

Peculiarities of Representation of Mental Activity in Paroemiologic World View (In Tatar Language)

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Abstract: The study represents the analysis of Tatar paroemiae being of interest to language theory in whole and to cultural linguistics in particular. In this research, paroemiae reveal human intellect, judge objective phenomena of reality, thereby expressing mindset and mental activity of the nation. Also, they allow to gain greater insight into the social historical context and cultural stereotypes formation mechanisms. Study of lexical system of language evolution with examples of paroemiological fund gives a lot of material not only for linguists but also for sociologists, historians, cultural specialists. The researcher used descriptive method during collection and systematization of research subject materia also analytical and historical etymological methods during analysis of given information. The study contains some conclusions being of practical interest to linguistics. Further studying of these matters will allow putting into scientific practice new data on modern Tatar language vocabulary evolution. On the basis of analysis, it has been revealed that sayings and proverbs are an extremely valuable source of folk wisdom, experience of many centuries and emotional and spiritual riches of the nation. In Tatar language most of paroemiae are colloquial. Their topics are almost unlimited and comprise many sides of life, most different interrelations between reality phenomena.

Key words: Cultural linguistics, paroemiological fund, linguistic view of the world, world of human spirit, lexeme

INTRODUCTION

Since ancient times Tatar paroemiological fund has been an object of culture-through-language studies, later of cultural linguistics a new scientific field dealing with interaction of language and culture via analysis of nationally marked language units (Zamaletdinov and Nurmukhametova, 2012).

Sayings and proverbs are investigated in terms of cultural linguistics most thoroughly and closely. Scientific researchers and teaching aids show national and cultural background of proverbs of different topical groups. Proverbs of a great cultural linguistics potential can become essential material for a system cultural linguistics analysis but at this time their ethnocultural background is studied only fragmentarily and proverbs compilations do not contain theoretical material in the context of cultural linguistics. Proverbs depict reality and express native speakers' attitude towards some world's fragments. At the same time they reproduce cultural national tenets and traditions of a nation across the generations (Nabiullina, 2014).

One of the main categories of modern world outlook is the nation's idea of a mind. The conception of mind, giving possibility of perceiving reality through thinking

and finding its reflection in mentality of some nation has been of interest to human consciousness from the earliest times.

According to nature of the studied material, the author used a complex of methods, namely: descriptive method was used during collection and systematization of research subject material; method of synchronous linguistic description of material was used during description of lexical units in contacting languages; analytical method was used during processing of collected materials. Historical etymological method helped in systematic and fundamental analysis of lexical material.

MATERIALS AND METHODS

General conception of mind and its lexical representatives in paroemiae: Now a days in the times of great scientific and technical progress, the conception of mind starts becoming more and more important. With increasing frequency, people are estimated from the viewpoint of their ability to think to reason intelligibly to speak intelligently. A well-educated, clever human evokes addressee's preference, he/she becomes an interesting conversation partner, draws attention as a fully developed person. The language and cultural world perception has

a complex idea of human's mental activity. Mental activity implies certain abilities, experience, skills of a person which are connected with intellectual functioning; it is mind which is a determinant attribute of any person, distinguishing people from each other and from animals. Mind has a special localization place upper part of a human's head. According to Kolesov (2002), "mind externalizes itself in intelligence, is casted into finished moulds of sense and then in complete unity with heart and soul, cognizes wisdom at will and craving. Mind implies skill in intelligence, sanity in sense and speculation in wisdom" (Kolesov, 2002).

Human's inner world is a denotationless subject of research which can not be directly associated with something in the objective reality. Hence, it is especially important to reveal information held in language naming units, we need to analyze how inner spirit world of people is reconstructed in Tatar language world view within the frames of cultural linguistics researches (Nurmukhametova and Sattarova, 2013).

According to philosophic ideas, intellectual mental activity pertains to inner sphere of a human that has a hidden spiritual form of existence.

The conception "mind" is a very complex structural formation in Tatar language world view. The word "mind" is used to express cognitive ability and for its functioning. In addition, it represents certain abilities of a human, skills connected with intellectual mental activity. Mind in Tatar language world view differs from others because of its axiological status and special place. The conception "mind" is perceived as an intellectual thinking ability and assimilates to the only organ with which a human thinks, understands and speculates. Since, ancient times philosophers have remarked: "Mind is an ability to connect out thoughts according to cogitable properties; it is based on ideas chain emerged in our consciousness through the medium of external objects".

From different viewpoints mind can be perceived differently. From the psychological viewpoint, mind is a generalized expression of cognitive abilities of a human. Scientists believe that "akyl" is an ability to think to understand, it is mind, sense, intelligence; it is a denomination of intellectual culture of a person and of the whole social organism (Zamaletdinov, 2004).

From the philosophical viewpoint, mind (sense, cognition, understanding) is a special function of psychic activity of organisms with highly developed and intricately differentiated brain; ability to obtain, store, transform and give information, to produce new knowledge, to make reasonable decisions, to set goals and control activities aimed at achieving them, to evaluate situations arising in the world around.

Researches of meanings of the conception "mind" in Tatar language have shown that mental activity in Tatar language world view is expressed via different characteristics: "sharp mind, intelligence" and "clever behaviour".

Informative minimum of the conception "mind" is expressed as "human's high ability to think and understand". This ability is concretized in such directions: clever by nature; clever due to gained education and life experience, sly prudent witty, etc.

Human's intellectual quality structure is built in the form of a concentrated, knowing human face with signs of good breeding. A clever person is a quick thinker can find way out of a complex situation can be taught easily, draw important conclusions, see the essence of a matter can obey common sense, act with discretion and prudence. Also, he/she can be pragmatic can display delicacy and understanding, wit and adroitness in any undertakings.

Ethnocultural specificity of intellectual appraisal in Tatar language can be observed in efficiency of intellectual activity (Nurmukhametova, 2014). Prudence is associated with mercenariness and pragmatism and at the same time with ability to think sound with delicacy and understanding. Wit in Tatar proverbs is connected with adroitness, cheer and will to joke. At the same time, cunning involves diplomacy.

Besides in the course of analysis it has been found that ethnic cultural peculiarities of Tatar language speakers ideas of informative minimum of the conception "mind" are this conception's identifying with such ones like wisdom, cunning, intellectuality, quickwittedness and so on.

A bearer of a mind is a human who has given this property by nature. However, we should underline that proverbial idea of mind origin is characterized by some contradictoriness. On the one hand, folklore aphorisms tell us about divine origin of mind: "literally; Something that was not taken in with mother's milk will not be taken in with cow's milk".

Over a number of years the Tatars created lots of proverbs reflecting human's mental activity:

- Literally: listen to another's opinion do your work with your own mind
- Literally: you will achieve much with intellect
- Literally: a craftsman has golden hands, a clever man has golden mind
- Literally: gold is in stone, mind is (will be) in head
- Literally: beauty is a sign of intelligence and if a true beauty puts on make up, it is a mirror of stupidity); etc.

- Literally Listen to other people's thoughts but do your work according to your own ones); etc.

The conception is close to person's character, temper:

- Literally: the hand of mind holds reins of greed
- Literally: mind is reins, temper is a horse, lead your horse discreetly); etc.

Intelligence is often compared with knowledge and learning. Learning is the main source of intelligence:

- Literally: eyes are for seeing and mind is for knowledge
- Literally: knowledge gives ray to mind
- Literally: a stick teaches a bear sense and studying teaches a human
- Literally: mind is a high quality clothes and knowledge is an inexhaustible well
- Literally: knowledge is a bird and mind is wings

Proverbs show appreciation of connection between mind and books:

- Literally: gold is found in ground and intelligence is found in books
- Literally: let mind be a leader, book be a companion, and knowledge be an adviser

The rational in a human is associated also with his/her moral portrait, therefore in Tatar language world view the mind has a distinct practical focus, verging towards "practical reason" within Kant meaning of these words, i.e., morality (Zalyaleyeva, 2003).

As discussed, the main role in proverbial fund is given to an abutment conception (intelligent). Synonymic row of the word is represented by the following units: synonyms as well as the key lexeme can be for the purposes of discussion divided into the following groups:

- Good education
- Watchfulness
- Making of correct decisions and reasonableness

The core of the synonymic row is lexemes (Zalyaleyeva, 2003).

Folklore aphorisms contain that point of view where intelligence can be gained in some way during lifetime. Primarily this human's quality is obtained with life experience accumulation or owing to communication with clever persons. In world view, the rational in a human intelligence is associated with life sanity, prudence, carefulness.

Human mind is also associated with his/her moral portrait, therefore in Tatar world view mental activity has a distinctly practical focus, verging towards morality. Intelligence smoothly combines properties of human spirit world: intellectual and ethic core; compliance with traditional rules of the nation and etiquette. This speaks for a complex synthesis of a rational aspect and moral imperatives.

Thus, intelligence is a determinant attribute of a human, differing him/her from all other people and that is topical for the language world view under our research.

RESULTS AND DISCUSSION

Variation of paroemiologic units: Lots of paroemiae in colloquial speech and in literary read are used in many forms and variants. Therefore, it is not always possible to define a borderline between authorial and public variant. Such variability in folklore aphorisms composition is caused by different reasons. In some cases, different variants of paroemiae are created due to substitution of one word by another one, mostly having an identical meaning or a similar one. In other cases different variants appear due to word-formative or formal modification of some component but many authorial variants can get into a public language. Let's look at some variants of proverbs modification:

- Substitution of only one word with such which is not synonymous to it (Isanbet, 2010)
- Substitution of some words in paroemiae with free use words (Sh. Zeini) (Isanbet, 2010)
- Moving of parts of sayings and proverbs if this moving changes the meaning of a folklore aphorism:
- Liberal moving of paroemia's parts if this moving does not change the proverb's meaning (Isanbet, 2010)
- Substitution of one word with such which is synonymous to it (Isanbet, 2010)

Thus being descendants of life experience, paroemiae are widely used not only in all fields of oral speech but also in fiction works. Notwithstanding any changes, sayings and proverbs remain the most important source of folk wisdom, age long experience and emotional spiritual riches of the nation.

Thus for native Tatar speakers, intelligence, good education and vast life experience are of a special value, an advantage.

Resume: On the basis of the analyzed paroemiologic material of the Tatar language we can draw the following conclusions. Firstly, paroemiae contain life everyday

logic, moral standards and rules, they generalize life experience and allow scientists to reveal each ethnos' attitude towards the world in general. Secondly, sayings and proverbs of the Tatars show a very high level of linguistic representation of intelligence and mind. These conceptions implement semes "regulator in a human's head that controls human's actions", "factor that designates a human's destiny", "tool of inner perfecting", "intellectual capability which is given from above", "possibility to realize one's personality potential" in paroemiae.

CONCLUSION

Paroemiological fund holds a special place among all folk art genres. Being descendants of the people life experience, paroemiae are used not only in oral speech but also in fiction works of all Tatar writers, in newspapers and magazines, in mass media (Fatkhullova *et al.*, 2013). Using of proverbs and sayings makes speech emotional and expressive, exact. Paroemiae reflect the whole people's comprehensive experience, all fields of human activity, i.e., proverbs are a generalization of the people age old life experience, they contain appellative appraisal of human deeds of events and phenomena.

Tatar sayings and proverbs display mental activity in paroemiologic layers representing: experience and age, mental and body health, silence, quickwittedness, precipitousness.

Thus, wisdom and experience of the nation is shown in the Tatar paroemiologic fund and knowing proverbs helps not only in knowing and understanding of the language but also in better understanding of mentality, thought patten and character of the nation. They express perceptions, thoughts that are peculiar only to the Tatars, taking into account ethnographic, geographic features, customs, character.

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