

## **Vocabulary Reflecting Age in the Tatar and Azerbaijani Languages**

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### **Abstract**

In the last few years, there has been a tendency to study linguistic phenomena in connection with thinking, the spiritual world, and a person's worldview. In fact, the concepts of a human language cannot be presented separately from each other, most of each language consists of lexical units, concepts related to a person. Among them there is a vocabulary that reflects the age characteristics of a person. The physical and in most cases mental strength of a person, his skills, the degree of participation in public life were directly related to his age characteristics. The article uses various methods and techniques for analyzing factual material. The collected factual material is classified on the basis of the observation and fixation method, which is the main method in linguistics. In addition, historical-comparative, descriptive, typological, semantic methods of analysis, the method of anthropocentric analysis were used in the analysis of lexical units.

Most of the words reflecting age characteristics in the Tatar and Azerbaijani languages are formed on the basis of word-forming affixes.

**Key words:** vocabulary related to age characteristics, Tatar language, and Azerbaijani language, language picture of the world, age characteristics, and age.

### **1. Introduction**

In the last few decades, there has been a tendency to study linguistic phenomena in connection with human thinking, his spiritual world, and worldview. In fact, the concepts of man and language cannot be represented separately from each other, most of each language consists of lexical units and concepts related to man. Among them is the vocabulary reflecting the age characteristics of a person. This is natural. The physical and in most cases spiritual strength of a person, his skills, the level of participation in public life directly depend on his age characteristics.

Among the scientific works devoted to the study of vocabulary expressing the age characteristics of the Tatar and Azerbaijani languages, the following can be distinguished: A. T. Bekmuratova [1978], E. S. Aibazova [1981], D. M. Shikhmurzayeva [1985], H. G. Yusupov [1959], etc.; lexical units expressing the age characteristics of individual dialects or dialects are considered in the works of such scientists as: M. M. Abakarova, N. E.

Hajiakhmedova [1985] pays great attention to research devoted to the establishment of related names, in the works of S. F. Mirzhanova [1973], etc. the vocabulary characteristic of age features is considered.

Etymological dictionaries of E. V. Sevortyan are of great importance in this direction (1974, 1978, 1980, and 1986). They collected and analyzed a huge amount of factual material on ancient and modern Turkic languages, including the main general theoretical issues of the origin, semantic and functional development of vocabulary reflecting age characteristics.

The age feature is an important component of a person's life and consciousness. As one of the universal categories of being, every moment of life is of lasting interest to a person. The problem of time in linguistics is covered in ontological, linguoculturological aspects in the works of I. Bazina (1986). At the same time, there is an increasing interest in vocabulary reflecting age characteristics as a connection between a person and time. Scientists study vocabulary reflecting age characteristics in various aspects. The study of this kind of vocabulary in the seventies of the XX century was carried out by R. I. Hashimov, G. A. Putyagin, V. G. Gak and L. N. Kostina. R. I. Hashimov was one of the first to study it (Bayazitova, 2014).

Vocabulary reflecting age characteristics occupies a significant place in numerous bilingual dictionaries compiled in the XIX century (Yusupova, 2008).

The desire to study the vocabulary of the language as a whole, comprehensively pushes scientists to research by various methods, opens up ways to comprehensively identify the lexical fund. In recent years, D. B. Ramazanova's voluminous monograph "human-like vocabulary in the Tatar language" has been published (Ramazanova, 2013).

## **2. Methods**

The article uses various methods and techniques for analyzing factual material. The collected factual material is classified on the basis of the observation and fixation method, which is the main method in linguistics. In addition, historical-comparative, descriptive, typological, semantic methods of analysis, the method of anthropocentric analysis were used in the analysis of lexical units.

In the Tatar language, the word "yesh" (young) stands in the center of lexical units reflecting age characteristics. In the "Explanatory Dictionary of the Tatar language" two of its meanings are recorded: 1) the year of life of a person or animal; 2) the period of life of a person, animal, plant (Explanatory dictionary of the Tatar language. Kazan, 848 p., 2005).

## **3. Results and Discussion**

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Depending on the chronological age of a person, they are called differently. Tatars call newborns: bebi, saby, narasy, kukrek balasy (baby / infant). The meaning of the word bebi (baby), recorded in the dictionary as "newborn, baby" (Explanatory dictionary of the Tatar language. Kazan, 848 p., 2005). The dictionary emphasizes that the lexeme imchak (breast) has the status of an independent lexeme (Explanatory dictionary of the Tatar language. Kazan, 848 p., 2005).

Saby (baby) 1) very small (about children) | // peren. a very superficial thinker who does not understand the essence of the question, the situation | // essence. an infant; 2) determining the appearance of an adult with a childish or youthful appearance; 3) corresponding to the years of infancy (period, time, etc.) (Explanatory dictionary of the Tatar language. Kazan, 848 p., 2005).

The token bepkem, neni (baby, small) belongs to the same group as a word of appeal to children. The third meaning of the word bepkem, neni in the dictionary is given as follows: "the word is an appeal of the older generation to the youth, especially to infants" (Explanatory dictionary of the Tatar language. Kazan, 848 p., 2005).

The period of "childhood" in the Tatar language is expressed through many lexemes. On the basis of the lexeme bala (child), which formed the core of the words of this group, many new words are formed: balasytu (childbearing), balalana (childbearing), balalau (childbearing), balaga uzu (getting pregnant), bala tosheru (having an abortion), balachak (childhood), balasyz (childlessness), bala-chaga (children) etc. Apparently, they were made by adding the basics and affixation. It is noteworthy that the lexical unit bala-chaga (children) occurred as a result of the merger of the word bala (child) and its dialect variant chaga (child) (A large dialectological dictionary of the Tatar language. Kazan. 839 p., 2009).

In the Azerbaijani language, the lexical unit's bəbə, körpə, çağa are used to denote a child, an infant. The lexical unit cunquş, which has moved from the active vocabulary of the Azerbaijani language to the passive one, exists only in some dialect dialects. The lexical unit körpə is used as an active lexical unit. (Infant, small child; infant). Körpənəfəsi (baby's breathing), körpəni çimzirmək (breast-feeding), körpəni sakit etmək (calming the baby), körpəni qucağına götürmək (taking the baby in your arms), körpəni bağına basmaq (pressing the baby to the breast), körpəni döşdən ayırmaq (separating the baby from the breast), körpəyə and qoymaq (to give the child a name), körpəyə Layla çalmaq (to put the child to sleep) (Azərbaycan dilinin izahlı lüğəti: I cild. Müəllif. Nəşriyyat, Şərq-Qərb. Nəşr yeri, Bakı. Nəşr ili, 2006).

The word körpə also means age. For example, Sən hən hən çox körpəsən "you are still joking too young", insanları mühakimə etmək üçün sız hələk körpəsiniz "you are judging still young people".

Adolescence is the time from childhood to adolescence, a teenager is from 12 to 16-17 years old (Explanatory dictionary of the Tatar language. Kazan, 848 p., 2005). There are relatively few persons in the dictionary related to adolescence. But a significant place is occupied by such lexemes as: usu (growth), usesh (growth), usenu (grow), usteru (educate), which have roots in the words us- (grow). There is one thing in common between the single-root words us (grow) and usmer (teenager): a teenager is someone who has come out of childhood, but cannot be accepted in adult society according to certain parameters (physical, mental development, etc.), but is going through the process of growing up. There is reason to believe that adolescence ends with adulthood. The meaning of this moment is also expressed in the fact that it is called various lexemes in the vernacular. For example, an appeal to the dictionary of synonyms, allowed to reveal the following options: balig bulu – baliglyk, balagat, citlegu, yesep city, bujga citu, buj citu, zur bulu, zurayu, usep citken bulu, citlekkänlek, citeshu (Khanbikova & Safiullina, 1999).

In relation to people who have survived adolescence, such addresses as eget (young man, guy); kyz, tutash (girl) are used.

The lexeme yeshlek (youth) in most cases has a positive connotation in the language, it is considered in connection with beauty, spring, strength, passion, readiness for new social roles in the family and society. At the same time, there are words that have such semantics as ambiguity. According to the results of the study of lexical units presented in the dictionary, the word yesh in the Tatar language has a great word-formation potential. The following groups of words are recorded in the "Explanatory Dictionary of the Tatar language": 1) noun: yesh-cilkenchek, yesh-cilbezek, yeshusmer (teenager); 2) verb: yeshsenu, yeshsetu (to become a teenager); 3) adverb: yeshli, yesheay, yeshlerche, yeshlet, yeshten (for youth) (Explanatory dictionary of the Tatar language. Kazan, 848 p., 2005).

The Azerbaijani language uses the lexical unit yenyetme (teenager), denoting the period of youth: yenyetmələrin tərbiyəsi (upbringing of teenagers), yenyetmələr arasında kütləvi iş (mass work among teenagers), yenyetmə oğlan (teenage boy), yenyetmə qız (teenage girl) (Azərbaycan dilinin izahlı lüğəti: I cild. Müəllif. Nəşriyyat, Şərq-Qərb. Nəşr yeri, Bakı. Nəşr ili, 2006).

The lexical unit yenyetməlik denotes the period of adolescence that occurs between childhood and youth: yenyetməlik yaşından çıxmaq (coming out of adolescence).

In the Tatar and Azerbaijani languages, youth is traditionally understood as the age of marriage, the time of love, getting a family, acquiring new social statuses; as the period when a person begins to play a new social role in connection with marriage / marriage.

In the Tatar language, in lexemes that have the semantics of youth, there are units that characterize the period of youth as a period of windiness, pride.

The vocabulary related to the period of maturity, to the average age of a person's life, is stylistically neutral, differs in relative scarcity and is expressed mainly in the addresses of

the efende (mister), khanim (madam) and related names that perform the functions of addresses.

In the Azerbaijani language, the maturity period is expressed by the lexical unit yetiškənlik. The word forms in the Azerbaijani language as synonymic row: yetkinlik, bişkinlik, təcrübəlilik, yetiškənlik, hazırlılıq, püxtəlik, yetkinlik (Azərbaycan dilinin izahlı lüğəti: I cild. Müəllif. Nəşriyyat, Şərq-Qərb. Nəşr yeri, Bakı. Nəşr ili, 2006)

The study of lexical items relating to the period of age, shows that the Tatar people has long been distinguished by the respect for the older generation, in the family the most prominent place has always been prepared for the grandparents.

The lexeme abiy (brother, uncle), according to linguists of the Tatar language, comes from a variant of Abai, created in the Tatar language itself and already lost the word (Explanatory dictionary of the Tatar language. Kazan, 848 p., 2005). In the Explanatory Dictionary of the Tatar language, two of its meanings are recorded: "1) a man is a relative older than you; 2) a man is older than you in age" (Explanatory dictionary of the Tatar language. Kazan, 848 p., 2005).

The dictionary also records the words enem, formed according to the model of the modal application ene + -kesh enekash as a form of declension of the word, formed according to the model of the modal application Ene + I person singular ene +-m enem as a form of address to the younger male person. In both cases, this lexeme is applied to a younger person than the speaker, while maintaining the etymological meaning. The origin of this lexical unit in the work of R. Akhmetyanov appears as follows: ini, eni comes from the word "younger brother (brother and sister)" (Khadiyeva et al., 2019; Nurieva et al., 2016; Khasanzyanova et al., 2018; Yusupova & Nabiullina, 2020).

In the XVIII century, when there was an era of khanates in Azerbaijan, the forms of address xan (khan), aga or bey (lord), xanım (mistress) were used for married women, and beyim – for unmarried girls.

During the Soviet period, the lexical unit yoldash (comrade) became more active in the Azerbaijani language.

There were also similar words of religious content, some of these words are used to this day: meshedi is the name given to a person who made a pilgrimage to the city of Mashhad, hacı is a Muslim who made a pilgrimage to Mecca, kərbəlayı is a Muslim descended from the title of the seyid family - Muhammad (S. G. S.), sheyx is the head, axund is a cleric, molla is a mullah (Yerbulatova et al., 2019; Gilazetdinova & Salakhova, 2018; Mugtasimova et al., 2014; Khisamitdinova et al., 2021).

Currently, in the Azerbaijani language, the most commonly used address to a man is the word bey; and to a woman – xanım (Gabdullaziyanova et al., 2020; Gaynutdinova et al., 2020).

In the same way as in the Tatar language in Azerbaijan are used to appeal an unknown elderly: bacı (sister); qardash, dayı, emi (brother); xala (sister) (Azərbaycan dilinin izahlı lüğəti: I cild. Müəllif. Nəşriyyat, Şərq-Qərb. Nəşr yeri, Bakı. Nəşr ili, 2006)

In the Azerbaijani language of men of advanced age appeal: pir, qart, qoca, ahıl, calbashlı.

Old age in the Tatar and Azerbaijani people is perceived as a period of accumulation of experience, intelligence, ingenuity, resourcefulness. These instructions serve as a prerequisite for describing the elderly not in the form of weak, poor, persons with physical and mental disabilities, but primarily in the form of people with extensive life experience, education, intelligence, and a standard of wisdom (Kasemu et al., 2020; Sharapova et al., 2020).

## **4. Summary**

Thus, in the Tatar and Azerbaijani worldview, depending on age characteristics, a portrait of a personality is formed: a child is born with joy, happiness, joy for the family, a loved one and the world as a whole. Everyone is waiting for his appearance, they give gifts to mom and child.

Adolescence was presented as a period of gaining authority among peers, education of high moral qualities, improvement. During this period, a person's ability to show off, arrogance was reflected in lexical units, however, the "difficulties associated with the transition period", which modern psychologists talk a lot about, are not reflected in the vocabulary. If in youth the vocabulary was expressed in connection with the birth of a lover, marriage, then in the period of maturity a person was called by related names, words-addresses: aby (uncle), apa (sister, aunt), agay (uncle), abziy (uncle), khanim (mistress), efende (master). In the Tatar and Azerbaijani languages, old age is personified as a period of accumulation of experience, manifestation of wisdom, morality.

## **5. Conclusions**

Vocabulary reflecting age characteristics is studied depending on the person, and it not only determines age differences, but also determines his character, inner state, status in society.

Most of the words expressing age characteristics are artificial words and are formed mainly on the basis of suffixes-lyk /-lek.

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