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Phraseological Synonymy in the Tatar Language

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Abstract

Turkic or native Tatar allegorical phrases make up most of the phraseological synonymy. The present article analyzes the phraseological units of the Tatar literary language, lexicalized in dictionaries, and their synonyms used in spoken language. The study discusses the etymology of phraseological units and their structural components and the variability of synonymous set expressions with the semantics of wishes. The thematic justification is explained by the tasks of identifying the frequency of phraseological units with the semantics of wish and their synonymous variants in literary and spoken language. The goal of this study is to reveal the characteristics of phraseological synonyms in determining the performative paradigm of the speech act of wishing in the Tatar language. In the course of the study, the authors analyzed the modern works by Russian and foreign authors on linguistics and philology, analyzed the vocabulary items lexicalized in phraseological dictionaries and dictionaries of synonyms of the Tatar language, and compared raw word stock and spoken language.

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1. Introduction

The vocabulary of the Tatar language, like any Turkic language, is replete with set expressions, which emerged due to the sharp feel of the people for a particular situation and knowledge of shades of meanings of lexical units and their collocations. They are somewhat similar in different structural and kin languages. However, in many respects, they are different since they are entirely understandable only to the mentality of the people where they occurred. Thanks to these lexical units, one can reach the climax of speech expressiveness, show a subtle hint without offending the interlocutor, and take revenge without causing harm, and the rest.

The Tatar language being the second official language of the Republic of Tatarstan is widely represented as a doubling one in company names and road signs, especially the ones that were put up during the period of Tatarstan's national self-identification in 1990-2000. Cenoz and Gorter (2017, p. 128) state that "linguistic landscapes are always around us and we can see language signs on the streets, inside shops, government buildings, banks, schools, and so on". The highest density of signs can be seen in urban centers, especially on the main shopping streets. In commercial areas, sometimes texts have only one language, but often there are two or more languages. Today, with the increasing dominance of visual information, there are more symptoms than ever before. Looking at the pictures of shopping streets 100 years ago, it is obvious that the number of language signs has increased a lot. The study of linguistic landscapes focuses on any visible, but not exclusively, display of written language, as well as multi-mode elements, semiotics, other visual and even oral elements. This chapter summarizes the key findings in the emerging field, work in progress, and some future directions. Studying the linguistic landscape can be one of the important perspectives and another perspective on language and multilingual knowledge.

Phraseological units of the Tatar language are the objects of concern for linguists, philologists, sociologists, psychologists, and ethnographers. This group of lexical units has been studied concerning the historical and

linguistic aspect (Yerbulatova, Kirillova, & Sahin, 2019; Yuisufuva, Yusupova, Mugtasimova, & Zhou, 2017; Yusupova, Nabiullina, & Mugtasimova, 2016), to the comparative and contrastive aspect (Khasanzyanova, Zamaletdinov, Sibaeva, & Salakhova, 2018; Khusnullina, Nurmukhametova, Zamaletdinov, & Sattarova, 2018), and the linguistic and cultural aspect (Galimova, Nabiullina, & Oner, 2017; Khusnullina, Islamova, & Bolgarova, 2016; Salakhova & Sibgaeva, 2017), and the rest. Despite numerous works, the field of research of phraseological units is nowhere near exhausted. In this paper, set expressions are considered as lexical units that are part of synonymous relations and determine the nicer shades of meaning of Tatar spoken language.

The object of this research is phraseological units lexicalized in phraseological dictionaries of the Tatar language. The subject of the research is the synonymous relationships between set expressions of the literary language and their variability in spoken language. The aim is to expose the characteristics of phraseological synonyms in determining the performative paradigm of the speech act of "wishing" in the Tatar language. The objective of the research has defined the following tasks: to identify different structural phraseological units that are synonyms, to study the peculiarities of the variation of phraseological units with the semantics of wishes, and to determine the possibilities of the interchangeability of such synonyms in the flow of speech. The issues of lexical synonymy in theoretical and practical terms have already been considered in numerous works of Russian and foreign scholars (Keaton, & Giles, 2016). They investigate general issues of the development of the linguistic system and describe particular forms of enrichment of a particular language, study changes in the lexical fund of a language based on extralinguistic and interlinguistic factors of speech, and give linguistic and socio-cultural characteristics of the vocabulary in connection with the above reasons. However, phraseological synonymy in Tatar's speech has been investigated for the first time.

2. Theoretical Framework

Various researchers have studied the subject of this article. Nation and Kyongho (1995) believe: The vocabulary of any language

consists of words that enable people to recall what they see and to express their attitude towards it, to describe and compare it with other languages. To do this, one uses the lexical and grammatical tools of the native language and languages borrowed from other ethnic languages and unrelated languages. If in the beginning, these foreign words are considered strange, over time, no doubt due to their external roots, they can enter its active vocabulary, fit into the dictionary, and be actively used in oral and written speech. However, they may be forgotten, not accepted by the customs of the language, or become archaic and historical. The connection of this study with the tasks of revealing the role of loanword activity with Tatar synonyms is explained. This article presents material that reflects the research experiences of teachers of Kazan Federal University in cooperation with colleagues from other countries in the field of studying Turkish languages, including Tatar, simultaneously and in combination. It is well known that the etymological tendency of dictionaries borrowed from different languages, as well as their morphological and semantic features, is not the same. If the most active words are words related to nouns and adjectives, verb forms in Turkish languages are rarely borrowed. Thus, the Tatar synonymous system, like any other system, is evolving and changing, which is reflected in both spoken and written language. In this case, we can also insist on synonymous verbal groups. Although the Turkish verbal system is relatively stable, innovations in social life and advanced technologies make their changes in this system. Therefore, one should be able to use thesauruses and choose the correct style of dictionaries. The relevance of this study to the fact that an ethnocultural study of the communication behavior of Turks and Tatars was able to re-evaluate the communication culture of the ethnic people in the modern context and reveal the distinctive features of the communication culture of Turks and Tatars. The study of paromia-based communication behavior explains the ordinary laws of communication behavior of an ethnic community, which is more prosperous, distinctive, and accurate than the various early modern theories of effective communication (Sibgaeva, Nurmukhametova, Sattarova, & Smagulova, 2017). Nurmukhametova, Zamaletdinov, and Sattarova (2014) believe

that linguistic performance, particularly speech carefully cleansed of salient Russian influence, plays a significant role in the construction of Tatar identity. This performance can be both for outsiders, such as fieldworkers or unknown members of large audiences, and for insiders, such as members of a small social network. Broadly speaking, Tatar identity appears to be defined in opposition to Russian, such that the focus is less on what Tatars are and more on what they are not and what they are not in Russian. In this context, with an oppositional definition, the pure Tatar individual comes to mean the de-Russified Tatar individual, one who has removed Russian influence from his or her life. Khusnullina and Nurmukhametova (2018) believed that according to the accepted classification of medieval Turkish literary languages, from around the XV-XVI centuries, the period of Turkish literary languages in the region, such as Old Uzbek, Old Azerbaijan, Old Tatar, and the rest, begins for a long time and uses literary traditions that continued in the XIII-XIV centuries. However, political fragmentation, wide geographical distances, and a number of other reasons have contributed to some of the linguistic changes in the origin of the Khanates. Galieva (2018) believed that the purpose of the thesaurus is to correct all single Tatar words and polysyllabic cases related to the socio-political sphere with their Russian equivalents. A distinctive property of the contemporary Tatar dictionary is the large number of absolute synonyms created by a combination of intralinguistic and extralinguistic elements. Corpus data proves that synonymy in socio-political terms is an artificial and superficial phenomenon. Currently, most Tatar socio-political idioms are coined with idioms related to Russian idioms, and the lexical preferences of translators and terminology developers may differ, leading to a large number of competitors of different origins and structures. At the level of multi-word items, lexical diversity is complicated by a syntactic change factor, which in turn multiplies the number of synonymous combinations. Parallel sets are used for a wide range of phenomena, including the official names of government structures and social institutions. The formation of the Tatars and Swahili was influenced by the Arabic language, which was strongly influenced by religious, scientific, cultural, and economic aspects. In this article, we use a

comparative approach that is used to find heterogeneous and allomorphic features in the studied languages and identify their features in the process of absorbing Arabic words. Morphological matching of Arabic loans in these languages is done by current nouns, prepositions, nouns indicating place and action. One of the identical features of the recipient languages is the absence of gender groups in Tatar and Swahili. Among the allomorphic features is the placement of adjectives after nouns in Swahili and the use of compound verbs with Arabic nouns as their stem in Tatar. The research results will help to study the vocabulary in these unrelated languages.

Suleymanov, Nevzorova, Gatiatullin, Gilmullin, and Khakimov (2013, p. 70) say: “The National Tatar Language Collection can be seen as a set of conceptual and functional models at different levels of the Tatar language”. The class of conceptual and functional models includes the structural and functional descriptions of a particular linguistic level (or levels) as well as the various types of general information required for the development of information systems and natural language processing technologies. The body is an open system, so it allows the expansion of the annotation system (currently, only grammatical annotations are used). The Tatar collection contains texts from different styles and genres of modern Tatar literary language. The main sources are electronic copies of texts for collections, fictional texts, educational and scientific literature, texts of online publications with informative, social and political themes, and the text of official documents. In the future, we intend to strengthen the time balance and the genre of sculpture, that is, through the digitization of printed texts from the Soviet era.

3. Methodology

As mentioned earlier, speech is a way of communication between people. To reach a common understanding, to express their ideas clearly and figuratively, various lexical and linguistic techniques are used, in particular phraseological units. These fixed phrases have independent meanings and are characteristic of one or another language. Phraseological units emerge in speech, as they give a subjective or objective evaluation of a particular action or

condition. They are used both by people of the upper class and by ordinary workers and homemakers. They can be heard both in the speeches of politicians, senior clansmen, and in the mouths of boys and girls who are just beginning to learn about the world. The activity of phraseological units in speech results in their synonymy in language. After all, each allusion is associated with people differently, but the essence remains the same. In the Tatar language, the language of a people whose culture has been formed at the intersection of Eastern and Western traditions, the phraseological units, the etymology of which is associated with Greek myths and Eastern parables or Russian sayings and tales are used in speech. However, Turkic or native Tatar allegorical phrases make up most of the phraseological synonymy. The present article analyses the phraseological units of the Tatar literary language, lexicalized in dictionaries, and their synonyms, used in spoken language. The study discusses the etymology of phraseological units and their structural components and the variability of synonymous set expressions with the semantics of wishes.

A descriptive method was mainly applied in this study. A comparative historical method was used to determine the chronology and sequence of language processes. A statistical method was employed to analyze the frequency and regularity of the usage of lexical units. Also, the methodological base of the research is an approach that determines the unity of activity and consciousness; axiological, culturological, hermeneutic approaches, allowing for the interpretation of the lexical-semantic features of phraseological synonymy in Tatar speech. It should be noted that the research source is the phraseological dictionary and the dictionary of synonyms of the Tatar language. The actual research material is taken from the National Tatar language corpus Tugan Tel [<http://litcorpus.antat.ru/index.htm>] and the Corpus of Tatar literary works [<http://litcorpus.antat.ru/index.htm>].

4. Results

The most ancient of Tatar literature was created at the beginning of the 13th century. Until 1905, all literature was in Old Tatar, which was partly derived from the Bolgar language and not intelligible with modern

Tatar. Since 1905, newspaper publishers started using modern Tatar. In 1918 the Arabic-based alphabet was revised; some new letters for Tatar sounds were added, and some Arabic letters were deleted (Gabbrakhmanova, Zamaletdinova, & Zamaletdinov, 2021). One of the major tasks of the modern Tatar literary criticism is a scientific study of the activities of the writers who contributed to the development of literature and national education but remained out of sight of researchers. Tatar is also a native of several thousand Marises. The Qaratai Mordova group also speaks a type of Kazan Tatar. In the 2010 census, 68% of Russian Tatars who answered the question about language proficiency claimed knowledge of the Tatar language. In Tatarstan, 94% of Tatars and 3.7% of Russians did so. In Bashkortostan, 66% of Tatars, 28% of Bashkirs, and 1.5% of Russians did so as well. Ancient Tatar was a literary language used by some ethnic groups in the Volga-Ural region from the Middle Ages to the 19th century. Old Tatar is a member of the Kipchak Turkish language group, although it is partly derived from ancient Bulgarian. This included many Persian and Arabic loans.

This research showed that the Tatar language has twenty ancient words of Turkish origin. With the advancement of computer technology, the need to observe celestial bodies in order to determine the path and air is no longer important. This caused the names of the stars and constellations to disappear from the Tatar language. The teaching of astronomy in Russian-language high schools since the mid-twentieth century and the development of the Russian-Tatar bilingualism through the overuse of the Russian language have helped to lose the original Turkish name of the stars.

Tatar set expressions, as other languages, preserve ethnic features, wisdom, and eloquence of the people. They give advice, protect from adversity, and may sound like spells. Among the phraseological units compiled in the two-volume collection by Naki Isanbet, there are about 200 units with the meaning of wish. By wish, we understand a speech act that is carried out by the speaker in order to express hope for a specific state of affairs in the life of the addressee in the future in order to inform him/her of the speaker's evaluation of the qualities or actions of the addressee or a situation on the whole.

Expressing hope for the future wish to be fulfilled, the speaker does not prompt the addressee to any action and does not take responsibility for its realization. Most wishes are utterances. They realize a speech act. You can hear the wishes in the form of congratulations, toasts, instructions, and blessings. There are also wishes for unpleasant things to happen, including curses, which are negative wishes in a speech act. Although wishes are mainly expressed in honor of someone or for any occasion or event, there are cliches, the commonplace phrases. Phraseological units as part of such forms can be referred to them. For example, abazina bal da maj - it's too good to be true; jomshak suz// jakhshi suz / jili suz - a good word; temle toshler// tatli toshler - sweet dreams; tinich joki - good night, and so on.

The Tatars, as representatives of the eastern nation, like to express their wishes eloquently, using many epithets and comparisons. Among them, there are those that have turned into set expressions and are fixed in dictionaries of phraseological units. For example, saf kunelden - with all one's heart // ikhlas kunelden - wholeheartedly (in the meaning of sincerely); ak bekheter teleu - to wish for unclouded happiness or its synonym kersez bekhater jazsin - let happiness be without alloy (wish you all happiness); ayaginda nik tor - stand on your own feet // ayagana bas - be steady on your legs (in the meaning of raise your capital), and the rest.

It has been revealed that the etiquette illocutionary act of wish is a polite speech act that is carried out by the speaker in order to express sympathy towards the addressee and hope for well-being in his/her life. In these Tatar wishes, verbal phraseological units are used in the form of an optative mood. For example, akil kersen - let him grow wiser// akilga utirsin - let him come to senses; Alla jerdem birsen! - may god speed you!// khodaj kuet birsen! - God help you!; isem kaldir - leave your name // atin kalsin - let your name be remembered (in the meaning of having a name in mind); mobarek bulsin - forever and ever!// kotli bulsin - We congratulate you.

In many cases, such wishes with phraseological units are used with negative affix verbs, which means in the Tatar language, "let there be nothing". For example,

akildan jazdirmasin// akilin juymasin – may you never lose your mind; ara bozilmasin// sukmaklar sulmasin – may you never grow cool towards each other; araga meche kermesen – may there never be coolness between them; araga sheytan kermesen – may there never be a shaitan between you; giyshik uti sunmesen// mekhebbetegez surelmesen – may the flame of love never die; isemge tap tosherme – may your good name never besmirched // isemge ker kundirma- may you never smear good name, and the rest.

It is also known that expressing hope for future wish fulfillment, the speaker does not prompt the addressee to any action and does not assume any responsibility for its realization. According to several recent polls, regularly conducted by the World Congress of Tatar Partner Organizations as part of their socio-cultural oversight activities, the majority of Kazanis consider Tatar to belong to Tatar culture as a sign of national identity. Thus, the use of Tatar names has the practical function of representing these concepts and values in the business world. Tatar, the second official language of the Republic of Tatarstan, is widely used as a double name for companies and traffic signs, especially those installed during the National Identity of Tatarstan period from 2000 to 1990 (Aristova, 2016).

In the material under study, it has been found that synonymous relations are among phraseological units with different components, and among set expressions where only one component is changed (added, omitted). For example, ikhtiram kurset // khermet it // rigaya kil // kader kurset – do a favor, where the components change, but semantics is fully preserved. In the examples iste tot - remember // iste sakla – get something imprinted on your mind // iste kaldir – keep that in mind, where a verb component of the phraseological unit is changed, and the meaning is fully preserved. However, in life, there are also forms of wish with a negative evaluation or spells. In non-fiction, they are called an unethical speech act.

An unethical speech act of wish is a verbal action realized by the speaker in order to express hope for a certain position of affairs in the addressee's life in the future in order to inform him/her of the speaker's evaluation of the qualities or actions of the addressee or situation and give vent to emotions. Such

forms are also comprehended in phraseological units, and their synonymous variants are fixed. For example, ulet tigere - drat it! // ulet kirgiri – may he rot! // ulet yalagiri - cholera take you // mur kirgiri – plague take you (it is used in the meaning of curse); allanin kakhere toshsen // allahnin kakhere sukkiri // alla orsin – may God punish you!, etc.

Wishes in specific situations of verbal communication are realized in a discourse that is characterized by address, contextual features, and dynamics. In other words, it is a complex communicative event, which is directly dependent on a number of extralinguistic factors – attitudes, goals, personal and social characteristics of the interactants, and situational context.

Discourse is characterized by a specific structure, the segments of which can vary depending on external or internal modifiers. Distinct differences are manifested in the structures of spoken and written discourses, which is due to their characteristics. The spoken discourse has greater spontaneity, in the case of the written discourse, the communicant has more time to think about a strategy for achieving the goal, so the main difference between spoken and written discourses lies in their structure.

The examples of Tatar spoken discourse were studied in the dialogue in fictional literature. The fixed examples illustrate that phraseological units during the dialogue acquire additional shades of meaning that are not fixed in the dictionaries. In dialogues, one may find the following variations: ilkham koesi – spring of inspiration // zikhen tuliligi – room of thoughts // ilkhamlanu – feel inspired of // ilhkam chaganagi – fount of inspiration. This explains the usage of lexemes and their dependence on the context.

5. Discussion

Speech is a way of communication among people. To reach a common understanding, to express their ideas clearly and figuratively, various lexical and linguistic techniques are used, in particular phraseological units. These fixed phrases have independent meaning and are characteristic of one or another language. Phraseological units emerge in speech, as they give a subjective or objective evaluation of a

particular action or condition. They are used both by people of the upper class and by ordinary workers and homemakers. They can be heard both in the speeches of politicians, senior clansmen, and in the mouths of boys and girls who are just beginning to learn about the world. The activity of phraseological units in speech results in their synonymy in language. After all, each allusion is associated with people differently, but the essence remains the same. In the Tatar language, the language of a people whose culture has been formed at the intersection of Eastern and Western traditions, the phraseological units, the etymology of which is associated with Greek myths and Eastern parables or Russian sayings and tales are used in speech. However, Turkic or native Tatar allegorical phrases make up most of the phraseological synonymy. The present article analyzes the phraseological units of the Tatar literary language, lexicalized in dictionaries, and their synonyms, used in spoken language. The study discusses the etymology of phraseological units and their structural components, the variability of synonymous set expressions with the semantics of wishes.

The thematic justification is explained by the tasks of identifying the frequency of phraseological units with the semantics of wish and their synonymous variants in literary and spoken language. The article presents materials reflecting the research experience of teachers of the Kazan Federal University jointly with colleagues from the Republic of Bashkortostan on the study of Turkic languages. The goal of this study was to reveal the characteristics of phraseological synonyms in determining the performative paradigm of the speech act of “wishing” in the Tatar language.

The study revealed the main features of phraseological units with the semantics of wish that is part of the active vocabulary of modern Tatar. Research and observation of synonymous relations between these lexemes allow for the following conclusions:

1. Despite the common Turkic origin depending on extralinguistic and interlinguistic factors, each language changes and enters into different relations with other units; therefore, the individual components and the

very set expressions with the components from different languages are signified in the appearance of synonymous relations of phraseological units.

2. The mainstream of synonyms of phraseological units of the Tatar language, nevertheless, is composed of Turkic vocabulary with different shades of meanings, which reflects national identity.

3. The speech behavior in the Tatar language is determined by the experience of the individual, which depends on the historical and cultural contexts and is formed by moral and social norms. The characteristics of the national culture also influence it. The tradition to wish someone something undergoes excellent changes over time. Both positive and negative wishes are mainly part of rites and rituals and do not discharge a particular social or etiquette function. Nevertheless, they are fixed in the form of set language units and uttered to the addressee as part of the expression of feelings, which may lead to their synonymous usage in speech.

In 2007, Moscow and Tatarstan signed a power-sharing treaty, allowing Tatarstan to make decisions jointly with Moscow on the region's economic, cultural, and other policies. However, this treaty expired on July 24, 2017. At the end of 2017, there were two announcements that Tatar education would be reduced, though both stated different measurements. The President of Tatarstan, Rustam Minnikhanov, said that the Tatar language classes would remain mandatory but reduced from six to two hours weekly. However, the Prosecutor-General of Tatarstan, Ildus Nafikov, stated that Tatar would be taught for two hours a week on a voluntary basis with written parental consent] (Bowring, 2019).

Thus, the synonymous system of the Tatar language, as one of the Turkic languages, develops and changes, which is reflected in both spoken and written language. We can confirm this with respect to the phraseological fund fixed in dictionaries and corpora of the Tatar language. The phraseological system is relatively stable, but innovations in public and social life and progressive technologies make allowances to this system. Therefore, the emergence of new synonyms of phraseological

units should not surprise anyone but help aptly choose stylistically correct variants.

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