

Metaphoric Terms in Tatar Toponyms as the Reflection of the National World-View¹

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Abstract

The language of any people is the most important means of expressing the national distinctness, and one of the basic features, which store the unique world-image of the people. Each language reflects the elements of material and intellectual culture – the historic past of the people. Being part of the vocabulary of a language, toponyms attract the increasing attention of researchers, for analyzing place names provides insight into a number of problems of history, culture, and the language of the people. This article reviews such metaphoric terms as *tamak*, *arka*, *bash*, *ayak*, *kash*, *kabak*, *bil*, *yöräk*, *boryn*, *mangay*, *syrt*, *kulytk*, *tel*, and others in toponymic units, which play an important role in increasing the sphere of functioning and demonstration of semantic potential of words. The analysis results show us, that the basis of metaphorization is represented by the associated perception of the reality by the members of the language and ethnic community, which through national mentality and national world-view actualize the particular nature of their world-image in language units. The research reveals that the toponymy of the Tatar people uses quite often the transfer of the name of one object or event to another on the basis of their similarity.

Keywords: The Tatar Language; Toponym; Metaphor; National World-View.

1. Introduction

Through centuries many proper names have been transferred from one class of named objects to another or served as a basis for creating new names of some onomastic class. Having been created for designation of one object, the name was often transferred to another object. In onomastics this process is called transonymization. Transonymization is one of the common ways of forming new

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proper names of all word classes by means of transfer of a given name to another onomastic class. The transonymization process goes on at all times.

The transfer of names of one object to another takes place, when moving to new settlements, people put to use familiar toponyms. The typical line of transonymization is represented by transfer of anthroponyms to place names, or place names to anthroponyms, hydronyms to place names, and so on.

The transfer of names of body parts to landscape objects, being universally applicable, is very widespread in the Turkic languages, including Tatar. E.M. Murzayev specifies, that "many geographical terms are metaphoric. It is commonly known, that a metaphor is based on the similarity, its features are very diverse" (Murzayev, 1974; Soleymani, et al, (2014). According to Tolstoy (1969), "geographical terminology is significantly associated with lexemic and, in broader terms, with notional relation to other terminological spheres, primarily with names of body parts, kitchenware, woven, buildings and their parts, and to a less degree to other spheres...". The transfer of meanings complies with a consistent pattern. The terms-metaphors are classified into homotypic ranges, which clearly reflect universal capability to transfer the words designating the body parts of humans and animals to geographical terms. This is, according to Murzayev (1974), "the global toponymic regularity" (Puspitasari et al., 2019).

This regularity is revealed not only in naming geographical terms, but also occurs in toponymy: Toponyms are often formed on the basis of local geographical terms.

Terms-metaphors in Tatar linguistics have been studied by Abdrakhmanova et al. (2017), Galiullina et al. (2016), Bochina and Starostina, (2016), Khafizova et al. (2016), Yusupov (2015), Fakhrieva et al. (2017), and others.

The purpose of the article is to analyze those metaphoric terms in toponymy of the Tatars which contain ethnocultural connotation and national distinctness. We have focused on studying transfer of body parts names, i. e. anatomical terms to proper names in the Republic of Tatarstan.

We suppose, that the information provided by this article will be useful to teachers, postgraduates, magisters and students involved with problems of linguistics, cultural linguistics, ethnic and cultural studies, studying history of languages and language contacts.

2. Methods

The descriptive method, which we used, includes the following procedures: studying gathered factual material, its generalization, interpretation, and classification. Semiotic method suggests recognition of significant character of onyms and their system organization in the onomastic environment of a given language.

3. Results

The toponyms, studied by us, formed from metaphoric terms, reflect evident sign of the national world-view. The analysis showed that anatomical terms turn out to be active "constructors" of toponymy. The Tatar people managed to transfer as metaphors all the words designating body parts of humans and animals to geographical objects. Originally, humans oriented themselves in the environment through the use of the names of their body parts and those of animals. In naming the object of nature they took into consideration the configuration similarity, i. e. the association with body parts. The important attention was paid to the specificity of the form of the object named, and sometimes to its location. Thus, oblong and elongate objects were often compared with a shin, an arm, a neck, and all kinds of curves and bights – with a leg, an elbow; uplands – with lips, a nose.

Studied by us metaphoric terms in proper names express the world-view of the Tatar people, they reflect the history, culture and way of life, i. e. the cultural and national mentality of the ethnos.

4. Discussion

We are to wonder at the inventive power and observance of the people, which managed to use anatomic terms to designate geographic objects on a reasonable and felicitous basis. Kayum Nasyry was the first to pay attention to this fact in the Tatar linguistics at the end of the XIX century.

Comparison lies at the basis of a metaphor. Metaphoric meaning is formed by choosing the features of one class of objects according to their resembling with another class – the subject of the metaphor. A metaphor can fulfill two functions: the characterizing function and the naming function. In our case, the second function is concerned, for the names often occur to be external and quite accidental in regard to the object itself.

The analysis of Tatar toponyms witnessed, that generally the metaphor is the basis for naming microtoponyms and hydronyms. This way is used on quite rare occasions in place naming.

The term *tamak* is used in the meaning "throat", and in toponymy in the meaning "lade, jaws of a gorge, a small gorge, channel, river". The word *tamak* is involved in place names designating objects located at the mouth of a river. For instance, villages: *Kama Tamagy* (Kamsko-Ustyinsky region), *Saztamak* (Kukmor region), *Mortysh Tamak* (Sarmanovsky and Menzelinsky regions), *Bäjräkätamak* (Yutazinsky region); hydronyms: *Tamak* (Mamadyshsky region, the village Usali), *Oly tamak yelgasy* (Oktyabr'sky region, the village Chulpanovo), *Tirän tamak* (Atninsky region, the village Bol'shiye Berezy), *Sartamak yelgasy* (Zaïnsky region), and others. There is a town in Bashkortostan named *Stärletamak*. The Permian Tatars make use of the word *tüz* in the meaning "tamak", and it is included into names of villages: *Öri-Tüz*, *Bashap-Tüz*, *Täläs Tüz*.

Arka "back" in toponymy means "elongate hill, upland", "back side of a mountain", "north, northern, shady slope". The name of the village *Arkatau* (Pestrechinsky region) is related, in our opinion, to that term. In the Altai Mountains there is a mount *Arkatur*, in Kazakhstan – *Arkalyk*.

The word *bash* "head" is widespread for designating mountain tops, heads and sources of rivers, rocks, cliffs in the meanings "origin", "end". The term *bash* is widely used in forming settlements names located at heads of rivers. For example, villages *Kuakbash* (Leninogorsky region), *Mortyshbash* (Sarmanovskiy region), *Shushmabash*, *Shurabash*, *Simetbash*, *Kazanbash*, *Ashabash*, *Ashytbash*, *Küperbash*, *Särdäbash*, *Ornashbash* (Arsky region), and others. The appellative "bash" is quite often used in Tatar microtoponyms: *Kül bashy* (Al'keevskiy region, Starye Chelny), *Cherek kül bashy* (Mamadyshskiy region, the village Usali), *Itek Bashy* (Kamsko-Ustyinskiy region, the village Bishalaby), *Tau bashy chismäse* (Vysokogorsky region, the village Al'dermysh), and others.

The term *ayak* "leg" is used in toponymy in the meaning "low reaches of a river and its end". In the Old Turkic dictionary, the word *adag* is used in the meaning "mouth of a river", in the Dictionary by M. Kashgarsky *azag* is defined as "mouth of a big river". For example, *Yelga ayagy*, *Su ayagy*, *Inesh ayagy*.

The word *kash* in figurative meaning stands for "hill, upland, riverside". For instance, hydronyms: *Kash chismäse* (Sabinsky region), *Kashlak ineshe* (Sarmanovskiy region); microtoponyms: *Kashlak kayenlygy*, *Kash yshnasy*, *Kash urmany*, *Zälpäk kashy*.

Kabak: in figurative meaning in toponymy denotes "cliff, elongate upland, cavity". This term is involved in a great number of Turkic toponyms. For instance, hydronyms: *Kabak*, *Kabak suy chismäse*, *Kabak sazy*; microtoponyms: *Tuktar kabagy*, *Avyl bashy kabagy*, and others.

The word *bugaz* "throat", "gorge" means "channel", "creek", "outfall". For example, *Kara kül bugazy*, *Imänle kül bugazy*, *Yazlau bugazy*. In Azerbaijan the word means "channel", in South Kyrgyzia *bogoz* – "hollow", "location where two hollows conjoin".

Bil "waist", "loins" in toponymy means "middle mountain chain". For example, *Bille* (Mamadyshskiy region, the village Bersut-Sukache), *Skripka bile* (Oktyabr'skiy region, the village Novaya Amzya).

Yöräk "heart" has the meaning "mountain with an oval top": *Yöräk chokyry* (Tetyushskiy region, the village Malye Atryasi), *Oly jöräk* (Zelenodol'skiy region, the village Bol'shye Kurguzi), *Yöräk kyr* (Baltasinskiy region, the village Puskan'), *Yöräk tavy* (Sabinsky region, the village Dva polya Artash), *Kory kul yöräge* (Leninogorsky region, the village Shugurovo).

Boryn "nose" has the figurative meaning "cusp, cape". For example, *Kala Boryny* (Zelenodol'skiy region, the village Molvino), *Kuak boryny* (Sabinsky region, the village Bol'shoy Shinar), *Köyme boryny ineshe* (Oktyabr'skiy region, the village

Kurmanayevo), *Torna boryny* (Baltasinsky region, the village Chapshar), *Usakly boryn* (Mamadyshsky region, the village Baskan).

Mangay "forehead" in figurative meaning is "open rolling". For example, *Mangay tau* (Sabinsky region, the village Oluyaz), *Mangay tau yelgasy* (Sabinsky region, the village Pukal').

Syrt "back" in toponymy means "table land". For instance, *Ozyn syrt* (Aznakayevsky region, the village Aseyevo), *Iske avyl syrty* (Sarmanovskiy region, the village Murtysh Bash).

Tel "tongue" in figurative meaning is "outshoot of a mountain": *Telle tau* (Aktanyshsky region, the village Kuyanovo).

Kulyk – "confluent", "bay". In the Old Turkic language *goltig* means "armpit" (Old Turkic Dictionary). In the Defining Dictionary of the Tatar Language the word *kulyk* is interpreted as "gulf, bay of a sea, lake and other types of reservoirs". In the Turkic languages it is used in the following meanings: kum. and nog. *kolyk* – "bay", "bend", "dead arm of river"; uzb. *kultik* – "bay", "bight"; azerb. *goltuk* – "narrow shallow water bay", "dead arm of river", "shallow water dead lake"; turk. *goltuk* – "bay", "creek". In the hydronymic system of the Republic of Tatarstan *kulyk* is used as an appellative and is part of compound names of waterbodies: *Keche kulyk yylgasy* is the confluent of the Mayna river (Spassky region), *Kulyk* is the basin of the Syun' river (Aktanyshsky region), *Kulyk inesh* is the confluent of the Sviyaga river (Kamsko-Ustyinsky region), *Oly kulyk*, *Keche kulyk* (Buinsky region, the village Adav-Tulumbayevo), and others.

Considering metaphoric landscape use of names of body parts, we have to distinguish mountain and water landscapes.

In regard to water landscape in various Turkic geographical ranges different names of human body parts are used in a quite consistent manner: *ear, eyebrow, eye, nose, mouth, tongue, gorge, armpit, bosom, arm, elbow, tendon, body, belly-button, leg*.

A mountain, being an object of metaphorization as something similar to an animate creature, is considered either as a human face (*forehead, eyebrow, eyelid, face, nose, mouth, tooth, gorge*), or as a body of a lying animal (*muzzle, neck, back-chine, rib, foreleg, mane*).

The transfer of names of other human body parts to mountain landscape occurs only in Siberian languages (tuv. *shenek* "elbow" – "outshoot of a mountain"). It is caused by the contacts with the Mongol languages of neighboring territories (Comparative-historical grammar of the Turkic languages, 2006). In the work by Zhukovskaya (2002), relative to the Mongolian peculiarity of anthropomorphic representation of landscape, a mountain is considered as "a standing person, his back being oriented to the North". Such metaphorization is directly connected to anthropomorphic image of a mountain lord-spirit.

5. Conclusion

Thus, a language provides great opportunities for forming proper names. The analysis of cited examples, although there plenty of others, of set metaphoric phrases in the Tatar geographical terminology and nomenclature lets us to draw the conclusion, that almost all those terms are used to designate types and forms of landscape and, through an exception, for designating water bodies. Such consistent pattern is observed in toponymic systems of various languages. Metaphoric terms in toponymy reflect the national specificity of the world-view, connected with the people's historical past and traditions.

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