкканчы, юлдаш сораш, өй салганчы, күрше сораш –lit.* Before going off for the journey, ask about a satellite, before building a house, ask about a neighbor, etc.

The house is the only place that gives a feeling of confidence, calmness, protectability, freedom, comfort, security. This attitude is clearly expressed in popular sayings: *Өй салмыйча мал булмый –lit.* Without having built a house there will be no wealth.

*Өй* (home) is a symbol of new life. Previously, there were many children in Tatar families and all of them could not stay in their homes forever: the girls got married and left their nests, and the boys lived with the intention to build their own house and separate from their parents (*башкачыгу*). Since time immemorial, building a house for a Tatar means that a young man has matured to create a family and is ready to marry his beloved. To marry is translated into the Tatar language as *өй+ләнү* (lit. to get a house). It turns out that in order to get married it is necessary to at least build a house and this is expressed in the following paremias: *Тавык оясы хәтле булса да үз өң булсын. –lit.* Even it's like a chicken coop, but your home.

The family and the house exist as a single whole in the Tatar consciousness. In the proverbs, the parts of the house are compared with family members: *Ама – өйнең матчасы, ана – өйнең өрлеге, балалар – стөнассы –lit.* Father is the joist of the house, mother is the crossbeam (of the floor), children are the walls.

*Өй* (house) is a symbol of wealth. Property, space and convenience for living are very important for the Tatars: *Торсаң – йортың, үлсәң кабереңкиң булсын. –lit.* Let the house and the coffin be spacious.

One can see the hospitality of the Tatar people via the segment *өй* (house): *Кунак сөйгән өйдә бәрәкәт бар –lit.* In a house where guests are loved, there is abundance, etc.

In the Tatar house, a man should be the head, and a woman is under his protection and guardianship. He is the breadwinner and the support. He is the one who makes important decisions, solves problems, and he has the last word: *Хуҗасыз өй*

*маркалыр – lit.* A house without a master is destroyed; *Башсыз өйдә бәрәкәт юк –lit.* In a house without a head there is no abundance.

According to proverbs, a woman has a special status. Her beauty, intelligence, decency, responsibility, hard work are appreciated: *Яхшы хатын – өй даны –lit.* A good wife is a pride of the house.

The Tatar culture also recognizes the significance of the role of women in family relationships: *Начар гармун көй бозар, начар хатын өй бозар –lit.* A bad accordion will ruin the melody, a bad wife –home.

Many paremias are devoted to children as the most important component of home and family life: *Өеңдә балаң булмаса, өй өйгәннән ни мәгъна? –lit.* If there are no children in the house, what is the idea of building it?.

The Tatar paremias express with feeling a good attitude to the people of the older generation and respect for them: *Картлы өй – картлы өй –lit.* A house with old people is a house with a court (which means be well off. The court is a kind of cottage cheese).

A negative attitude to divorce and repeated marriage can be traced through the lexeme өй (home): *Өйҗимергәннеңөебулмас –lit.* The one who has destroyed the house will not have home (family).

The Tatar language comprises a sufficient number of phraseological units with the component өй. Consider some of them: *өйгә бату* (*lit.* drown in the house) –be drowning in housekeeping; *өй тавыгы* (*lit.* domestic chicken) stands for a person who rarely leaves home; *өйдән ың-шың чыгу*– when family frictions are brought out; *өй эче* (*lit.* interior of the house) –the members of one family; *өй түрәсе* (*lit.* the head of the house) – the woman used to be responsible for household chores.

The names of the holidays and ceremonies are expressed with the lexeme өй in *өй туге, өй киеңдерү, аулакөй. Өйтуге* –a housewarming holiday that expresses the idea of a transition to a new lifestyle. On this day, the Tatars invite their parents, relatives, friends, neighbors to their new homes, read suras from the Koran, receive gifts (money, household utensils) and congratulations on the wishes of good, peace and good in a new place (*Өйтугызкотлыбулсын! Яңанигезкотлыбулсын!*), set tables with traditional national treats (cooked noodle soup, meat (бөлеш, пәрәмәч, өчпочмак) and flour (гөбәдия, чәкчәк, кош теле) goods.

Having crossed the threshold of her new house, the young wife performs the ritual *өй киеңдерү* (consecration of the house). The ceremony consists in the hanging of new curtains, towels and all kinds of jewelry from the bride's dowry and it is extant now, especially in the countryside.

Thus, *өй* (house) denotes primarily the place of residence of a person, it is associated with family, blood-kinship relations and home comfort.

The synonym for the lexeme *өй* is *йорт*. Pan-Turkic *йурт* "home, main possession, winter hut", it is believed that it is formed from the ancient *йурым* (йуры– "to return") [Akhmetyanov R.G., 2001].

In the Tatar language, new words and phrases are formed on the basis of *йорт*: *йортташ* (housemate), *йорт эте* (mongrel), *йорт эшләре* (housekeeping), etc. Also, *йорт* in the meaning of "village", "settlement" is used in the toponymy of the Tatar language: *Иске Йорт, Йорткүл.*

It is noteworthy that for the Turkic linguistic consciousness, the native land is comfortable and inhabited, this is not the wildlife, but the land that has been developed through human activities, ennobled by labor, the land on which human habitation is present with corresponding economic attributes. This is illustrated in the following

phraseological units: *йорталытбару* (lit. o master house) – to keep house; *йортсызйомран* (lit. homeless gopher), etc.

The lexeme *йорт* is preserved in the minds of the Tatars, first and foremost, as a place to live which one can build or buy: *Салмый-кормый йорт булмый. –lit.* Without building, one will not have home, etc.

In the minds of the older generation, *ата-анайорты* (lit. the house of father and mother, of parents) or *төн йорт* (lit. the main house) is a sacred place that attracts with its warmth and comfort, where it smells of childhood. A person feels safe in it, he has learned how to live here. No matter where the person is, he must always remember the father's house in which he was born and spent his childhood. It is customary among the Turkic peoples, including the Tatars, when the eldest sons build their houses and begin their independent lives (*башка чыгу*), the youngest son remains to live in *төн йорт* with his parents and must protect it until the end of his life: *Төн йорт төпчекнеке –lit.* Father's house is for the youngest. In the house where the older generation lives, children and grandchildren used to get access to family information of a genealogical nature, including about traditions and rites. The father's house should never be an empty, deserted, non-residential house. Its emptiness is a sign of the loss of national and family traditions, the extinction of family.

When it comes to *йорт хужасы* (a master of the house), a man is meant. He surpasses his wife as the head of the family and the leader, bears responsibility for the life of the spouse and children, the order of the family, makes a decision, his word is always the last: *Йортжилкәөстендә. –lit.* the house on the shoulders (i.e. it is the husband who takes on his own shoulders); *Иясезйортмисезбашкебек. –lit.* A house without a master is like the head without brains.

The role of a woman is to be a wife, mother, housewife (*хужабикә*). She is responsible for child-rearing, runs a house, keeps clean and order. Accordingly, *йорт* (house) is not only a home where love and understanding reign between husband and wife, children are brought up, but also a place where national traditions, moral and ethical standards and mental characteristics of the people are kept: *Өйкүрке – хатын, йорткүрке – ир. –lit.* The beauty of the hut is the wife, the beauty of the house (household) is the husband.

In paremias one can see a reverent attitude towards daughters: *Кыз бала – өй зиннәте. –lit.* Daughter – home decoration.

The concept of *йортка керү* (take as primak) is associated with the lexeme *йорт* (become primak). Tatars did not approve of such a situation, on the contrary, it was even considered a shame for a man: *Йортка кәргәнче, утка кер. – lit.* It's better to go into the fire than to become a primak.

Paremias also criticize the dissolute life leading to the destruction of the family: *Уйнаш кәргән йортка кот кунмас. –lit.* In a house where debauchery there will not be happiness.

*Йорт* is not only a concept of material values in the linguistic consciousness of the Tatars, but also a concept of the spiritual world. The phrase *мәңгелек йорт* (eternal house), *соңгы йорт* (last house) means the house where people go to after death, i.e. cemetery: *Ирнеңөчйортыбар: туганйорт, торганйорт, каенйорты. –lit.* A man (person) has three houses: the house where he was born, the house where he lives, the house made of birch (During the funeral, the deceased was put in a niche that was covered with birch boards).



In the Tatar language, the word Homeland is motivated by the word *йорт* (house). For the Tatars, the Homeland has always been something very important, without which it is impossible to live. Confirmation of this fact are many paremias: *Идел-йорт – мин йорт* (Idel-yort – a symbol of the Tatar Fatherland) - lit. Idel Yort is a safe house; *Халыкның бер йорты бар – ул да булса Туган ил. –lit.* The people have one house, this is the Homeland, etc.

Thus, the concept of *йорт* is broader in scope, it means not only the space inside the house, as is most often the case with the lexeme *өй*, but can combine the yard and the outbuildings. Besides, *йорт* is associated with various buildings, institutions, establishments, the homeland, etc.

#### 4 SUMMARY

So, the concept of house is verbalized in the Tatar language by two lexemes (*өй*, *йорт*), which have a lot in common, since both words are associated with the inhabitancy of a person. At the same time, the concept of *йорт* is broader in scope, it means not only the space inside the house, as it tends to be with the lexeme *өй*, but can combine a yard and outbuildings. The word *өй* is more intimate, more connected with home comfort, family relationships, this is the space inside the walls of the house. The word *йорт* is associated with the building in general, and it is not necessarily fit to live in. The word *өй* never refers to country or homeland. *Йорт* forms a special space inhabited by man, as opposed to *йортсызҗир*, uninhabited by man, a wild natural state.

For the ancestors of the Tatars, who often roamed from place to place, *йорт* is a kind of special model of the world that guarantees security and comfort. *Йорт* creates a special space, transformed by the labor activity of man, adapted to his needs and demands. For the Tatars, who have long been engaged in agriculture and livestock farming, it is inconceivable to have the house without farm buildings, premises for keeping livestock, a farmstead, therefore *йорт* implies a kind of expansion of the house from the house walls (*өй*) to the peasant estate on the whole. Establishing a home accumulates the features of national culture. The house is a place of spatial localization and the social equivalent of the family, its metonymic and symbolic substitute.

#### 5 CONCLUSIONS

The linguistic consciousness of the Tatars is most clearly manifested in the study of the paremiological fund of the language, since proverbs, sayings, phraseological units act as a repository of cultural traditions of the national mentality. In them, the moments of the life of the Tatar people are most clearly noticed and reflected. The cognitive orientation of relevant linguistic research stimulates the study of the phrasicon as a source of information about the mentality of the people and the characteristics of their culture.

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