Journal of History Culture and Art Research (ISSN: 2147-0626)

Tarih Kültür ve Sanat Araştırmaları Dergisi
Revue des Recherches en Histoire Culture et Art
مجلة البحوث التاريخية والثقافية والفنية

Vol. 6, No. 6, December 2017

http://kutaksam.karabuk.edu.tr

DOI: 10.7596/taksad.v6i6.1329

Citation: Shamsutdinov, R., Mukharlyamova, L., Zharkynbekova, S., Shakirova, D., & Ashrapova, A. (2017). Semantic Field of 'Wish/Desire' in the Tatar Language. Journal of History Culture and Art Research, 6(6), 117-124. doi:http://dx.doi.org/10.7596/taksad.v6i6.1329

Semantic Field of 'Wish/Desire' in the Tatar Language

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Abstract

The problems of interdependence of linguocognitive and linguoculturological advanced the cognitive approach in language learning to the forefront. Considering linguistic and extralinguistic knowledge as a comprehensive whole conditioned by correlation between language, thinking, world image, national and cultural peculiarities and human world. In the 21st century each language is like a determining feature of a man, which serves the purposes of communication and is the store of information, accumulated by speech community, as well as fountain of national originality and cultural values. It is the language that is a means of knowing the language speaker, approach to his consciousness, to the discrete units–concepts, national lexemes, language units. One cognizes the linguistic world image and national picture of the world through the linguistic categories. In connection with the above-mentioned, we are interested in analyzing a linguistic category / a concept that expresses the semantic category such as wish/desire in the Tatar language. In the process of studying the linguistic category "wish" and revealing the linguistic means in Tatar, we have found that "wish" acquires a variety of means of linguistic representation – lexically full-value units, syntactic word-combinations, morphological categories and others. For that reason, a diversity of means allowed of our believing that the representation of the structure of linguistic category "wish/desire" in the Tatar language as a functional-semantic field of desire is perspective.

Keywords: Wish/desire, Semantics, Lexical unit, The Tatar language, Dictionary definition, Linguistic category.

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Introduction

The searches and studies of many years, being considered and synthesized in terms of new scientific trend of the 21st century, preferred together with modern tendencies and scientific contemplations, characterizing the linguistic science as multi-paradigmality, combine the actual and priority currents such as functionalism, cognitivism, synergetics and others. The currents in each language have original reflection, and at the same time they are interrelated. Thus, as ingle scientific space is formed, where cognitive semantics, linguistic world image, national-cultural peculiarities of languages, linguoconceptual analysis, functionalism, ethnolinguism and others are intertwined. Such syncretic intertwining of linguistic sciences enables to study mutual influence of language and thought, interaction of language and culture. Correlation between the concepts *language – thought – culture* is of special current importance exactly in 21st century, when these "three foundations" are both the perception of the people, its consciousness and preservation of language and the people, exposing a certain world image under the conditions of globalization. This unified study of language advanced an idea of studying the people's consciousness by means of cognitive models, which, by virtue of its abstractiveness, provide categorization of language and world (Lakoff 1990: 68).

Cognitive models such as wish/desire have been an object of studying in logics and linguistics (V.V. Vinogradov, N.D. Arutyunova, A. Wierzbicka, J. Lions). The topicality of research is determined by the necessity of studying the linguistic category "wish/desire" in the Tatar language with the purpose of objective description of national world image. The objective of our paper is the characterization of the means of expressing the linguistic category "wish/desire" based on the material of the lexemes of the Tatar language.

Wish/Desire, being an integral part of the reality, is mirrored in the thought processes, in the universal human view of the world. Wish/ desire has its expression in the national worldview, representing unique peculiarities of the people, and connecting language and extra-language reality together. At present, we have got a systematic interlanguage research of the semantic zone of wish/desire in the Tatar language, since similar theme has not been touched upon previously in terms of the Tatar linguistic tradition, though there is a number of researches in Russian linguistics and partially in foreign linguistics.

Materials and Methods

Today, the linguistic studies, aimed at studying cognitive and culturological paradigms, have achieved dominance in methodological tools of modern linguistics (E.S. Kubryakova, S.G. Ter-Minasova, I.A. Sternin, V.I. Karasik, G.G. Slyshkin, I.M. Kobozeva, A.N. Baranov, A.A. Zalevskaya and others, R.S. Jackendoff, T.A. van Dijk, A. Wierzbicka, T. Winograd, Ch. Fillmore, F. Coulmasand others.)

The study of the linguistic category "wish/desire" as an interrelated element of cognitive science and linguistic culturology is determined by not only the absence of unambiguous understanding of the linguistic category "wish/desire", but the necessity of analyzing the semantics of the lexemes denoting desire in the Tatar language and revealing interdependence of cognitive and culturological paradigm.

As describing the linguistic category "wish/desire", we based on some methods of V.A. Maslova: study of etymological structure; analysis of various dictionary articles, determining a dictionary definition via the kernel of concept; study the literary contexts of the Tatar language.

Discussion

The category of wish/desire is an object of the studies of many scientific schools such as psychology, psychoanalysis, philosophy (Blonsky 1965; Lacan 1977; Shatunovsky 1989; Macey 1999; Bashkov 2002).

The need to be belonged to the biological level, the requirement – to its verbal expression. Being apart of the triad, wish/desire is being formed at the moment the requirement is detaching from the need. Having been verbalized, the category of wish/desire acquires its independent appearance.

"Wish/desire" as a basic semantic multiplier (A. Wierzbicka) is comprehended in description of practically all emotional manifestation of psyche of man, requiring an adequate reaction from him. For example, anger arouses a desire for revenging and punishing, aversion – a desire for concealing oneself. Through wish/desire, one can describe gratitude, vengeance, yearning. All this is evident of semantic indivisibility of desire and "primitiveness" (elementary nature).

The very "desire" can be developed into two semantic components: substantial component – need /attraction and rational – awareness/perception (Zhuk 1994: 7). Desire is most likely to be a kind of "internal sensation" and created, on the one hand, by feeling of the need, and on the other hand – anticipating of its satisfaction (anticipatory-consummatory emotion).

Thus, linguistic category "wish/desire" has multidimentional and laminated structure. "Its layers include conceptual basis, internal structure, distributive properties, valence bonds and culturological specifics" (Masterskikh, 2004: 17).

If language designation of the characteristics of "wish/desire" is a conceptual aspect of the linguistic category "wish/desire", etymological structure of the concept of linguistic category "wish / desire" is its inner characteristics; and emotional and evaluative images and connotations, being inherent in a certain culture, appear to be in social, cultural aspect.

At the lexical level, the linguistic category "wish/desire" in the Tatar language is represented by a number of units that belong to different parts of speech, but its most important characteristics are reflected more fully exactly in verbal constructions. W. Von Humboldt stressed that "only the verb is an interlink holding and disseminating life" (1984: 199). Semantics of the verb is oriented on the description of a certain situation (relation, state) of the subjects and objects of relation, that correlates with our subject under study.

By means of component analysis of the verbs of desire at the paradigmatic level we have analyzed the dictionary definitions of different types of the Tatar dictionaries. Following the fact that "dictionary definition is considered to be "the core of concept" (Maslova, 2008: 118), its actualization, though "always partial… in relation to semantic potential" (Karasik, 2004: 124), having analyzed the verb definitions from the lexical entries of different dictionaries of the Tatar language at the paradigmatic level there were revealed an integral seme and differential semes in the verbs.

Results

The seme «теләү» ('want', 'wish') being kernel in the intensional of meaning of the following most frequent verbs– *омтылу, ашкыну, кирәксенү, кызыгу,кыҗрау, сусау. When defining a key lexeme of the kernel of conceptual field, we proceed from the assumption that these lexeme should be characterized by* actuality and productivity in forming the other elements, which is typical of the linguistic category "wish/desire".

As consistent with lexicographic sources, one can single out the synonymic row of the verbs with the semantics of desire in the Tatar language.

The seme «теләү» ('wish', 'desire') is defined mainly through synonyms, as well as interpretations, allowing of revealing a numbder of features of this concepts. Теләү – омтылу (стремиться/aspire to, намереваться/intend); талпыну (пытаться/attempt, силиться/make efforts); өстәү (требование/demand) (Khanbikova, 1999: 89).

The explanatory dictionary of the Tatar language presents this concept as follows:

1) *Нәрсәне булса да **кирәксенү**, шуңа **омтылышлы** булу; шул нәрсә булсын иде дип уйлау (**мечтать/dream**). – **Нуждаться** в чем-либо, **стремиться** к этому (желаемому); думать «хоть бы у меня это было» / To **be in need of** something, to **aspire after** the desired; to think "I wish I would have it";*

*2) Теләк сүзләре әйтү. – Говорить **слова пожелания /** To say **the words of wishes;***

*3) Берәр нәрсә ашыйсы килү - хотеть что либо **съесть /** to want **to eat something (***Татар теленең аңлатмалы сүзлеге*, 1981: 78).*

Different additional features are added to the semantic feature «*теләк*» (wish/desire): көчле (‘сильное’/yearning), тынгысыз (‘беспокойное’anxious), белдерелгән (‘выраженное’ / expressed), and others. But these feature are not always consistent with the lexemes being on the periphery.

Relying on the obtained data, we think it is feasible to describe a script of the meaning *«теләргә»* – want, lack, void engender the necessity of possessing an object or a quality, doing a certain action, develop into a realizable wish to achieve it. The subject's wish can be fulfilled, realization of the desire depends heavily on living actions of the subject of an utterance.

The subfield of wish/desire – *"need"* is represented in "Explanatory Dictionary of the Tatar Language" by the lexical units "*ихтыяҗ*"and"*кирәксенү*".

*Ихтыяҗ и. 1) Тормыш-көнкүреш өчен бик **кирәкле**, **зарур** нәрсә (Something badly wanted, needed for everyday life);*

2) Ашау, йоклау – табигый ихтыяҗ (biological need);

3) Ялыныч (entreaty);

*4) Мохтаҗлык (need) (*Татар теленең аңлатмалы сүзлеге, 1981: *438).*

"The Dictionary of Synonyms" fixes the lexixal units with similar meanings: *кирәкбулу*; *кирәклек* (‘быть нужным, необходимым’/ be needed, necvessary); кирәк (‘нужно, необходимо/ it is needed, necessary); хаҗәт (‘потребность’/necessity); кирәклебуллу (‘быть нужным, необходимым’/ be wanted/necessary); таләп; (‘требование’ / demand); мохтаҗбулу; мохтаҗлык (надобность / need, потребность / requirement) (Khanbikova, 1999: 43).

The predicative word "кирәксенү" is used also with much frequency in the Tatar language, one of the meanings fixed in the dictionaries is "to have need for somebody or something".

The subfield "aspiration" is represented in the dictionary by the lexical unit "ашкыну" and "омтылу", which are combined by directedness and living actions for realization of the intended:

*Омтылу ф.1) Бик кызу рәвештә берәр якка таба **хәрәкәт итү, ыргылу, ташлану**. (Стремительно идти в одну сторону, ринуться, броситься / rush);*

*2) Кем яки нәрсәгә таба кискен гәүдә **хәрәкәте** ясау. (Резкое телодвижение в чью-либо сторону / jerky movement of the body towards somebody);*

*3) Нәрсә дә булса эшләргә тырышып, берәр төрле **хәрәкәт** ясау. (Выполнить какое-либо движение,в попытке что-либо сделать/ to move with attempt to do something);*

4) Берәр **максаткаирешергә тырышу**; ныклы карар белән берәр нәрсәне **тормышка ашырырга тырышу**. (Стремление достигнуть цель, твердое решениевыполнить, реализовать что-либо в жизнь / Striving for achieving the aim, firm decision to fulfil, realize something);

5) Берәр нәрсә эшләргә ***теләк*** *барлыкка килү (сүз барышында, берәр эш барышында) (возникновение желания что либо сделать/ to want to do something) (*Татар теленең аңлатмалы сүзлеге*,* 1981*: 467).*

*Ашкыну*ф.*– Нәрсәгә дә булса җилкенү, омтылу, дәртләну. (*Стремелние, елание что либо сделать, достигнуть/ striving for/ desire for doing) *(*Татартеленең аңлатмалы сүзлеге, 1977*: 95).*

A semantic distinctive feature of the verbs “омтылу”and“ашкыну” is the seme of an extremely high intensity of emotional feeling. It can be translated into Russian with the help of the expressions *неудержимое/страстное/пылкое* (and so on) *стремление (irrepressible/passionate/fervent desire).* Along with the mental state, there is practical activity oriented on goal attainment.

The dictionary of synonyms of the Tatar language gives the close-meaning words:

Омтылу–(стремиться, тяготеть) – алгысу; атлыгу; алгысыну; ашкыну; яскану; күңел тарту; мавыгу; һәвәсләнү; талпыну; кыткылдап тору; ымсыну; ыргылу; атлыгып тору (Khanbikova, 1999: 74).

Ашкыну– (рваться, стремиться, порываться) –җилкенү; ярсу; ярсыну; яскану; алгысу; атлыгу; очыну; (... белән) яну; кыбырсып тору; тоҗрау (Khanbikova, 1999: 17).

The lexical unit “хыяллану” (мечтать/to dream) denotes the absence of willingness of making efforts for realizing it (Apresyan, 2011).

Хыяллану ф.(мечтать, вообразить / to dream, to imagine) *1)* ***Хыялга*** *бирелү(предаться мечтаниям / to lapse into day-dreams); 2) Нәрсәне дә булса бик* ***теләү****, нәрсәгә дә булса* ***омтылу****. (что- то очень хотеть/ to be impatient to have something, либо стремиться к этому / to feel desire for it); 3) Нәрсәгә дә булса* ***өметләну****, нәрсәне дә булса күз алдына китерү. (надеяться на что то / to look forward to something, либо представлять это / to imagine it).*

Хыяллану–(мечтать/ to dream, вообразить/ to imagine) –фаразкылу; фаразитү; күзалдынакитерү; ...дипөметләну.

The state of “wanting to eat (drink) something” in the Tatar language is expressed by the lexemes “*ачыгу*” and “*сусау*”. The desire is implicitly motivated by physiological state which the subject is about to overcome. The states, designated by the verbs under consideration, are not the ones a man strives for deliberately, but the ones that emerge unintentionally.

*Ачыгу*ф. *1) Ашыйсы* ***килү*** *(желание что-либо съесть / desire to eat something); 2)* ***күч.*** *Бик ныкмохтаҗлыкта яшәү, ач яшәү. (figurative*, жить в нужде, в голоде / to live in need, hunger for); 3) *күч.* Юн. килештәге сүздән сон: *шуна ихтыяҗын көчле булу, шуны бик теләү, шуна омтылу (сильно нуждаться в чем-то / to be in great want of something, сильно что-либо желать / to have a powerful desire for, стремиться к этому / to crave for it).*

The lexical units of this kind are used in metaphorical and figurative meaning to express a strong, keen desire for perceiving something, mastering something.

Ниятләргә – “намереваться” / “to intend”, a strong desire that is formed according to one's own possibilities and chosen among other desires and mediations.

Ниятләүф. 1). Берәрэшнеэшләргә, үтәргәдипуйлау, исәпитү, план кору. 2) Багышлау.

Ниятләү– (намечать / to contemplate, задумывать/ to intend, запланировать/ to planь, намереваться/ to have an intention of doing something, решать / to decide, решаться / to make up one’s mind to do something) – уйлау; уй кору; уй тоту; уйлап кую; чамалап кую; чамалау; исәпләү; исәп итү; исәп тоту; итү; теләү; җыену; булу; күңелгә беркетү; планлаштыру; план кору; максат итү; максат кую; хас итү;

касд итү; чамалап тору; дию; юрау (Khanbikova, 1999: 73).

Conclusion

The characterization of the semantic field “wish/desire” in the Tatar language has shown that this semantic field is polynomial organized structure consisting of several subfields. As a result of component analysis at the paradigmatic level of dictionary definitions of the Tatar verbs with the meaning “wish / desire”, there has been revealed an integral seme “to feel a need for, to crave for”. Lexicographic sources allow of defining the lexical category “wish/desire” and determining common differential semes (to hope; to aspire for; to intend; to feel a need for and so on).

Thus, dictionary definitions enable to point to the fact that the semantic field “wish/desire” in the Tatar language has a multiplex structure even at the level of verbs with semantic multifacetedness. In accordance with the semantic multifacetedness, one can single out the subfields “wish/desire” as “need”, “wish/desire” as “dream”, “wish/desire” as “hope”, “wish/desire” as “will”, “wish/desire” as “aspiration”.

Acknowledgments

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

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