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THE LANGUAGE NOMINATION AND THE TURKIC CONCEPTUAL SYSTEM
(ON THE MATERIAL OF THE TATAR LANGUAGE)

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Abstract. Recognizing the links between language and culture, many domestic and foreign researchers first pay attention to the lexical-semantic level of the language, the units of which directly respond to changes in all spheres of human activity. Researchers note that words with special cultural-specific meanings reflect not only the way of life that is characteristic of the language collective, but also the way of thinking. In our study, we came to the conclusion that the process and results of designation with the help of linguistic units are associated with the formation of concepts in which the natural properties of things and phenomena are given in the form of abstractedness. All language units have a plan of expression, that is, form, and content. Nominative meaning is directed at objects, phenomena, processes, qualities of reality, including the inner life of a person, and reflects their social comprehension. Nomination is defined as the fixation behind the linguistic sign of the concept reflecting certain attributes of the property, quality and relationship of objects and processes of the material and spiritual sphere, due to which linguistic units form the content elements of verbal communication. Any denomination in the language is determined by experience, which precedes the act of naming, and is determined by the main trends and patterns of the conceptual system of a particular language. We can say that an "anthropocentrism" is observed in the Turkic conceptual system, which finds its expression in the nomination processes.

Keywords: anthropocentrism, linguoculturology, language picture of the world, nomination, Turkic conceptual system, Tatar linguoculture.

1. Introduction

Any national language performs several basic functions: communicative, informative, and emotive and, most importantly, the function of storing the entire complex of knowledge and representations of a given language community about the world. The participation of the language in the preservation of knowledge about the world is carried out on two levels: first, in the language itself in the semantic systems of vocabulary and grammar; second, in the language in speech, in written and verbal messages created in the language.

Researchers believe that without taking into account the conditions in which people live, one cannot really understand the language. V. fon Gumbol'dt, who introduced the concept of "the spirit of the people," saw in it a metaphysical and social magnitude. Through him, he bases his thesis on the organic integrity of the language. According to Humboldt, the word is not an isolated act of the word creation, but it is the part of a single process of the linguistic content. The well-known thesis that "the language should be viewed not as a dead product, but as a creative process" [Gumbol'dt V., 2000], indicates that the language accumulates not the accomplishments of spiritual life, but the life itself in all its diversity. In this case, the nomination processes are not only completed, but are also determined by complex relationships with units of all levels of the language.

A systematic study of the national-cultural component was first presented in the works of E.M. Vereshchagin, V.G. Kostomarov [Vereshchagin E.M., Kostomarov V.G., 1990] and [Abbas, M., & Đorić, D. 2010] , on the material of the Russian language. Nowadays some theoretical aspects of this problem on the material of the Tatar language and Tatar linguoculturology, in general, are researched in the Department of General Linguistics and Turkology of the Kazan Federal University under the guidance of the Professor RR. Zamaletdinov by F.R. Sibgaeva [Sibgaeva F.R. et al, 2017], E.A. Islamova [Zagidulina A.F. et al, 2016], R.M. Bolgarova [Khusnullina G.N. et al, 2017], R.R.Salakhova [Salakhova R.R., Sibgaeva F.S., 2017], G.A. Nabiullina [Nabiullina G.A. et al, 2014], R.R. Vildanova [Vildanova R.R. et al, 2017] and [Franco, Johann Pirela Morillo Yamely Almarza, and Nelson Javier Pulido Daza. 2018].

2. Methods

The main task of the study is a comprehensive study of the language in relation to the culture. Proceeding from this, the study of the practical material was made by the method of the linguistic and cultural field, by which we mean a certain thematic set of lexico-phraseological units, whose lexical background reflects the most significant cultural and social characteristics of the nation.

3. Results And Discussion

When studying the representative function of the language, it is important to establish the organizing role of language forms into the sign forms, how the nomination relates to the transformation of concepts as logical forms into linguistic meanings, by what means are multifaceted and complex realities, facts of reality and phenomena of the inner world of the individual indicated in the language. In the epistemological-semiotic aspect, nomination is the process of invoking the facts of extra linguistic reality into the heritage of the system and structure of the language, but this process is inconceivable without taking into account the realities surrounding man, as well as social experience and the general

cultural background. Consequently, the nominative component of the language is that level of the language that can directly be correlated with the reflectivity of human consciousness. Inadequate semantic filling of nominative units in different languages can be explained by the emergence of these units in mismatched sociocultural systems features and properties that distinguish one class of objects from other classes.

We understand under the nomination:

1) The calling function or side of the word, the semantic aspect of the word as used (arisen) in a given speech situation or context;

2) Naming as the process of correlating a word with a given referent [Akhmanova O.A., 1969].

Specificity and dignity of the language nomination consists in the fact that the social purpose and function of an object which possesses a whole set of characteristics becomes the center of the nominative intention of the native speakers, while "real subject connections are violated (removed), and the material properties enter into the subsequent named concept as in the removed form" [Yazykovaya nominatsiya, 1977].

In the course of the nomination, processes of the generalization, typification, classification, comparison, and concretization are carried out, and human thought balances between the abstract virtual model of the object and the set of really existing objects that differ significantly in their individual characteristics. In the language there can be no names for each individual object. Calling different things in one word, we are distracted from a whole series of specific characteristics (for example, size, color, features of form, location, etc.), we do not notice much, but we fix in the word those essential.

For lingvoculturology, the "cultural memory" of a word, those of its past uses, which by a peculiar trail draw from the past and influence the modern perception of the word, is also of great importance.

4. Summary

Sources of a culturally significant interpretation are the realities of the extralinguistic reality, the realities of culture that are signatures and are often recorded in oral folk art or other types of discourses.

As a rule, functions, an external form, the way of using the object, other real characteristics of the phenomena and processes, human states are displayed in the direct meaning of the word. Thus, if one compares the internal form of the Russian word *the firewood* and Tatar *ytin*, it becomes clear that the basis for the Russian name was the reference to the material (wood), and the internal form of the Tatar word indicates contact with the fire (*yt* – "fire"), the ability to burn in the fire. Probably, the most important thing for the Turks, who lived in the steppe zone, was the indication not on the material basis, but on the fact that firewood has a vital property – they ensure the combustion process.

Semiotic and epistemological aspects of the language nomination suggest the consideration of two interrelated processes: an abstract generalization of the properties of objects and the representation of the results of comprehension in the linguistic sign. The ability to be a tree is preserved in wood, but it is removed in objects made of wood: *a spoon* and *a table* indicate already a functional purpose. The Tatar word "*tabagach*" ("catch") retains an indication of the material (*agach* "tree", *taba* "frying pan"), while the Russian word catch indicates the action that is performed with this object. Thus, the formation of a word as a result of misunderstanding and objectification in the act of nomination is possible only if "the material is transformed into an actual form of activity with a real object in the mind of a person and expressed by universally valid for all speakers forms of language" [Yazykovaya nominatsiya, 1977]. At the same time, a socially and culturally determined individual, in whom all forms of the life activity are conditioned by his belonging to a certain culture, language community, acts as a subject of thinking. V.V. Vinogradov emphasizes: "The concept can become a free, nominative meaning of the word, but in this case the semantics of the word, viewed as a whole in the aspect of the system of the language, is not exhausted and is not limited to the expression of this concept. As for other types of lexical meanings of words, these meanings merge so closely with the specifics of this particular language that the universal, conceptual, logical content in them fills from all sides with peculiar forms and semantic nuances of the national creativity of the people" [Vinogradov V.V., 1977].

The creation of a verbal sign is a phenomenon of the socio-cultural life of a person and his psychology; that in the process of nomination a linguistic sign arose that will take its place in the system of the language, the connection between the form of the sign and the sign must be universally valid, it must be accepted and fixed by all members of the linguistic community. Man not only perceives the surrounding reality, at the same time he is a part of this reality, therefore, expression is found not only of objective reality in the language and in nomination processes, but also of the knowing and acting subject in it. For example, singling out the opposition "right-left" is inconceivable without taking into account the location of the person in relation to which only it is possible to indicate "left" or "right." In the Tatar language, the words "*yn*" and "*sul*" have such lexical-semantic variants that are not in Russian, in particular, the "left side" of cloth or clothing means the underside, and the "right" signifies the face.

A special feature of the conceptual systems of Turkic languages is that a person is actively involved in the process of semantic word-formation, somatisms i.e. words that call parts of the human body are often used. For example: *kyz* (an eye) is not only the eye of a man and an animal, but also a loop in the knitting; *kash* – an eyebrow; *yuzek kashy* (lit. eyebrow rings) – a precious stone on the ring; *tel* – a tongue; *seget tele* (lit. a tongue of the clock) – the arrow of the clock. Extremely often somatisms are used to describe the features of the landscape: *tay bite* (lit. face of the mountain) – a slope; tay bile (lit. waist of the mountain) – a saddle; tay bashy (lit. the top of the mountain) – a peak of the mountain, a peak, etc. It is also curious that somatisms are also used to designate such features of the landscape that

are not characteristic for the Turks who live in the interior of the continent: *dingez kyltigy* (a bay of the sea, lit. an armpit), *bugaz* (a strait, lit. a throat), *borin* (a cape, lit. a nose).

Thus, we see the specific "anthropocentrism" in the Turkic conceptual system, which finds its expression in the nomination processes.

5. Conclusions

An interesting material for studying the culturological aspects of the nomination is words with figurative semantics, in particular, emotive-appraisal names, which are based on a certain reference image, referring either to the positive or to the negative sphere. So, for example, the dominant position in the system of emotive-evaluative words is occupied by images of a light and darkness. The opposition of the light and the darkness seems to be universal in character and in the most general form embodies a whole gamut of interconnected oppositions: a good and an evil, a life and a death, constructive and destructive, divinely sacred and unclean, a mind and insanity, a spirit and spirituality, a beauty and a disgrace, etc. This allows us to see the universe in the dialectical unity of its constituent elements.

The mechanisms of the nomination in all languages are the same: the etymology of words, the development of the secondary nomination are associated with a single object relation of the language to the objective world, while the choice of the name attribute is due to the unique way of the life, the level of a cultural development.

6. Acknowledgements

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