

Realization of the Concepts *Eget* and *Man* in the Paramies of the Tatar and English Languages¹

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Abstract

This work relates to studies of the lexical-semantic system of different languages, and is devoted to a comparative study of the lexical-semantic fields “eget” and “man” in Tatar and English. We considered important and additional meanings of the word “eget” and “man” in both languages, analyzed Tatar and English sayings and proverbs in order to determine the significance of “eget” and “man” in a particular language. To describe the concept, we chose proverbs and sayings of the Tatar and English languages, as they are products of linguistic popular consciousness as a materialization of the experience of generations. If you compare the proverbs and sayings of the Tatar and English, you can see that these native speakers have a lot in common and this contributes to their mutual understanding and rapprochement. Comparing the data of the two languages, we came to the conclusion that “man” is widely used in proverbs and sayings of the English language. In the picture of the world of the English language, a man is presented to us as an image of a knight without fear and reproach or a fearless, brave man. The man is given a dominant role. A feature of the Tatar language is the presence in the language of a large number of proverbs and sayings formed by comparing a man with the image *at (horse)* or drawing a parallel between them. Despite the differences in national character, values, it is clear that “rider” and “man” are a symbol of a warrior, courage, laconicism, the head of the family, courage, in the Tatar and English cultures, a man plays a dominant role in society.

Keywords: Linguoculturology; Tatar National Picture of the World; English Culture; Paremia.

1. Introduction

One of the leading areas of linguoculturology is the study of the conceptsphere - the phenomenon of the mental world, the totality of the views of the

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people and each person on the surrounding reality, laid down in minimal units - concepts (Bizheva, 2000; Karasik, 2002; Pimenova, 2005 and others).

Questions of the conceptual system and individual theoretical aspects of the problem we are considering on the material of the Tatar language under the guidance of Professor Zamaletdinov is studied by scientists of the Higher School of National Education and Education of Kazan Federal University F.Kh. Gabdrakhmanova, G.F. Zamaletdinova, F.R. Sibgaevoy, R. S. Nurmukhametov, R.M. Sattarova, (Sibgaeva et al., 2017; Hasani Hossienabadi, 2016). E. Islamova, R. M. Bolgarova (Khasanzyanova et al., 2018), G. A. Nabiullina, E. N. Denmukhametova, G. R. Mugtasimova (Nabiullina et al., 2014), A.Kh. Ashrapova, L.R. Mukharlyamova (Mukharlyamova et al., 2017; Watanabe, 2019), L. Kh. Shayakhmetova (Gabitova et al., 2018), R.R. Salakhova (Salakhova & Sibgaeva, 2018) and others.

The study of concepts is an actual direction of modern linguistics, since it is precisely this angle that allows us to consider the word in the context of culture, knowledge and communication. This determines the relevance of our study.

In this paper, we carried out a comparative analysis of the concepts of *rider* (guy) and *man*, using material from the Tatar and English languages. The choice of these concepts is due to the fact that they are basic in any ethnolinguistic culture, have their own national properties and features.

2. Methods

The paper used comparison, analysis of literature, semantic analysis, the method of continuous sampling, comparison, generalization, study. By making a comparative analysis of the Tatar and English languages, we can identify specific and universal linguistic means of describing a picture of the world, we can also identify similarities in the vision, perception and understanding of the world around us by different peoples, since these languages are genetically unrelated languages with different structures.

3. Results and Discussion

We began the linguoculturological description with a defensive analysis of the studied lexeme. In the explanatory dictionaries of the Tatar language, different meanings of the word “eget” are often interpreted by synonymous substitutions. According to the Tatar Dictionary, we determined the meaning of the word “rides” (boyfriend) as follows: 1) a male person who has reached physical maturity, but is not married (egotem tart.form “Söygän yar” mägänäsendä: “Кызнуң egete bar”); 2) a male (adult) person, opposite in gender to a woman (Buyga ätkän yash ir-at: “Eget kyzna ozatty”); 3) a male person, not married or not married (Өйләнмәгән, буйдак Ир-ар); 4) a word or phrase that names the person to whom the speech is addressed, that is, an appeal in plural (Endəsh sүz клрl.san: “Egetlär! ӨӘidägez yögerdek”); 5)

figuratively: Words of praise (күч. Maktau sŷze boularak kullanyla: “Fucking bull! Eget ikənsseŷ!” (Tatars Teleneŷ Aŷlatmaly Sŷleghe, 2005).

Based on the dictionaries of the Tatar language, we noticed that the word "eget" has many meanings. After all, “rider” is an important concept in human consciousness.

In the Tatar language, we can find a lot of proverbs and sayings that are associated with the word "eget" (guy). For example:

- Abruily egetkə əjələ kuyan yulyga, di.
- Akylsyz eget - avyzylyksyz at, yunsez eget - yөгənssez at.
- Aldan sөyləy eget eshe tegel.
- At yachshysy tezdñ bilgele eget yakhshysy szzdñ bilgele.
- Athenas are given by the kulinda;
- Bainy kŷrke is small white, he goes to kyrke is given white.
- Batyr eget - il kyrke.
- Vaysysyz eget - ishkkə iptəsh.
- Eget bulasyŷ kilsə yumart bul.
- Eget bulsa, eneбep tormas; Fuck a torso, rides a bulmas.
- Eget egetneŷ kzgese.
- Eget keshe - Aryslanga tŷeshe.
- Eget keshegə jimesh tərle hənər dəaz.
- Eget sŷze ber bulyr.
- Eget chagynda malsyz yes bulma, yarsyz yes bulma.
- Eget ŷlemgə də elmaep bar.
- Egethnegetlegle at jigyENNən bilgele.
- Egetnetŷ sŷze ŷlgəŷche ŷze ŷlsen.
- Irtə torgan egetneŷ bəkhete artyk bulyr.
- Kurkak ego kui Bashynnan yes trigger.
- Min-minəngən egetne yau kilgəndə kyrerbez.
- The chaman goes digche, the yaman goes dische.
- Yagyrsyz boltyny ŷile bar, smoke yuk; Uŷmagan egetneŷ tele bar, young yuk.
- Farther drive, atlar tartalmy.
- Eget firt, aty hurt.
- Eget jille, chikməne bill, formas bar yes, normas yuk.
- Eget jille, jiləne kyskarak.

- Tənlə - ego, kəndez - ɣlek (Isənbət, 1959).

In these proverbs in sociological terms, "eget" ("guy") acts as a warrior and defender of his homeland. Based on the proverbs, "eget" (guy) should be a strong, courageous, proud, laconic, generous person.

You can also find many Tatar proverbs and sayings that describe the beauty of the male. In these proverbs, the category of beauty is shown in the context of the opposition: eget-kyz (boy-girl). Tatar proverbs reveal gender, archetypal differences, marking them with certain qualities. They noted such important qualities as courage, courage, strength, the mind of the guys of the Tatar people:

- Eget Bulsa Batyr Bulsyn, Kyz Bulsa Matur Bulsyn.
- Goes to kyu, kyz sylu bulgan yakhsha.
- Kyz akylı rides ezli, rides matur kyz kyzli.
- Kyz - almagach, eget - sandugach.
- Kyznyñ chibəre - yarau egetkə.
- Kyz tynyak bulsa, rides Kyynak bula; kyz ə dəpsyse bulsa, rides gadtsyse bul.
- Ike Kyzly ananyñ ber chilək tə suy yuk.
- Yakhshy kyz - Yakadagi kondyz, yakhshi eget - havadagy yoldiz. (Isənbət, 1959).

Beauty determines the choice of a loved one:

- Kyz akylı rides ezli, rides matur kyz kyzli.
- Bəhete yaman egetkə bidəy khatyn tap bulyr.
- Enesenə kyrə ebe, egetenə kyrə kyzy.

Also, the Tatar people talk about the beauty of a guy in the context of the beauty of a horse:

- Atnyñ maturlygy bashinda, egetnyñ maturlygy tyshendə.
- Akylsyz eget - avzylyksyz at, yunsez eget - yögənsəz at.
- At yachshysy tezdñ bilgele eget yakhshysy szzdñ bilgele.
- Athenas are given by the kulinda;
- Egethnegetlegle at ɣigyENNən bilgele.
- Eget firt, ata hurt (Isənbət, 1959).

It should be noted that in Tatar proverbs and sayings the antithesis is very common. Proverbs are built on contrasting a guy with a girl.

From a very early age, Tatar guys are educated as strong, courageous and responsible future defenders and heads of the family, they are taught in advance to be brave and courageous owners, and they are prepared for family life. The following Tatar proverbs say this:

- Egetle Uyne Utyny Bulmy, Kyzly Uyne Suy Bulmy.
- Eget - yortnyң teräge, kyzlar - yortnyң business.
- Өенә күрә иләге, кызна күрә кiyave.
- Өйләнмәгән eget кырк кызна алır (Isәнбәт, 1959).

Summing up, we can say that the guys of the Tatar people are distinguished by their determination and perseverance in achieving goals. Overcoming difficulties, they show ingenuity and resourcefulness. In copyright aphorisms, the status of guys is primarily determined by his well-being and position. This is evidenced by a huge number of proverbs and sayings that are dedicated to this topic.

In English, the concept of "man" is defined as follows:

"Man":

- *Adult man ("an adult male human being").*
- *A male employee.*
- *A male soldier who is not an officer (male members of the armed forces who are not officers).*
- *"Old-fashioned a male servant"*
- *Informal a husband or male sexual partner*
- *Address (in address: " tell me, my (good) man ...")*

(<http://dictionary.cambridge.org/en/dictionary/English/man>)

Indisputable advantages of a man are courage and strength, power and prosperity, fatherhood and caring for a woman. The ideal "man" in English is the male host, the main man. In English, a huge number of proverbs and sayings about the concept of "man":

- *Men make houses, women make homes. (Men build houses, and women build family comfort.)*
- *Man is head of the family; woman is the neck that turns the head (Man's head and woman's neck).*

These proverbs give us a description of the image of men as heads of families. As you can see, positively colored paremias are of great importance, which speak of the responsibility that the presence of a wife and children places on a man.

Many English proverbs and sayings are full of oppositions of male and female principles:

- *Women's instinct is often truer than men's reasoning - (the instinct of a woman is often more correct than men's arguments).*
- *Women on mischief are wiser than men - (unhappily women are wiser than men).*
- *A man without a woman is like a ship without a sail - (a man without a woman, like a ship without a sail).*

As we see, it is in contrasting men with women that we see both positive and negative qualities of a man.

The relationship between a man and a woman in paremias is characterized through the images of the husband and wife in family life. Positive and negative, i.e. their polar relationship to each other. The following proverbs emphasize this:

- *Love makes men orators. - (love makes men orators).*
- *The test of a man or woman`s breeding is how they behave in a quarrel - (the upbringing of a man or woman is checked by how they behave during a quarrel).*
- *A man chases a woman until she catches him - (a man chases a woman until she catches him).*
- *The way to a man`s heart is through his stomach - (the path to the man lies through the stomach).*

It should be noted, British men love to care, doing it elegantly and beautifully.

Thus, “man” is widely used in proverbs and sayings of the English language. In the picture of the world of the English language, a man is presented to us as an image of a knight without fear and reproach or a fearless, brave man. The man is given a dominant role.

4. Summary

Despite the fact that Tatar and English belong to different language families, in their proverbs and sayings you can see that these native speakers have a lot in common.

Many proverbs and sayings are dedicated specifically to the "man - the master": Men make houses, women make homes. The literal translation of this proverb sounds like this: *Men create at home, and women create family comfort.* And in the Tatar language we consider such a proverb as: *Eget - yortnyĥ teräge, kyzlar - yortnyĥ Bizäge.* As you can see, these proverbs are a characteristic manifestation of both the Tatar culture and the English people.

The similarity of these concepts in two languages is also manifested in the fact that in the social sphere of communication with others, opposite sexes are contrasted, like a woman and a man. In English, as well as in Tatar, such a manifestation is transmitted to a greater extent by contrasting different images in proverbs and sayings. For example, the following proverbs in English can be given:

- A good Jack makes a good Jill. A good husband and wife are good.
- A good wife makes a good husband.
- Woman instinct is often truer than man reasoning / Female guess is more accurate than male confidence.

Speaking of proverbs and sayings of the Tatar language, it is difficult not to notice that the words “man and woman” are often used and contrasted in context. A good example is the following proverbs and sayings:

- Eget Balsa Batyr Bulsyn, Kyz Balsa Matur Bulsyn.
- Goes to kyu, kyz sylu bulgan yakhsha.
- Kyz akylly rides ezli, rides matur kyz kyzli.
- Kyz - almagach, eget - sandugach.
- Кызның чибәре - yarau egetkə.
- Kyz tynyak balsa, rides Kyynak bula; kyz ə dəpsyse balsa, rides gadtsyse bul.

It is also necessary to emphasize the point that in English proverbs and sayings it is indicated that both parents are equal and equally important. The Tatar people emphasize the great importance of women in comparison with men, the emphasis is on its indispensability: *Eget - yortnyñ terəge, kyzlar - yortnyñ business*. A woman plays a major role in the life of the child, the family as a whole.

A feature of the Tatar language is the presence in the language of a large number of proverbs and sayings formed by comparing a man with the image *at* (horse) or drawing a parallel between them.

- Athenas are given by the kulinda;
- At yachshysy tezdñ bilgele eget yakhshysy szdn bilgele.
- *Ir-egetneñ echendə iyarle-yөгәнle at yatyr.*

If we turn to ancient Turk mythology, a male Tatar is always a warrior, and in the minds of the Tatar people, a horse is a symbol of a man, his support and strength.

5. Conclusions

So, the given examples of proverbs and sayings with the concept of “rides” and “man” in the Tatar language with its use in the English language prove that there are certain similarities, as well as differences, in the understanding of these concepts.

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