Functional Role of Interjections of Tatar Language

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Abstract: Recently, in studying the linguistic picture of the world, interest has been growing in the national originality of the perception of reality, the national specificity of the reflection of the world picture in the language. The linguistic picture of the world is not linguistic; it reflects cognitive reality due to history, culture, geography, and other factors within the objective world. This article, based on such general scientific research methods as induction, deduction, observation, analysis, and synthesis of empirical material, attempts to reveal the national identity of the emotional experiences of the Tatar people. The study's subject is the emotive lexicatic language, which makes it possible to formulate and evaluate the presented picture and conceptualization of the surrounding Tatars. As the results of this study confirm, a person in the Tatar language picture of the world and eastern linguistic culture is less dualistic than a European; his emotions and speech tend to be in harmony, mutually complementing each other. In life, in everyday life, and the feelings of the Tatars, there is a severe imprint of the traditions and canons of Islam. The importance of the study of emotive vocabulary lies in the fact that it allows you to identify the priorities of the Tatar language consciousness, as well as the features of the vision of the Tatars world, the representation of the image of a person and his world from the position of the universal in the phraseology of the Tatar language, and the position of national specific features. The study of the dynamic semantics of phraseological units of the Tatar language in the structure of meaning makes it possible to represent significance for the general theory of linguistic science.

Keywords: Interjection, Emotiveness, Expressiveness, Emotive Vocabulary, Picture Of The World, Tatar Language.

INTRODUCTION

In the past few decades, the human emotional sphere has attracted the attention of an increasing number of specialists in various fields. Emotions are considered as crucial categories of psychology (Shadrikov, 2002; Goddard, 2013). For a long time in linguistics, more attention was paid to philosophical issues in language, but not to lose sight of the fact that emotions are responsible for the processes of human behavior and its interpretation of the world. However, at present, emotions are actively studied in line with linguoculturology (Krasavsky, 2008; Kuhiwczak, 2014).

In modern linguistics, emotive vocabulary is understood as the totality of lexical means by which emotions are expressed. Such a definition demonstrates a broad understanding of emotiveness, in which any linguistic means by which emotions are expressed belong to emotive vocabulary (Rodionova, 2009). Following from the preceding, multilevel language units with similar semantics can be equated with emotive vocabulary (François, & Ponsonnet, 2013).

Firstly, this article discusses one of the most important linguistic signs of emotive vocabulary -

interjection, and secondly, the name of persons having an emotive connotation.

The purpose of this study is to determine a fragment of the linguistic picture of the Tatars' world, where an assessment is given of all semantic spheres that form evaluative statements, and the justification of the fact that evaluative values are formed at the vocabulary level.

LITERATURE REVIEW

The subject of this article has been considered in the studies and researches of several researchers. For example Basnight-Brown & Altarriba (2018) emphasize that research focused on the study of emotion, specifically how it is mentally represented in the human memory system, is of great importance within the study of cognition. The current chapter will examine the factors that make emotion words unique, as compared to other word types (e.g., concrete and abstract words) that have traditionally been of interest. In particular, key findings from studies where cognitive paradigms were used to explore emotion are emphasized (e.g., Stroop tasks, priming, implicit memory tests, eye tracking, etc.). In Chapter 19 of their book, Factors affecting how people know and use more than one language are described process and express emotion, and the role that language selection plays on the level of emotion that is activated and displayed. Finally, cross-cultural

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differences in emotion are examined, primarily as they relate to differences in individualistic and collectivistic contexts. Knickerbocker *et al*. (2015) Believed that: Emotion words (e.g., sad or happy) typically label a state of mind that can be directly experienced. For example, one can say, "I feel happy." This is a state of being that can be described by the use of a single word. In fact, this particular emotion word can be universally understood and translatable across virtually all known languages. However, some concepts are associated with an emotional state, and these concepts have come to be connected with certain emotions or feelings, such that those reactions are elicited through the semantic activation of those words (e.g., death or cancer). These words are known as emotion-laden words, and recent research examining processing mechanisms of emotion and emotion-laden words reveals that they differ on a variety of characteristics. Sutton & Altarriba(2015) say: In recent years, interest in processing emotional stimuli for individuals who know and use two or more languages has increased considerably. Research in this domain has focused on how emotion words are recognized, their influence on memory, whether they capture and hold attention more than neutral items, and characteristics that separate them from other word classes (such as abstract and concrete words). The emotion Stroop paradigm has been used in dozens of studies with monolingual participants to examine whether emotional stimuli capture attention automatically. In this task, neutral (i.e., concrete words) and emotion words are presented in colors to 422 D.M. Basnight-Brown and J. Altarribawhich articipants are instructed to name the ink color or make a keypress decision denoting the ink color of each item presented. Like the original Stroop task, this paradigm rests on the assumption that when a word appears on the computer screen, the item's semantic meaning is automatically activated. Moreover, emotion words have been associated to specific colors, and that association can drive performance in these tasks. Glenberg *et al*. (2005). They showed that a subject's positive or negative emotional state plays a role when processing sentences with emotional content. Subjects had to read pleasant and unpleasant sentences on a computer screen. Sentences with pleasant content were, for example: "The college president announces your name, and you proudly step onto the stage", and "You and your lover embrace after a long separation". Unpleasant sentences were "The police car rapidly pulls up behind you, siren blaring" and "Your supervisor frowns as he hands you the sealed envelope". Subjects had to judge whether the

sentence was pleasant or unpleasant by pressing a button for pleasant or the one for unpleasant. Memetova (2018) says: The analysis of interjections affects the scope of their semantics, structure and functions. The research is conducted on the material of two unrelated languages – German and Crimean Tatar. The definition of the concept of "interjection" is given; different classifications of interjections are distinguished according to their structure, meaning and functions. The number of interjections in the Crimean Tatar and German languages is determined, and their quantitative analysis is carried out. Interjections form a natural and inalienable affiliation of colloquial emotional speech, give it expressiveness and contribute to a more accurate achievement of the goal of communication. In the system of parts of speech, interjections occupy a special position. They cannot be attributed either to independent parts of speech or to official ones. Interjections are used to express feelings, emotions, moods, wills without naming them. Many interjections outside speech and intonation have no definite meaning and, depending on the speech situation; they can express the most diverse emotions. From a lexical point of view, interjections are characterized by their uniqueness – they do not call anything and like intonation are expressive, but not meaningful. In the syntactic sense, interjections are not members of a sentence since they do not have control, adjacency, and coordination links.

METHODS

In the work, analysis, and synthesis of empirical material, its generalization and classification were used. A generalization is a form of abstraction whereby common properties of specific instances are formulated as general concepts or claims, Generalizations posit the existence of a domain or set of elements, as well as one or more common characteristics shared by those elements (thus creating a conceptual model). As such, they are the essential basis of all valid deductive inferences (particularly in logic, mathematics and science), where the process of verification is necessary to determine whether a generalization holds true for any given situation. Generalization can also be used to refer to the process of identifying the parts of a whole, as belonging to the whole. The parts, which might be unrelated when left on their own, may be brought together as a group, hence belonging to the whole by establishing a common relation between them. However, the parts cannot be generalized into a whole—until a common relation is established among all parts. This does not mean that the parts are

unrelated, only that no common relation has been established yet for the generalization. The concept of generalization has broad application in many connected disciplines, and might sometimes have a more specific meaning in a specialized context (e.g. generalization in psychology, generalization in learning) (www.dictionary.com).

The primary research method is the method of observing linguistic material. This method includes the study of factual material, generalization, interpretation, and classification. The selection of lexical material from works of art by Tatar authors was carried out by the continuous sampling method. Examples are extracted from the Tatar national corps "Tugan Tel" (http://web-corpora.net). Classification of suitable material was carried out on the basis of structural-semantic analysis. Special linguistic methods were also used: the method of semantic analysis, the method of linguistic description, the method of thematic classification, the method of statistical analysis.

RESULTS AND DISCUSSION

In Cognitive Linguistics, it is a basic assumption that language and cognition interact. The way human cognition works has an influence on the structure of human language, and language influences human cognition. How strong the latter relation holds, is a question that dominates discussions concerning research in linguistic relativity, see, for example, Slobin (1996), Pinker (1997), Majid *et al*. (2004), and Casasanto (2008). Cognition, in its turn, interacts with emotion (Damasio 1994). Cognitive Linguistics was inspired by studies in cognitive psychology like those of Rosch (1973) on prototype effects in categorization processes. These ideas proved to be productive for the analysis of linguistic meaning. It seems that Cognitive Linguistics has to face, for a second time, a development in cognitive psychology, namely the new ideas about embodied cognition, cf. Lakoff & Johnson (1999) for a contribution from linguistics to this new line of research. What is embodied cognition, or grounded cognition, as Barsalou (2008) calls it? In Barsalou's view, cognitive processing of conceptual knowledge does not take place in a separate conceptual part of the brain, dealing with 'abstract knowledge. Neuro-imaging studies show that when people process knowledge about animals, visual areas are especially active, and when people process artifacts, motor areas become active (as if one wants to use the ball, knife, bike, or other artifact in an activity). "Similarly, when

people process foods conceptually, gustatory areas become active." (Barsalou 2008: 627).

According research on emotion regulation in psychology and neuroscience,language can serve as aeans of altering an emotion after it is formed. Broadly,emotion regulation refers to a family of strategies in which people voluntarily increase or decrease the intensity, meaning and/or expression of their emotional experiences (e.g., Beauregard, Levesque, & Bourgouin, 2001; Gross, 1998;Ochsner, Bunge, Gross, & Gabrieli, 2002). Modelsof emotion regulation often take a dualsystems approach, assuming that the processes involved in emotion regulation are distinct from the processes involved in emotion generation (Gross & Barrett, 2011). The bodily,"bottom---up" processes involved in producing the emotion are thus considered distinctfrom the cognitive,"top---down" processes involved in regulating the emotion (e.g., Gross, 1998; Ochsner *et al*., 2002). If language is involved in regulating emotion,then it might be one of the so---called "top---down" mechanisms mediated by cognitive systems of the brain.

In recent years, embodiment views on processing information have been extended to the processing of linguistic information. Words are not processed in a nicely encapsulated mental lexicon. When participants simply read the word for an action, the motor system becomes active to represent its meaning (cf. Pulvermüller 2005; Pulvermüller & Fadiga 2010). Thus, not only areas in the brain are stimulated, the stimulation continues outside of the brain, in the body. When you hear a description of a good meal, sometimes your saliva glands are activated, cf. the Dutch expression het water loopt me in de mond, lit. 'the water runs in my mouth' ('I would like to eat it'). And when you hear about 'walking', one can measure activation in your feet, which is, luckily, 'deactivated' by the brain, otherwise we would act out everything we say and hear. Speech-accompanying gestures embody (part of) the content that supports successful communication.

One of the essential linguistic signs of emotive vocabulary is an interjection, whose role in verbal communication is very significant. Interjections were studied by linguistics in various aspects - as the most characteristic features of individual cultures, as objective signs of nationality, as the most specific and conservative part of each national language, as an element of the national mentality, as idioms (Sibgaeva & Salakhova, 2014; Salakhova & Sibgaeva, 2014;

Sibgaeva *et al*., 2015; Khusnutdinov *et al*., 2020; Husnutdinov *et al*., 2019; Husnutdinov *et al*., 2016).

It seems to us most interesting to consider the role of interjections in the linguistic picture of the world of the Tatar people: this type of expression gives the expression a national flavor, the naturalness of communication (conversation), and emotional character.

It might very well be that there is more lexical variation between languages in the emotional field than in the field of concrete objects, as the distinctions between emotions are less clearly given in advance (more fluid) then, say, in the field of animals or artifacts. As Daneš (2004: 31) states it: "Perhaps it would be more adequate to use the metaphor of a field or space of fluctuating fuzzy elementary emotional states, i.e. a 'diffused continuum' with relatively 'condensed islands', more or less different in various cultures and identified by them by means of particular labels." This opens up interesting possibilities to compare the emotional vocabularies of languages, cf. Dem'jankov *et al*. (2004) and Dziwirek & Lewandowska-Tomaszczyk (2010), who found, for example, that in English, the distinction between positive and negative emotions is salient, whereas in Polish the inside-outside distinction plays an important role in categorizing emotions. It seems to us that the consideration of interjection role in the language world picture of Tatar people will be the most interesting: this type of expression gives national coloring to expression, the naturalness of communication (conversation) and emotional character. Interjections are emotional-volitional signals, purely subjective verbal signs serving for a shortest and an immediate expression of feelings, experiences and expressions of will: a, ä, i, ix, ax, uf, ay-hay, çü, tss, yä (Shaikhieva, 1999; 22). According to context meanings interjections can be divided into two groups: emotional and imperative ones. In its turn, the main function of emotional interjections is to express feelings, emotions and emotional characteristics. Separate feelings and will expressed with the help of interjections from one representative of people is a characteristic feature for all its ethnos, as the language vocabulary acquires the main meaning in the collective. Each representative of ethnos, each people is proud of his knowledge about the world and his environment. Emotions will manifest themselves in different ways within the environment of all this knowledge of the world. Similar interjections in a given speech situation can have different semantic content: ay-hay can be translated in three ways. - Ay-hay, şul çaqtağı xälemne

belsägez ide, oyatımnan peräme cir tişegenä kererdäy buldım ... (Tatar National Corpus «Tugan Tel»,2010). - Oh, I was ashamed a lot - I was glad to fall through the ground ...; - Ay-hay, irlärneñ asılları! (Tatar National Corpus «Tugan Tel»,2010). - Hai, these jigits are a real treasure!; - Ay-hay, qartlar, üzegez beläsezder inde belüen dä (Tatar National Corpus «Tugan Tel», 2010). "Ai-hai, old people, although you may know something, you know ... (Tatar National Corpus «Tugan Tel», 2010).

Interjections are emotional-volitional signals, purely subjective speech signs that serve for the shortest and most direct expression of feelings, feelings, and volition: a, ä, i, ix, ax, uf, ay-hay, çü, tss, yä (Shaykhieva, 1999; Zhu, 2017). Interjections can be divided into two groups according to values in context: emotional and imperative. In turn, the main function of emotional interjections is to express: feelings, emotions, emotional characteristics.

Separate feelings and will be expressed through interjections of one representative of the people is a characteristic feature for his entire ethnic group. The vocabulary of the language acquires the central meaning precisely in the collective.

Each representative of the ethnos, the people, is proud of their knowledge of the world and their environment. Surrounded by all this knowledge about the world, emotions will manifest themselves in different ways.

In appearance, similar interjections in a given speech situation can have different semantic content: ay-hay can be translated in three ways. - Ay-hay, şul çaqtağı xälemne belsägez ide, oyatımnan peräme cir tişegenä kererdäy buldım ... (http://web-corpora.net). - Oh, and I suffered shame - I was glad to fall through the ground ...; - Ay-hay, irlärneñasılları! (http://web-corpora.net). - Hai, this is not horsemen, but a real treasure!; - Ay-hay, qartlar, üzegezbeläsez-derindebelüendä ... (http://web-corpora.net). – Ai-hai, old people, although you may know something, you know ... (http://web-corpora.net).

However, these options include a particular context-specific context, i.e., different meanings. The first conveys the meaning of indignation, mental oppression. In the second example, the meaning of admiration, delight is laid. The third example expresses doubt, fear, and caution.

In the emotive vocabulary of the Tatar people, one can find many diverse words and phrases that, when

converted, form the following interjections expressing emotional exclamations, admiration, surprise: pärämäç, bäleş (the name of Tatar flour dishes), äkämätay, tamaşa - here you go, tuq kitannan - go h.b. The listed interjections arose to express a gradual, phased expression of emotions. This process led to the complete loss and loss of semantics from the source words and morphological characters. For example: – Pärämäç, nik?.. Bik yaqın tuğanığız labasa (http://web-corpora.net). - Here are those times! Why so? Nowhere seems to be closer!

As can be seen from the examples, the word pərəməch has lost its former full meaning and has become a means of expressing a variety of emotions. In the Tatar language, many names of Tatar dishes received such a reincarnation (Gabdrakhmanova *et al.*, 2016).

Special attention is paid to conversion interjections from stable phrases of a religious nature. In the colloquial speech of the Tatars, there are a lot of them. Consider some of them: Söbexanalla' Praise be to Allah', Allağatapşırdıq' if Allah's will', Allasaqlasın' Allah forgive me'.

Bäräqälla, bikqäderle qunaq alıp kilgänsez ikän, räxmät töşsen! Äydük, şäkert, äydük! - dide qoda baba, miña ike qulın suzıp (http://web-corpora.net). You brought your dear guest to us, may Allah extend your life, thank you! Welcome shakird, welcome! Said the old man, holding out his hands to me.

A special group of interjections in the Tatar language is represented by speech etiquette formulas, which are special expressive sound elements of the language of the people in everyday communication: nixäl 'cool', isänme (sez) 'hello (those)', xuşkiläsez 'welcome', etc. For example Mullalar tarantastan aşıqmıyça ğına töşep, säläm birdelär: - Ässälämäğäläykem! Qoda babay, Xöbäydulla qoda, Niğmätulla abzıqay öçese ber awızdan bik ğayärräweştä sälämnären aldılar: - Wäğäläyküm-ässäläm! Xuş kildegez, xäzrätlär! Tuylar möbaraq bulsın! (http://web-corpora.net). The mullahs gradually got out of the tarantass, said hello: - Assalamaleikum! The elderly landlord, brother-in-law Khobaidulla and Uncle Nigmatulla - all three unanimously exclaimed: "Vagaleikum-assalam!" Welcome, Hazret! - May your holiday be blessed!

Scientists note that "traditionally, as part of emotional interjections, word-addresses to mythical creatures and ancestors are also considered" (Shaykhieva, 1999). Ya, Täñre, ul minem xälemne añlağan, ul minem artıq sizger, artıq tiz cäräxätlänüçän yörägemne ayağan!.. (http://web-corpora.net).

Oh Allah! So, I guessed about my experiences, felt sorry for the easily vulnerable heart. - Ya Xoday, bezneñ balalarıbız qol tügel bit, bez alarnı satmıybız (http://web-corpora.net). "Oh my God, but why should our children go through such humiliation ?!"

As shown our observations, these evivative forms (Allax, Täñre, Xoday, Rabbım) in the Tatar language are most often used in combination with primary interjections such as uf, ex, ay, i, yä, abaw representing one intonational whole. They can express a variety of feelings and moods: joy, admiration, surprise, discontent, resentment, resentment, fear, fear, pain and others.

Thus, the formula for the speech etiquette of the Tatars can be called all the above stated and analyzed interjections, which are filled with peculiar expressive sound gestures. The Tatar people use these interjections in living everyday communication. A.V. Orduli notes: "Emotional interjections and interjections of etiquette act as interjections that shape people's speech communication. They mostly convey the emotional and etiquette side of speech, expressing the feelings, attitudes, and experiences of people" (Orduli, 2012).

The name of persons in the Tatar language quite often has an emotive connotation. The way a person calls another person often shows his attitude towards him. For example, in the Tatar language, the words äni, änkäy, irkäm, bäbkäm, sanduğaçım, yegetlär have different semantic connotations. Calling mom änkäy, the Tatar people convey all the warmth a tenderness that they experience concerning their mother. Calling the word yegetlär, for example, of boys, the Tatars show high hopes for them.

Suffixes -qay / -käy and endings of 1st person affiliation or both at once together: babaqay 'grandfather', äbekäy 'grandmother', ätiem / ätkäy / ätkäyem 'dad', äniem / änkäy / änkäyem 'mom etc. It is interesting to trace the features of the use of appeals between husband and wife in traditional Tatar families. In the second half of the twentieth century, änise, ätise, änkäse, ätkäse are still common. Along with diminutive words, proper names are also used: aqıllım 'clever, clever mine', söyeklem 'my beloved', bäğrem 'my

beloved ', axirät' my age ', appağım' my little white ', canım' my soul ', cankisägem' particle of my soul ', üskänem' my adult ', canaşım' my beloved ', irkäm' my affectionate ', nazlım' my affectionate ', etc.

For example, the lexical units bäbkäm, üskänem, üskännärem are often used by the older generation in relation to the younger. They can be traced and a shade of love and a reverent attitude towards the younger generation. Bezneñ belän barasıñmı, bäbkäm? (http://web-corpora.net) - Well, now, darling, will you eat with us? - Mäle, üskänem, soldat közgesennän ber qarap al. Qolaq artıñdağı miñeñne kürerseñ mikän (http://web-corpora.net). - Well, look at yourself. Will you see a birthmark that is behind your ear?

Thus the suffixes are -qay / -käy, -ım / -yım, -m; -sı / -se serve to form forms of subjective assessment.

In the course of the study of emotive vocabulary, we analyzed 1257 lexical units with emotionally evaluative semantics. This is primarily interjection units (808 units).

As the results of this study show, the border between purely emotional and emotionally evaluative interjections is not always quite distinct. Nevertheless, with the help of context, we were able to identify the qualitative and quantitative composition of this category: 1) interjection of the emotional state: äh, ah, hay, etc. (487 units); 2) interjection of emotional assessment: hi, fi, bäräqälla (321 units).

CONCLUSIONS

According to the results of the study, interjections can be divided into the following categories: emotional (äy, ih, ästäğfirulla), imperative (çü, tss, äydük), and etiquette (säläm, isänmesez, ğafu it). In the Tatar language, there is a variety of interjections and interjection combinations, which was proved on the basis of practical material. Emotional interjections (525, 65%) are in the first place in the analyzed Tatar vocabulary (525, 65%), etiquette (148, 18%) in the second, and imperative in the third (135, 17%). The analyzed materials are dominated by interjections and interjection combinations with a positive emotional color (58%). The second place is taken by interjections, which express an emotionally neutral state (24%), negative ones - 18%. The third group includes a particular group of swearing interjections expressing hostility on the part of the interlocutor to other people.

These interjections-phraseologisms are usually pronounced from the intonations of indignation, indignation, anger, anger: bädbäxet, etmalayı, atañbaşı, şaytanalğırı, çänçelgere and others. Such motives are usually used in a fit of anger (Sibgaeva *et al.*, 2016; Zagidulina *et al.*, 2016; Ayupova, 2015; Husnutdinov *et al.*, 2019).

In our study, we did not begin to analyze in detail emotive vocabulary with negative semantics. We were limited only to statistical data of such kinds of emotives.

Many emotional interjections are characterized by ambiguity. In this context, interjection data can convey various shades and degrees of feelings and sensations by the nature of intonations and conditions.

The number of emotionally-colored appeals, such as aqıllım' smart mine', canım 'my soul', in the analyzed material is 324 units. They can characterize the addressee not only from the positive but also from the opposing side.

Of these, 61 units are related terms (änkäy, ätkäy, änkäyem, ätkäyem, ciñgäçäy, abzıqay, etc.). These emotive units can be used in different contexts in different ways. Emotional attachment or a cheerful disposition to the next of kin is able to convey possessive pronouns and high-quality adjectives in the Tatar language. They are able to characterize the addressee from both the positive and negative sides. But at the same time, one must take into account his character traits, propensity for something, etc.

Interjections that are used in speech etiquette formulas constitute the category of imperative interjections. It should be noted that these interjections can be used to express the expressiveness of sound gestures with the help of which people exchange information and experience in everyday life: nixäl (how are you), isänmesez (hello), ässalämeğäläykem (salamaleikum), etc.

By their origin, most of the interjections are native Tatar. However, in the Tatar language, many interjections are of Arab origin (bäräqälla, söbexanalla). This is because the Tatar people are representatives of the Islamic religion. The religious nature of interjections is dictated by the need for familiarization with the Tatar people's spiritual, cultural, and linguistic traditions. Thus, such emotions as Allahı räxmäte, Allah saqlasın, Xoday teläsä are considered as a component of the national-linguistic, moral, and cultural values of the Tatar people.

The study of emotive vocabulary in the Tatar language makes it possible to give a correct and accurate description of the state of the speaker and his environment. Emotional vocabulary can reflect the representation of thoughts, emotions, and feelings of a person, as a result of cognitive activity, as a result of the reflection of real objects and phenomena. Thus, the people and their emotive vocabulary are a necessary component of building a linguistic picture of the world.

In life, in everyday life, and in the emotions of the Tatars, there is a severe imprint of the traditions and canons of Islam. The use of interjections with religious content in Tatar colloquial reasoning is justified because these units of language were associated with the most diverse vision of the Tatars in the distant past. These mental constructs initially participated in the cognitive process, reflecting the universe's structure in the mythological, later, and religious consciousness of the Tatars.

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