

DOI: 10.7596/taksad.v6i5.1291

Citation: Valieva, J., & Nigmatullina, A. (2017). Semantic Classification of the Proverbs of the Tatar Language with Numeral-Component "Бер" (One). Journal of History Culture and Art Research, 6(5), 222-228. doi:<http://dx.doi.org/10.7596/taksad.v6i5.1291>

Semantic Classification of the Proverbs of the Tatar Language with Numeral-Component "Бер" (One)

Julia Ju. Valieva¹, Alsu M. Nigmatullina²

Abstract

This paper considers the proverbs of the Tatar language with a numeral component «бер» / “ber” (one). Reasoning from the meaning of the numerals used in the introduced phraseological units, conditional semantic groups have been formed. In the course of the analysis, we have identified two large semantic groups: “Greed” and “Character traits”, and the subgroups within these two large groups. As a result of the analysis, it has been found that the combination with the noun «бертиен» (one kopeck) is used together with the words having a negative connotation. In most of the examples given, the character traits are rendered in combination of the numerals with the noun («бертиен» (one penny), «беркашыксы» (a spoonful of water), and the negative connotation of the proverbs is conveyed by means of the words with negative meanings such as «сусалмас» (someone will not give water); «каратиргә төшеп сатулашу» (bargain to all of a sweat), etc. The results of this work can be used in further studies of the semantics of numerals used in proverbial sayings; in formulating a classification of phraseological units with a numeral component; for comparative-contrastive analysis of the translations of set expressions from one language to another.

Keywords: Linguistics, Proverbs, Classification, Tatar language.

¹ Kazan Federal University, Institute of International Relations, History and Oriental Studies. E-mail: valieva.yul@yandex.ru

² Kazan Federal University, Institute of International Relations, History and Oriental Studies.

Introduction

In the Tatar language, as in many other languages, there are a lot of phraseological units where one of the components of the figurative expression is the numeral. Often in a number of phraseological units, the numeral loses its direct (numerical) meaning and acquires the meaning of an indefinite quantity, viz., indefinitely small or indefinitely large.

Like phraseological units, numerals, being a part of the linguistic view of the world, are of great interest to the researchers of different scientific fields. The research and the study of numerals touches upon not only the history and philosophy of mathematics, but also the sciences such as linguistics, ethnology, culturology and others. Great interest in the study of numerals in different fields of science can be explained by the fact that "... numbers have additional symbolic meanings in the cultural system of symbols, and, therefore, are semiotic multifunctional signs. That is why, the study of phraseological units with numerals are most significant in terms of revelation of the cultural and typological features of the concept of numbers reflected in them" (Bagautdinova, 2006). B. Y. Sharifullin in his work writes that "One of the most important components of the language picture of the world in any nation and in any language is the fragment of knowledge about the world (real, mythological, esoteric), in which there exists what the ancient Greeks called "number" (Sharifullin, 2014). B.S. Avezovain her work notes: "The research shows that there is no language that would be without phraseological units with numerals" (Avezova, 2016). H. Majidov provides an explanation for the use and functioning of numerals in prose phrases by various ancient historical and mythological realities (Madzhidov, 2006). And in E.F. Rakhimova's work one can find the following words about phraseological units with numerals: "Phraseological units with a numeral component also reflect the people's early ideas about the world, its structure, where sacred, symbolic meanings are attached to the numbers" (Rakhimova, 2013).

Materials and Methods

The material for writing this paper was the works by Tatar linguists: F.S. Safiullina «Татарча-русча фразеологик сүзлек», N.S. Isanbat «Татар теленең фразеологик сүзлеге. Ике томда», G.Kh. Akhatov «Татар теленең фразеологик әйтмәләр сүзлеге».

Using the method of continuous sampling of the above works, the phraseological units with a numeral component «бер» (one) were chosen. When writing this article, a comparative-contrastive analysis of the translations of the Tatar proverbial expressions with the translations into the Russian language was also applied. We also used the methods of semantic and component analysis to reveal elementary senses in the meanings of linguistic units and to compare the meaning of the lexical units of the original and the translation.

Results and Discussion

The proverbial sayings we chose were divided into two relative semantic groups. The first group we called "Greed", and the second – "Character Traits". Let us consider each of them more detail.

In the Tatar language there are the proverbs, in which the numeral "one" in combination with the word "money", or with the word «тиен» to be precise, which is translated from the Tatar language into the Russian language as «копейка; грош» / "a copeck; grosh" points to a trait of character like greed. Consider the following examples of such proverbs.

Бертиенгәбетәшкән (Исәнбәт, 1989)

The example is translated into Russian as «Скупиться на грош» / "to stint a penny" or «За грош давится» / "pinch penny", «За копейку удавится», that is, it is a miser who is so stingy that he stints himself and

bickers over one coin. In this example, the accent is put on pettiness, even the worthlessness of the situation, and is expressed here by the word «бертиен» (one coin), and the word that shows the trait, the character feature, is rendered by the verb «беташкән». The work edited by Professor F.A. Ganieva “The Tatar-Russian Dictionary” points out to the meanings of this verb as follows:

1. рубцеваться, зарубцеваться, / cicatrize
2. хиреть, захиреть, ослабеть, /growsickly
3. *figurative*. скупиться /stintoneself (Abdullin et al., 1995).

Thus, from the given meanings, the verb under study has a negative connotation, and the use of such a verb in this phraseology emphasizes a negative attitude toward stingy people, and the numeral «бертиен» (one grosh) shows a negligible amount or sum.

Бертиенеонытылыпкалса, йөз чакрым кире кайтыр (Исәнбэт, 1989)

This proverb is rendered into Russian as «Если забудет (одну) копейку, то вернется даже за 100 верст пути» / “If one forgets a penny, then he will return even after he has traversed 100 versts of his way”. This proverbial sentence ridicules the hard-fisted people, and those who act against the conscience and betray others for money. In the example under consideration, the numerals «бер» (one) and «йөз» (one hundred) disclose such traits of character as greed, stinginess to the highest degree. The use of numerals shows that the action performed is too large in comparison with the desired result, that is, in order to take the forgotten penny, a person is ready to go back a hundred versts of the road.

Бертиенөчен дерелдәп тору (дер калтырап тору) (Исәнбэт, 1989)

The following example, which is translated in to the Russian language as «Дрожать (трястись) из-за одной копейки» / “To grudge every copeck”, “to tremble over every penny” is used, like the above, when it come stomiser people. The verb in this sentence accurately and stylistically reflects the peculiarity of the miser. In the book «Татарча-русча фразеологи ксүзлек» N. S. Isanbet gives two meanings of this proverbial saying:

- 1) жадность к деньгам / greed for money,
- 2) в нужде даже мизерным деньгам хвататься /to grab even piddling sum of money in need (Исәнбэт, 1989).

In this example, the trifling sum is conveyed by such words as «бертиен» (одна копейка) (one copeck), and the verb «калтырау» or «калтырап тору» helps to characterize a greedy person, which is translated as «трястись или дрожать» / “tremble over”.

Бертиенөченжәһәннәмгәкерер (Исәнбэт, 1989)

This example can be translated into Russian as «Ради одного гроша пойдет в ад» / “One will go to hell for one penny”, a man who is ready even to go to hell for the sake of one coin. Here the mean person is characterized by the words such as «жәһәннәм» (the belly of hell) and the numeral with the noun «бертиен» (one coin). This proverbial saying can also be found in the variant such as «Бертиенөченжанынсатар» (Исәнбэт, 1989). In this variant, the translation is the following: «Душу готов продать ради одного гроша» / “He would sell his soul for a penny”. In the second example, the words with a negative meaning are also used to characterize the mean person (for example: *жанны сату* (продать душу) /to sell the soul), and the numeral «бер» (один) / (one) together with the word «тиен» (монета) / (a coin) show the insignificance of the sum for which this action is committed. Among the proverbs of the Tatar language with numerals «бер» (one), we have a large number of proverbs, which

are used with regard to stingy people. Therefore, such phraseological units were included into the subgroup "Greed". Let us consider an example.

Жанбиргандэавызыңаберкашык су салмас (Safiullina, 2001)

The possible translation into the Russian language is «Перед смертью (одной) ложки воды не выпросишь» / "You cannot beg for a spoonful of water before you die". It is also obvious here that we are talking about greedy people. In this example, the meaning of avarice is conveyed in the second part of the proverb by the words «беркашыксу», which is translated as «одна ложка воды» / "one spoonful of water". Here the numeral «бер» (один) / (one) is also used in its first meaning and indicates the number.

Let's consider the second group of phraseological units in greater details, where the numeral «бер» (one) used in the considered examples belongs to the semantic group "Character traits" in its meaning.

Бездэакча бер букча (Исәнбэт, 1989)

The given example can be translated into Russian as «Денегунас – (одна) целая сумка»/ "We have a (one) bag full of money". This proverb is used when it refers to people who like to show off, pretending that they have a lot of money. N.S. Isanbet in his work mentions the other meanings of this proverbial saying. The example we are considering is also used when it comes to people who needle each other or incite the others. The latter meaning is applicable to people who like to spend money generously, regardless of the sum they have. Based on the given meanings of the example, we can combine the proverbs of this type into a subgroup, which we will call "Boasting". Here, the numeral «бер» (один) / (one) together with the noun «букча» (сумка; ранец) / (bag, knapsack) illustrate us an arrogant, boastful man. The combination «акча бер букча», that is translated as «целая (одна) сумка денег» / "a (one) bag full of money", is a loose concept, because, as we know, bags come in various sizes. In the process of analyzing the proverbs, we also encountered those where the meaning of "boasting" was rendered somewhat differently. Consider an example:

Бертиенкергэн – байбулган (Исәнбэт, 1989)

This example can be rendered into Russian as «Грош получил и возомнил себя богатым»/ "One received a grosh and imagined himself to be rich", here is meant a person who, despite his having received a certain profit, considers himself to be a rich man and boasts it. In this proverb, the use of the phrase «бертиен» (одна копейка) / (one kopeck) and the words «бай булган» (стал богачом) / (became rich) are used to ridicule braggarts.

Бертиенбирепсөйләтепбулмас, икетиенбирептуктатыпбулмас (Исәнбэт, 1989)

The following example is translated as «За одну копейку не заставишь говорить, а за две – не остановишь» / "You cannot force one to say for a kopeck, but you cannot stop one for two". This phraseological units used when we are talking about a man who after even long persuasions cannot be forced to speak, but when he starts, nobody can stop him. In the above example, the numerals «бер» (один) / (one) and «ике» (два) / (two) are used, and together with the numerals in both the first and in the second parts of the proverb the verbs with negative form are used such as «сөйләтепбулмас» (незаставишь говорить) / (one will not force to speak) and «туктатыпбулмас» (неостановишь) / (one will not stop). As we see from the meaning of this proverbial saying, here it comes to the excessive action. Therefore we have combined the proverbs of this group into a subgroup, designating it "Excessiveness".

The next group of proverbs can be combined into a subgroup, entitled "Idealization of money". Let us consider an example and analyze it.

Бертиенөченйолдызгакармактар (Исәнбэт, 1989)

Into Russian this example can be translated as «Ради одной копейки закинет удочку на звезду» / “For the sake of one penny, one casts a fishing pole out to a star”. The given example is used when it comes to a person for whom only money is important, who idealizes it. Here the combination of the numeral with the noun «бертиен» (однакопейка) / (one kopeck) shows a small amount of money, and the combination of the words «йолдызгакармакату» (закинуть удочку на звезду) / (cast a fishing pole out to the star) - the willingness to do everything in order to get the desired amount. This proverbial saying is also used in the forms: 1) «Бертиенөченимансату» and 2) «Бертиенөченжанбирергэ тору» (Safiullina, 2001). The first expression is translated into Russian as «Ради одной копейки готов поступиться совестью» / “For the sake of one penny one is ready to sacrifice a conscience”, and the second one can be translated as «Ради одного гроша готов душу продать»/ “For the sake of a penny one is ready to sell one’s soul”. These examples illustrate people for whom money is foremost. To show their willingness to do anything, if only to get the desired amount, the expressions «имансату» (поступиться совестью) / (to give up conscience) and «жансату» (душу продать) / (sell the soul) are used. These combinations in the proverbs prove us how far these people are ready to go for the sake of money.

The following proverbial sayings can be combined into a subgroup, which we will call «Торговаться до копейки»/ “Bargain about a price”. The proverbs belonging to this group are used when people are ridiculed, for example, the traders and the buyers in the market who are obsessed with desire, at any price to grow rich and make a fortune, are ready to “fight” for every penny. Consider an example:

Бертиенөченкаратиргэ төшөпсатулашу (Исэнбэт, 1989)

This example can be rendered into Russian as «Ради одной копейки торговаться до «черного» пота (обливаясь «черным» потом)» / “For the sake of one penny bargain to “black” sweat (sweating “black” sweat)”. As we see from the above meaning, this proverb is used when people are talking about people who being greedy for gain waste time on trifles and bargain for every penny.

Искебертиен (Исэнбэт, 1989)

This proverbial saying is translated into Russian as «Старая (одна) копейка» / “Old (one) kopeck” and is used in the meaning of “to become a dab hand” or “knowledgeable old bird”; “stager”; old hand; “nobody’s fool”. In this example, the meanings of “well-known person” and “experienced person” are conveyed by the word «иске» (старый) / (old). The combination of the numerals with the noun «бертиен» (one penny) conveys the quantity, that is, one person. We combined similar proverbs into the subgroup which we called «Выучиться» / “Learn”.

The next subgroup are proverbial sayings which were included into the subgroup «Беззастенчивость»/ “Shamelessness”. Consider an example:

Искебертиендэйчэрэп чыгу (Исэнбэт, 1989)

This example can be translated into Russian as «Быть активным как одна старая копейка» / “Be active as one old penny”. As N.S. Isanbet writes, this phraseological units used when a person who has neither rank nor authority shamelessly expresses his opinion if it is considered. Here, shamelessness is compared with «(одной) старой копейкой» (искебертиен) / “(one) old kopeck”. To express the negative attitude to such people, the word «иске» is used in this proverb, which is translated as old, worn out, shabby, time-worn (Abdullin et al., 1995). As one can see, the listed translations of the word under consideration have a negative connotation, and using this word in phraseology, the speaker emphasizes his attitude towards impudent people.

The following proverbial sayings can be combined into the subgroup, which we call «Подхалимство»/ “Bootlicking”. Let us consider an example of a given subgroup.

It is translated into Russian as «То спереди встанет, то сзади» and applied to characterize flattering and obsequious people. Here, the meaning of «подлизывание» / “licking” is rendered in combination of the numeral with the noun «бер алдына (төшү)» (один раз спереди (встанет)), «бер артына (төшү)» (один раз сзади (встанет)).

The proverbial sayings of this group can be combined into the subgroup = «Упрямство» / “Stubbornness”. The sayings that are included into this subgroup are used in relation to people who do not want to listen to others, but persistently repeat or do their own thing, without wanting to acknowledge their mistakes. The following phraseological unit is an example of the above one.

Узебертиенебертиен (Әхәтов, 1982)

The literal translation into the Russian language is «Только его копейка – копейка» which means a capricious, obstinate and refractory person. Also, this phraseological unit is used to characterize people who pretend that they know everything and do not even want to listen to others, and constantly repeat only their own thing over and over again. The meaning «капризный; упрямый» / “capricious; stubborn” is rendered by repeated combinations of numeral and noun «бер тиен» (один грош), the repetition of this combination in this proverb only intensifies the negative attitude towards such people.

Conclusion

As it was mentioned above, the examples we selected were divided into such conventionally semantic groups as «Жадность» и «Черты характера» / “Greed” and “Character traits”. After the analysis, we found that the proverbial sayings of the first group described a greedy person, and the combination «бертиен» (одна копейка) / (one kopeck) used in the proverbs either intensified the proverbial meaning, or gave a negative connotation to the saying, conveying such meanings as “a minute quantity”, “avarice to the highest degree”, “a dab of money” and “quantity”. We divided the proverbs of the second group, based on the meaning of the numerical component, into such subgroups as “Boasting”, “Excessiveness”, “Idealization of money”, “Bargaining about every penny”, “Learn”, “Shamelessness”, “Bootlicking” and “Stubbornness”.

After analyzing the proverbial sayings of the semantic group “Greed” we found out that the combination with the noun «бертиен» (одна копейка) / (one kopeck) was used together with words that have a negative connotation such as «бетәшкән» (рубцеваться; захиреть; и *figurative*. скупиться) / (scitricize, grow sickly, and stint oneself), «дерелдәптору» or «деркалтыраптору» (дрожать; трястись) / (grudge, tremble over), «жәһәннәмгәкерү» (идти в ад) / (go to hell) and «жанны сату» (продать душу) / (sell the soul). The combinations «бертиен», which show scant money or words with negative meanings, help to more specifically characterize greedy people and at the same time ridicule them. Also, in the process of analyzing the proverbs, there were also such phraseological units in which the combination «бертиен» (одна копейка) / (one kopeck) is used with other numerals. Above we gave an example with the numeral «йөз» (сто) (one hundred). The use of this numeral with the words «бертиен» (одна копейка) / (one kopeck) showed the “correlation” of the action to the desired result. In our case, making tremendous efforts for attaining a small goal. As a result of the analysis of proverbial sayings of the semantic group “Character traits”, we identified the eight semantic subgroups. In most of the examples given, the character traits were conveyed in combination of the numerals with the noun («бертиен» (один грош) / (one penny); «беркашыксу» (ложка воды) / (a spoonful of water)), and negative connotations of the proverbs were translated using the words with negative meanings such as

«сүсалмас» (воды не даст) / (one will not give a spoonful of water); «каратиргә төшөп сатулашу» (торговаться до «черного» пота) / (drive a hard bargain), etc.

Thus, phraseological units with numbers are very informative. The presence of phraseological units with numerals in lexicon of any national language makes speech more vivid, gives it an emotional coloring and contributes to a more characteristic interpretation of a character.

Acknowledgements

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

References

Avezova, B. S. (2016). The Structural-Semantic Analysis of Noun Phraseological Units with the Numeral "One" in English, Russian, Tajik and Hindi. *Philological Sciences in MSUFA*, 7, 6-23.

Bayasgalan, S. (2006). *Semantics of Numerals in the Phraseology of Mongolian, Russian and English*. Thesis for Candidate of Philology. St. Petersburg.

Ganiev, F. A.; Abdullin, I. A.; Mukhamadiev, M. G. & Yunaleyeva, R. A. (1995). *The Tatar-Russian Dictionary*. Kazan: Tatar Publishing.

Madzhidov, Kh. (2006). *Phraseological System of Modern Tajik Literary Language*. Dushanbe: Devashtich.

Rakhimova, E. F. (2013). About National and Cultural Specificity of Bashkir Phraseological Units With Qualitative Meaning: *Linguo philosophic Aspect*. *The Herald of Bashkir University*, 18(4), 1209-1213.

Safiullina, F. S. (2001). *Tatar-Russian Phraseological Dictionary*. Kazan: Magarif.

Sharifullin, B. Y. (2014). *The Linguistic View of the World of «The Beatles»: The Cognitive-Typological Reconstruction*. Germany: Lambert Academic Publishing.

Әхәтов, Г. Х. (1982). *Татар теленең фразеологик әйтелмәләр сүзлегә*. Kazan: Tatarstan book publishing.

Исәнбәт, Н. С. (1989). *Татар теленең фразеологик сүзлегә*. Ике томда. V. I. Kazan: Tatarstan book publishing.

Исәнбәт, Н. С. (1990). *Татар теленең фразеологик сүзлегә*. Ике томда. V. II. Kazan: Tatarstan book publishing.