

DICTIONARY INTERPRETATIONS OF THE LINGUOCULTURAL CONCEPT “MƏHƏBBƏT-LOVE” IN DIFFERENT STRUCTURAL LANGUAGES

INTERPRETAÇÕES DICIONÁRIAS DO CONCEITO LINGUOCULTURAL “MƏHƏBBƏT-LOVE” EM DIFERENTES IDIOMAS ESTRUTURAI

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Abstract: Love is one of the significant, complex, and richly represented in the language of the emotional sphere's phenomena. In this work, the linguocultural concept “məhəbbət-love” is compared in Tatar and English using lexicographic sources as an example. Concepts, constantly developing and modifying with the help of various linguistic means, cannot be fully expressed in speech; therefore, the search for optimal verbal language means of expressing the concept continues. Comparison of different structural languages will make it possible to detect both similar sides since this concept is universal for all languages; and distinctive features, which is explained by the different structure of the languages in question. The article explores the concept of “məhəbbət-love” to transmit lexicographic interpretations of linguocultural concepts in Tatar and English dictionaries.

Keywords: love; lexicography; linguoculturology; English; Tatar.

Resumo: O amor é um dos fenômenos significativos, complexos e ricamente representados na linguagem dos fenômenos da esfera emocional. Neste trabalho, o conceito linguocultural “məhəbbət-love” é comparado em tártaro e inglês usando fontes lexicográficas como exemplo. Os conceitos, em constante desenvolvimento e modificação com a ajuda de vários meios linguísticos, não podem ser plenamente expressos na fala; portanto, a busca por meios de linguagem verbal ideais para expressar o conceito continua. A comparação de diferentes linguagens estruturais tornará possível detectar os dois lados semelhantes, uma vez que esse conceito é universal para todas as linguagens; e características distintivas, que são explicadas pela diferente estrutura das línguas em questão. O artigo explora o conceito de “məhəbbət-love” para transmitir interpretações lexicográficas de conceitos linguoculturoológicos em dicionários tártaros e ingleses.

Palavras-chave: amor; lexicografia; linguoculturologia; inglês; tártaro.

Introduction

Love attracts a man's attention and is rated highly by him from all manifestations of moral consciousness. You can love the Motherland and the great idea, the work of your life and family, great art and the best woman in the world. Love is part of the life of each of us.

The study aims to compare the linguocultural concepts of "love" and "məhəbbət" in Tatar and English dictionaries.

The relevance of linguistic and cultural studies and their main element - the concept is determined by the fact that in modern linguistics, the role of language in the modern process of cultural creation is rethought. The correlation of language and culture is associated with the search for something similar and specific in the perception of reality by the owners of various linguistic and cultural traditions. One of the points of such a study is the analysis of concepts on the example of genetically unrelated languages, which helps identify ethnic characteristics of various peoples' mentality (Zaitseva et al., 2017; Semenova et al., 2018; Kajumova et al., 2019).

Formed in the independent science of linguistics in the last decade of the twentieth century, linguoculturology studies language as a cultural phenomenon, as a reflection of the cultural characteristics of a linguistic personality, which determines the vision of the world through the prism of a national language, when language acts as an exponent of a special national mentality (Maslova, 2001; Mironova et al., 2018).

The key category - the concept was studied in linguistic and cultural studies from different angles. A concept is a "clot of culture" in the human mind; this is whereby an ordinary person, not a "creator of cultural values", enters into culture himself, and in some cases, influences it (Constants, 1997).

The concept of "love", as a "universal of the culture of the subjective series" (Mozheiko, 2003), forms the meaning of individual life both through going beyond the limits of a separate being and through the desire for unity with the absolute good.

Methods

- There are various classifications of dictionaries. We rely on the most famous classification - the classification of L.V. Shcherba (1974), which is based on several juxtapositions: an academic-type dictionary (normative dictionary) and a reference dictionary; encyclopedic dictionary - a general dictionary; thesaurus - ordinary (sensible or translated); regular (explanatory or translated dictionary) - ideographic dictionary; explanatory dictionary - a translation dictionary; non-historical dictionary - historical dictionary (Shcherba, 1974).

- This classification takes into account many parameters:

- The user of the dictionary (for example, in the regulatory dictionary, the user can find information on the use of the word, translation dictionaries are intended for learners of foreign languages);

- A method of organizing material in a dictionary (usually in an explanatory dictionary, words are arranged alphabetically, and in an ideographic dictionary, based on their meanings);

- The number of languages described (explanatory dictionaries - usually monolingual, translated dictionaries - monolingual or multilingual);

A method of transmitting material in a dictionary (non-linguistic information is given in the encyclopedic dictionary, drawings and diagrams) is used. The normative dictionary contains information related to the use of the word as a unit of language).

- In all the abundance of lexicographic works, two approaches to the description of linguistic units can be distinguished: semasiological (from form to content) and onomasiological (from content units to methods of formal expression of this content) (Kobozeva, 2000).

- Thus, the vocabulary of the language receives a lexicographic interpretation mainly in two dimensions: from sign to concept and from concept to sign. The measurement "from sign to concept" is most fully implemented in the explanatory dictionary, the initial task of which is the semantization of a dictionary unit. The second dimension - "from concept to sign" - is reflected in ideographic dictionaries.

- Dictionaries of the Tatar and English languages were selected for the study using the

continuous sampling method. Since the Russian language is an intermediary between the studied languages in this work, dictionaries of the Russian language were also considered.

- In the understanding of a simple native speaker, the dictionary corresponds to the interpretation given in the dictionary of S. I. Ozhegov "Dictionary of the Russian language": "Dictionary is a collection of words (usually in alphabetical order) with concepts, interpretations or translations into another language." On this side, according to V.G. Gak (1977), the lexicographer acts "as an intermediary between society - a collective speaker" - and an individual who, turning to the dictionary for help, asks the lexicographer a question" (Gak, 1977).

- Despite all attempts, a complete description of the lexical system of the language seems impossible within the framework of a single dictionary. Therefore, at the present stage of the development of lexicography, we observe a lot of all kinds of dictionary editions (Galeeva et al., 2017).

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Results and Discussion

The word "love" that interests us is interpreted in the explanatory dictionary as a hyponym in relation to the generic concept of "Feelings". Such an interpretation is clearly not enough to reveal the full depth of this complex and extremely abstract concept. Here the term "concept" comes to the rescue, which accumulates possible interpretations of the concept of "love" and introduces it into the context of an individual (author's), socio-ethnic and universal picture of the world. Thus, the problem of the intentional (semantic) uncertainty of the word is partially removed.

The language's vocabulary receives a lexicographic interpretation mainly in two dimensions: from sign to concept and from concept to sign. The measurement "from sign to concept" is almost fully implemented in the explanatory dictionary, the initial task of which is the semantization of a dictionary unit. The second dimension - "from concept to sign" - is reflected in ideographic dictionaries.

Consider the semantic representations of the concept of "love" in philosophical and psychological encyclopedic dictionaries, where words are presented in the dimension "from sign to concept".

In an encyclopedic philosophical dictionary, love is described as an intimate and deep feeling. Eros is a spontaneous and passionate surrender, an enthusiastic love aimed at the carnal or spiritual, but always looking at its subject from the bottom up and leaving no room for pity or condescension. "Filia" is love, friendship, love, and affection towards an individual, due to social connections and personal choice. "Storge" is love-affection, especially family affection, "agape" is a sacrificial and condescending love "for one's neighbor" (Il'ichev et al., 1983).

In a sizeable psychological encyclopedia, varieties of love are given that are dependent on the object of the manifestation of love: 1) brotherly love ("love between equal people") - the fundamental type that forms the basis of all types of love; 2) maternal love ("love of a helpless being"); 3) erotic love; 4) self-love; 5) love of God (Great psychological encyclopedia, 2007).

Etymology plays a vital role in studying the content of a concept (Valiullina, 2013). Therefore, we offer an interpretation of the concepts "məhəbbət" and "love" in Tatar and English etymological dictionaries.

Yu. Stepanov Constants (2001) believes that the meaning of the keyword carries information included in the passive, historical layer of the concept. "The inner form, or etymological attribute, or etymology is revealed only to researchers and researchers. But this does not mean that this layer of concept content does not exist for those using this concept at all. It exists for them indirectly, as the basis on which the remaining layers of meanings arose and hold" (Constants, 2001).

In a brief Tatar historical and etymological dictionary of R.G. Akhmetyanov (2001) there

are explanations for the words “yar, sœu”, which are synonymous with the concept of “love”. The word “yar” in its second meaning is “beloved; dear” comes from the Persian word yar “dus, yaratkan keshe”; in the ancient literary language, the word yaran means “accompanying person”. Sœy-γ [sœyu] has the meaning of “love, caress”, in the Turkic language from the root of sœy- many new words are formed.

The English etymological dictionary (Barnhart, 1995) gives the following explanation for the word “love”: in the 13th century, the noun love was used in the form luve; later love (possibly before the 14th century); descended from the Old English lufu (until 725). The verb love, before 1121, was used in the form luven; later in the form of loven (possibly until the 12th century); descended from the Old English lufian (until 725).

Conclusion

Thus, in these dictionaries for the concept of “love,” various explanations and classifications are presented, presented in the dimension “from sign to concept”; in them, love is presented as a complex phenomenon, as a deep feeling and universalism of culture, etc. Such a comprehensive examination of this phenomenon explains our interest in this concept in the present work.

Comparative study of two languages of different structures has theoretical and practical significance, enables somebody to identify similar and distinctive features, finds general points and specific events penetrates deeper into the inner workings of each of the compared languages, and understands their national identity.

So we can conclude that in comparable languages, the concept of “love” has been used since ancient times, and has undergone some structural changes in each language. We believe that from the etymological side this is a similar feature for the concept of “love” in the Tatar and English languages. But, if in English the word “love” is native English, then, for example, the word “yar” is borrowed from the Persian language.

Undoubtedly, holistic fundamental comparative studies of different structural languages are needed, covering the entire system of comparable languages - all their levels and units of all levels and revealing all the similarities and all differences in them. All now recognize this task, and work on its implementation is being carried out in many countries.

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