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The Concept "Youth" in English and Tatar Linguistic Cultures

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Abstract

The purpose of this article is to compare the concept of "youth" in two genetically unrelated languages – Tatar and English. The study implements methods of comparative, definitional, component and contextual analysis and ethnic-linguistic-culturological comparison. An exceptional importance of the concept of "youth" made it one of the key concepts of many peoples. In this paper, based on English and Tatar dictionaries, we presented the concept of "youth" in the form of a frame. We identified the distinctive and similar features of the concept of "youth" in English and Tatar. The materials of this article can be used in the practice of intercultural communication, in the translation process of teaching English to the Tatar audience at higher education institutions and schools in order to develop intercultural communication among learners.

Keywords: Linguistics, Speech, Speaker, English language, Tatar language, Frame.

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Introduction

An exceptional importance of the concept "youth" has made it one of the key concepts of many peoples. Youth, mainly, is a spiritual, moral and ethical category and its main attributes are the creative activity of an individual, the faith in the highest moral values and the increased general human interest (Abdullin, 1995).

In psychology, youth is the final stage of personalization. The time when a family is created and family life is arranged is the time of the attitude development to public life and its role in it. During the period of youth, a person realizes his abilities, knowledge, ideals, the motives of behavior, fully evaluates himself as a being that feels and thinks.

Professor V.N. Khisamova notes: "at the present time, the typology and the comparative study of languages with different structures is increasingly asserted as one of the central directions in the science of language" (Khisamova, 2004). That is why, in our opinion, the comparative analysis of the concept of "youth" in English and Tatar represents an important scientific interest, because often the things which can slip away from a scientist's view during the study of a particular language facts become apparent in comparative analysis.

The modern world is often called "juvenile", belonging to youth (Lishaev, 2007). Modern Western culture is characterized by the cult of youth; a specific cliché was fixed in mass culture: a young one means healthy, energetic, beautiful and promising. The public face of the nation is the stereotypes of youth behavior most often. This social group is guided by politicians, artists and entrepreneurs. All of the abovementioned, in our view, emphasizes the relevance of the concept being studied.

Results and discussion

Let's consider the language units that represent the concept of "youth" in English and Tatar dictionaries. According to the Oxford Dictionary (2014): "Youth - the period between childhood and adult age; the qualities of vigor, freshness, or immaturity as associated with being young; an early stage in the development of something; young people considered as a group".

The Collins dictionary defines youth as: "the quality or condition of being young, immature, or inexperienced; the period between childhood and maturity, esp. adolescence and early adulthood; The freshness, vigor, or vitality characteristic of young people; Any period of early development; Young people collectively".

Douglas Harper's Etymological Dictionary of English (2001) contains the following information about the etymology of the word "youth": "*youth* (n.) Old English *geoguð* "youth; young people, junior warriors; young of cattle," related to *geong* "young," from Proto-Germanic **jugunthi-* (cognates: Old Saxon *juguth*, Old Frisian *jogethe*, Middle Dutch *joghet*, Dutch *jeugd*, Old High German *jugund*, German *jugend*, Gothic *junda* "youth"), from suffixed form of PIE root **yeu-* "vital force, youthful vigor" (see *young* (adj.) + Proto-Germanic abstract noun suffix **-itho*).

According to OED, the Proto-Germanic form apparently was altered from **juwunthiz* by influence of its contrast, **dugunthiz* "ability" (source of Old English *duguð*). In Middle English, the medial *-g-* became a *yogh*, which then disappeared.

In Tatar language, the concept of "youth" is conveyed by the word *yashlek*.

According to the explanatory dictionary by I.A. Abdullin and S.B. Vakhitova (1981) youth is the period between infancy and maturity.

The Tatar word "yashlek" comes from the word "yash" ("young, age"). Let's consider the etymology of this word in the "Short historical and etymological dictionary of Tatar language" by R. Ahmetianov: "ЯШЬ - I. young; яшь, яшел, сутлы, яшь (year, age)" - *йаль «яз, жэй, ел» сүзеннән (Rus. summer «жэй» нәм, he is five «аңа биш яшь», five years «биш ел») К. Ел, Яшь II, Яшел.

ЯШЬ I "young; age" from the common Turkic *yash* "young, green, viscous, fat (about the earth), year, age" - the ancient common Turkic word **yal* "spring, summer, year" (compare with Russian summer and he is five). See EI (year), Iash II (tear), Яшел (green).

The fact that the word "йаш" (young) has the meaning "green" can be clearly seen in the Karaim word йэш "green, young", and in the Tatar word "яшәрү" (to become young) "яшелләнү" ("to become green") and "яшь булып китү" ("to look younger"). The fact that the word (йаш ~ йал) has the meaning "grass" at the root can be proved using a large number of its semantic counterparts. Apparently, in those places where ancient Turks lived, young grass grew abundantly only at certain times of a year.

Яшь II "tear" is connected with the яшь I "young"; age", because in every Turkic language this word is the homonym of the word "йэш < йаш" - "young" (even in the Chuvash *çul* - "year, age", *нәм* - "tear") (Akhmatyanov, 2001).

Thus, we find much in common in the representation of the concept "youth" in the languages under study. However, there are differences: for example, in the English language the concept "youth" includes not only the age period, but also some qualities inherent in people of a young age. Despite the fact that the concept is individual for each person, it is still possible to represent as a frame in accordance with the values that are fixed in the dictionary.

Based on the interpretation of the Oxford Dictionary, the concept of "youth" presented in the form of a frame, can be divided into 4 subframes: "period of life", "quality of life", "young people as a group" (or young people in collective meaning), "early stage of development". Let's consider each of the subframes separately.

The subframe "period of life" can be represented by the following slots: "childhood" and "adolescence". During these two periods, a person's individuality is developed, his mental, spiritual and physical development takes place. The slot "childhood", in its turn, can be divided into subslots: "physical development". During the early stages a child learns to crawl, walk, run, talk, etc.

"The development of cognitive skills". At the initial stage of childhood (about up to 3 years), a child learns the world through touches, smells, tastes, so to speak, through the senses (through sensory perception). Thus, this process can be described by the following verbs: *to touch, to smell, to taste, to feel*.

Then a child begins to explore the world through books, asking questions, listening, etc. (*to read, to write, to think, to ask, to keep in mind*).

"Emotional development". This subslot contains information that gives the idea concerning the methods of emotion expression by an individual (in this case, a child). He laughs, smiles, cries, frowns (to cry, to smile, to shout, to frown, to laugh).

"Spiritual development". The spiritual development of a child occurs through the development of various values. A child is explained what is bad, and what is good, what can be done and what is forbidden, what is right, and what is not right.

The slot "adolescence" ("youth") can be represented by the following subslots: "further physical development", "development of cognitive skills", "emotional development" and "spiritual development". Let's consider these subsols in detail.

"Further physical development". During this stage of life, a further physical development of a man takes place. The information that is contained in this slot can be transmitted by the word strength, energy, etc.

"Development of cognitive skills". At the stage of "youth", an adolescent learns the world and the surrounding reality through reading, questions and observation. With all this, he still reflects, argues and thinks about something. The following verbs are the most suitable for the description of this slot: to read, to listen, to reflect, to realize, to ask, to keep in mind, to argue.

The subplot "Emotional development" of the adolescence subframe is similar with such subplot as "emotional development" of "childhood" subframe in its structure, but unlike a child, a teenager expresses his emotions violently. Therefore, this subplot can be represented by the same verbs: to cry, to smile, to shout, to frown, to laugh.

And new ones can be added, such as *to fight, to hug*.

"Spiritual development". At this stage of life, a teenager develops spiritually through books, music, television, press, and the Internet. But the most important influence on the development of a person is provided by family and society. Accordingly, this subplot can be represented by the following words: family, society, friends, books, music, TV, Internet.

Thus, we divided the frame "period of life" into the slots according to the age principle and the subplots according to the skills and qualities that are acquired by a person at each period.

Let us now turn to the structure of the concept "youth" in Tatar language.

As already noted above, only one meaning of the word "yashlek" is given in explanatory dictionaries - the age between infancy and maturity. However, we propose to divide the concept of "yashlek" into subframes by the analogy with the English concept "youth". Thus, we identified 4 subframes in Tatar language: "яшәү чоры" ("period of life"), "яшәүнең сыйфатлары" ("life qualities"), "яшләр төркем буларак" ("young people as a group"), "үсешнең башлангыч стадиясе" ("the early stage of development").

The subframe "яшәү чоры" ("period of life") is divided into such slots such as "бала чак" ("childhood"), "үсмер чак" ("youth") and "яшьлек" ("youth"). The slot "бала чак" ("childhood"), in its turn, can be divided into the subplots "физик үсеш" ("physical development"), "танып белү" ("cognition"), "эмоциональ үсеш" ("emotional development") and "рухи үсеш" ("spiritual development").

The initial stages are characterized by the fact that a child learns to crawl, walk, run, talk, etc. The basic skills of this period in the Tatar language can be described as follows: *үрмәләп йөрергә, йөрергә, йөгерергә, сөйләшергә*.

A child gets acquainted with the outside world through sensory perception, i.e. experience, through the external senses, or directly by the "inner" feeling, the awareness of the truly objective (the thing belongs to the external world, as well as to the inner one). This implies knowledge through various touches, smells and tastes. A child, as he grows up and develops, learns to read, listen when he is told or read, he asks questions (*укырга, тыңларга, сораулар бирергә*).

The subplot «эмоциональ үсеш» ("emotional development") is expressed, similarly to the subplot "emotional development" in English by the following verbs: *көләргә, елмаерга, еларга, кычкырырга*.

The spiritual development of a child during an early childhood occurs through such concepts as «*яхшы*» – «*начар*» («*good*» – «*bad*»), «*яхшылык*» – «*яманлык*» («*good*» – «*bad*»), «*дәрәс*» – «*дәрәс түгел*» ("right" - "wrong"), «*ярый*» – «*ярамый*» («*you may*» – «*you may not*»).

The slot «үсмер чак» («youth») can be divided into the following subslots: «физик үсеш» («physical development»), «танып белү» («cognition»), «эмоциональ үсеш» («emotional development») и «рухи үсеш» («spiritual development»).

During this stage of life there a further physical development of a child takes place, he is a teenager already. As we mentioned above already, knowledge comes through book reading, watching and memorizing. A teenager already knows how to reflect and draw his own conclusions. A huge influence on the spiritual world of a teenager is provided by a family, friends, society as a whole, as well as by the media, the Internet and so on.

The slot "яшьлек" ("youth") can be divided into the following subslots: "физик үсеш" ("physical development"), "эмоциональ үсеш" ("emotional development") and "рухи үсеш" ("spiritual development"). This stage is characterized by the fact that a person strives for self-improvement in everything, including physical development. By sports, various physical exercises and proper nutrition, he tries to be fit and keep himself in shape.

Having analyzed a number of sources, in particular the aforementioned dictionaries, we came to the conclusion that the basis of the lexical-semantic field "youth" in English is the basic lexeme "youth", in Tatar - "яшьлек", and the periphery has synonyms and single-root words. We selected the following examples:

Youngster - a child, a young person, or a young animal;

Yunker - youngster;

Young - youngster (boy, teenager);

Youngberry – a trailing bramble of the southwestern US that is a hybrid of a blackberry and dewberry with large sweet dark purple fruits;

Youngling – a young person or animal;

Youngish;

The young;

Minority;

Greenness;

Bloom;

Prim - poet. Spring, youth, flowering, lit. Start;

Innocence - purity;

Immaturity;

Salad days - the season of youthful inexperience;

Springtime of life;

Under-age - minor;

Adolescent;

Minor;

Callow - beardless, green;

Puerile - childish;

Juvenile - youthful, young;

Immature;

Teenage - adolescent;

Fresh - young, immature.

Now it is necessary to choose the root words and synonyms for the word "яшьлек" in Tatar language; below are the lexical units that belong to the category "яшьлек":

Гомернең язы – (lit. "Spring of life"), youth;

Гомернең башы – (lit. "The beginning of life"), youth;

Яшүсмер – a teenager;

егет – a young man;

кыз – a girl;

түташ – a girl (address to an unmarried girl);

үсмер – a teenager;

үсмерчак – adolescence.

Conclusion

Having analyzed the concept "youth" in English and Tatar, we came to the following conclusions: 1) in both languages the concept "youth" is represented in the form of a frame, which can be divided into 4 subframes: "period of life"; "the quality of life"; "young people as a group" or "young people in collective meaning"; "an early stage of development"; 2) the basis of the lexical-semantic field "youth" in English is the basic lexeme "youth", in Tatar - "яшьлек", and the periphery has synonyms and single-root words; 3) comparative analysis of the word "youth" definition with the meaning of the word "яшьлек" showed that the English "youth" is represented more broadly than the Tatar "яшьлек".

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