



**The Interpretative Field Of Concept “Fire” In English And Tatar
Conceptual Spheres**

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**The Interpretative Field Of Concept “Fire” In English And Tatar
Conceptual Spheres**

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ABSTRACT

The study of concepts, difficult mentally and culturally-relevant concepts, which occupy a priority place in the national consciousness, remains one of the most modern and urgent problems of linguistic knowledge engineering science and linguistics. The article provides an overview of the main approaches to the study of the concept, its structure and content, as well as classification of concepts, conducted on various grounds. In the practical part of the article the main attention focuses on the description of the interpretive field of the concept "Fire", the identification of its general and specific cognitive signs in both English and Tatar languages. In this article, the interpretative field of the analyzed concepts is structured by phraseological units, proverbs and sayings, each of which reveals its part. Despite the fact that the concept "Fire" can be attributed to the generic units of the information base of the person, forming the naive picture of the world of any nation, there are certain national-specific features of the cognitive language environment which are identified at the level of the interpretation field.

Keywords:

concept, interpretation field, conceptual sphere, English, Tatar, fire.



1. INTRODUCTION

From the point of view of cultural linguistics, any lexemes, which meanings make up the content of the national language consciousness and form a naive picture of the world of native speakers can be concepts. Being formed in the process of conceptualizing of objects and phenomena of the surrounding world, the concept reflects the content of received knowledge (Babushkin 1996, Boldyrev 2000, 2002 Kubrakova etc.), and also acts as a holistic, undifferentiated reflection of a fact of reality. Often this term refers to a unit of cognitive semantics (Alefirenko,2003 ; ,2007), corresponding to the meaning (Pavelenis,2006, p. 67), which can be used in the process of thinking. A person thinks with the concepts, compares and connects them in his mind, forms new and more complex concepts. According to L. Tondl, this term is a generic designation for thing that corresponds to the individual in his mind or thinking (Webster's Third New International Dictionary and Seven Language Dictionaiy,1993, p. 178) .

From the linguistic and cultural point of view, the concept is a unit of cultural consciousness, marked by ethno-semantic characteristics and reflecting the mentality of the linguistic identity of a particular ethnic culture (Karasik 1996, Vorkachev 2001, Krasavskiy 2001). It is a concentration of centuries of experience, culture and ideology of each people, which are synthesized and filtered in the thesaurus of a language personality. It is important to note that concepts are only those aspects of reality that are relevant and valuable to the given culture, have a large number of language units for their fixation, and they are the subjects of proverbs and sayings, poetic and prose texts, that is the cultural memory of the people. The language is the best access concept, and the concept is considered as an intermediary between language and reality (Pesina,2015, p. 587).

There are several types of the concept classification in literature. According to the degree of "concreteness – abstractness" concepts are divided into concrete and abstract. In accordance with the “verbalization” the concepts can be verbalized and non-verbalized, in this meaning Z. D. Popova and I. A. Sternin use the terms "sustainable" and "unsustainable" concepts (Popova,2002, p. 28).



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Verbalized concepts are compartmentalized from the point of view of:

- the linguistic formation (**lexical, phraseological, grammatical, syntactical concepts** – Babushkin 1996, Vezhbitskaya 2001, Alefirenko 2002; **simple** (represented by one word) and **complex concepts** (represented by phrases and sentences) – Schiffer, Steel, 1988);
- discourse as the environment of their language presence (**everyday, scientific, artistic** – Karasik 1996, Askold 1997); on the grounds of the ratio of the conventionality artistic concepts are divided into **general artistic** (archetypes and prototypes), individual author's (idiotype), actually author's concepts (idiotype, actually-authorial neologisms) – Sergeeva 2006, Ponomariov 2008);
- the broadcast (**actively and passively broadcasted concepts, content modified and non-modified, translatable and non-translatable concepts** into other forms – Karasik, 2004);
- the sociology: (**universal, ethnic, civilizational, group** (micro - and macrogroup), **individual** - Likhachev 1997, Karasik 1996).

Concepts in the understanding of the Voronezh scientific school, which is run by Professor Z. D. Popova, are divided into: a) **single-level** (only sensitive), b) **multi-level** (involving multiple cognitive layers of different abstraction level) and c) **segment** (consisting of the basic sensitive layer and other layers which are equal in the abstraction degree) (Pavelenis, 2006, p. 34).

From the point of view of the cultural linguistics, V. A. Maslova divides concepts into the following groups:

1) **the world** – for example, space, time; 2) **the elements and nature** – water, wood, etc.; 3) **the idea of a person** – intellectual, "new Russian" etc.; 4) **moral concepts** - truth, conscience, etc.; 5) **social concepts and relationships** – freedom, war, etc.; 6) **emotional** – happiness, love, etc.; 7) **artifacts** – home, candle, etc.; 8) **sphere of the scientific knowledge concepts** – Philosophy, Philology, etc.; 9) **sphere of art concepts** – music, dance (Maslova, 2008, p. 75).

The concept "Fire" can be described as a specific concept, indicating elements and possessing multi-level structure. This structure consists of the sets and subsets of



microconcepts, which are determined by its cultural association and symbolic character as the basis of living. It is a lexical and at the same time phraseological concept, as there are representatives at each of these levels of language, showing new features; this concept can be described as a universal, actively broadcasted and content modified concept.

2. METHODS

Methodological foundation of this article includes the following methods: scientific literature analysis, comparison and synthesis, systematization and interpretation of the facts, the method of continuous selection, methods of conceptual and componential analysis, model operation. All these methods are caused by specifics and purpose of the researched material. Phraseological and paremiological units, representing the studied concept, served as the material of the study. The theoretical base of the research was a monographic works of foreign and domestic scientists R. Jackendoff (1999), R. V. Langacker (1988), George Lakoff (1987), V. Evans (2007), Z. D. Popova and I. A. Sternin (2002), V. A. Maslova (2008), A. P. Babushkin (1996), A. T. Khrolenko (2009) etc.

3. RESULTS AND DISCUSSION

Based on the understanding of the concept as a unit of structured knowledge having a core (or base layer) and the periphery (or the interpretation field). Unlike the core, which has clear outlines and boundaries, the interpretive field of the concept is very flexible. The analysis of proverbs and phraseological units with lexical units, verbalizing the concept "Fire", allowed revealing the following logemes in the English ethnic conceptual sphere. According to this fact fire is:

1. natural element

- rapid, dangerous: *fire cannot be hidden in straw* (lit. "fire cannot be hidden in the straw"), *shunning the smoke, they fall into the fire* (lit. "running away from the fire they were hit by the fire");
- the whole with the element of water: *fire water* (lit. "fiery water");



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- the opposite to the element of water: *he carries fire in one hand and water in the other* (lit. "he brings water in one hand and fire in another"), *go through fire and water* (to pass through fire and water);

- that can be tamed: *when the house is burned down, you bring water*;

2. embodiment power

- alive: *one fire drives out another* (lit. "one fire forces another out"), *as the sparks fly upward* (lit. "sparks fly up"; inevitable);

- divine power: *St. Antony's fire* (lit. "the fire of St. Anthony"), *sacred fire* (lit. "worshipped fire");

- object of worship: *you should know a man seven years before you stir his fire* (lit. "you should know a man very well before you are allowed to hinder his fire");

3. necessary condition of human life

-the source of light and heat: *the fire which lights us at a distance will burn us when near* (lit. "the fire which is safe in the distance will burn us near"), *the closer the fire the hotter* (lit. "going closer to the fire it becomes hotter");

- subject to man: *light a fire* (lit. "to make fire");

- have the ability to hurt: *get one's fingers burned* (lit. "to burn fingers");

- dangerous: *play with fire, fire is never a gentle master* (lit. "fire is never a kind master"), *fire and water are good servants, but bad masters* (lit. "fire and water are good servants of man but we should not to give them vent");

- drawing attention: *be attracted like a moth to a flame* (to feel strong inclination to something, as butterfly to spark);

4. fire, destruction

- the source of which can be a small spark: *a small spark makes a great fire* (lit. "a small spark can cause a big fire"), *the little chips light great fires* (a small spark bears great flame);

- a natural disaster *like a forest fire* (lit. "like wildfire", with incredible speed);

- something preventing economic activity of man : *a little fire burns up a great deal of corn* (lit. "a little fire burns a large amount of grain");



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- causing fear among the people: *the burnt child dreads the fire* (lit. "burnt child is afraid of fire"), *three things drive a man out of his house – smoke, rain, and a scolding wife* (lit. "three things drive man out of the house: smoke, rain and a quarrelsome wife");

5. light

- household: *St. Elmo's fire* (lit. "lights of St. Elmo", beacon's lights);
- natural: *the fires of heaven* (lit. "celestial lights", stars), *make hay while the sun shines* (lit. "mow the hay while the sun shines");

6. shooting: *draw smb's fire* (upon oneself) (1. military. to cause fire; 2. to be subjected to fire from someone), *a running fire* (1. military. rapid fire; 2. Hailstorm of comments);

7. criticism: *be in the firing line* (1. to be under fire; 2. be subjected to sudden attacks), *hold (one's) fire* (1. military. to cease fire; 2. to suspend criticism, to wait);

8. test, a difficult situation: *take smb. over the coals* (lit. "to hold someone over the coals", to scold), *trial by fire* (lit. "torture of fire", test);

9. embodiment of life

- the revival: *the spark of life* (lit. signs of life), *the vital spark* (lit. "the vital spark"; viability);

- irrevocably lived life, death: *rake over old ashes* (lit. "to stir old ashes," to stir the past); *to go out like a snuffed candle* (lit. "to burn like a candle", to die);

- hell, punishment for sins: *the fires of hell* (Gehenna);

10. embodiment of kin, family, house: *near the fire* (lit. "near the fire", at home) *keep the home fires burning* (lit. "keep fire at the center," to keep the family together);

11. human soul

- enthusiasm, liveliness: *a ball of fire* ("fire" (about a vigorous person), *full of bush fire* (energetic, cheerful);

- love: *catch (take) fire* (to love somebody from the heart), *set fire to smb* (to provoke somebody);

- sin, vicious passion: *dirty water will quench fire* (lit. "dirty water put out the fire");

- anger, irritation: *flash (shoot) fire* (to shoot fire (about eyes), *breathe fire over smth* (to throw bunches of anger);



12. creative, active start

- purpose: *Promethean fire* (Promethean fire);
- the gift, creativity: *sacred fire (flame)* (lit. "Holy fire," *a spark of God* (about the creative gift));

Analysis of the Tatar Proverbs and phraseological units allowed modeling the interpretation field of the concept "Fire" in the Tatar ethnic conceptual sphere in the following way:

Fire is:

1. natural element

- strong and powerful: *анда теләсә дөнъяны ут алсын* (lit. "let everything be covered with fire"), *утырыр эңиреңне ут алсын!!* (lit., "let fire cover your place");
- transforming, destructive: *утка салсаң таш шартлы* (lit. "if a stone will be thrown into a fire, it explodes"), *ут кына тиммерне йомшарта* (lit. "only fire can soften iron");
- dangerous for man's life: *уттан качып ялкынга төшү* (out of the frying pan into the fire);
- the whole with the element of water: *уты-суы бер көн булсын!* (lit. "let the fire and water be together");
- the opposite to the element of water: *уттан алып суга салу* (lit. "out of the fire into the water"), *ут белән су кебек* (lit. "like fire and water");
- that can be tamed: *утны күз яше белән сүндерә алмассың – су кирәк* (lit. "fire cannot be fight with tears, we need water"), *үзе ут төртөн суга йөгәргән* (lit. "if you set fire, run for water ");

2. embodiment power

- live, granted with features of man's appearance: *ут – авызлы, урак – телле* (lit. "fire has mouth, sickle has tongue"), *утның кулы озын* (lit. "hands of fire are long");
- male or female: *улым – олы ут, кызым – кызыл ут* (lit. "son is a great fire, daughter is a red fire");
- object of worship: *утка төкермә, авызың пешәр* (lit. "do not spit into the cup from which you may someday drink"), *ут белән шаярма, су белән дусланма, эңилгә*



ышанма(lit. "do not play with fire, don't be friends with the water, do not trust the wind");

3. necessary condition of human life

- source of food: *ут якмыйча юача пешермә*(lit. "cannot bake a pie without fire");
- bringing comfort inside: *мичкә ут керде - өйгә кот керде* (lit. "as soon as fire appeared in a fireplace, comfort came to the house ");
- subject to the person: *ут тергезү* (lit. "make fire", to fire the fireplace), *утны бәләкәй чагында сүндерәләр*(lit. "fire should be put out while it is small");
- have the ability to hurt: *утка пешкәндәй* (lit. "as if burned in fire", not to find a place);
- dangerous: *ике ут белән уйнау*(lit. "to play with two lights", hare and hunt with the hounds);

4. fire, destruction,

- a small spark can be the source of fire: *очкын төшкән эңирен ягар* (lit. "spark bears flame ");
- something preventing economic activity of man, destroying his objects: *әвененә ут капкан* (lit. "his barn burned," to run like a mad), *кече моржасына ут капкандай кабалану* (lit. "hurry up if furnace burns", to run away from fire);
- causing fear among people: *бай көндөз уттан, төнлә карактан куркыр* (lit. "rich man is afraid of the fire in the day, and in the night he is afraid of the thief");

5. light, electricity

- household: *ут элдөрү* (lit. "turn on the light", to light the lamp), *ут кабызу* (букв. «зажечь огонь», зажечь лампу), *ут көймәсе* (lit. "boat lights", ship);
- natural: *кояш юк – көн юк, көн юк – тереклек юк* ("no sun – no light, no light – no life");

6. shooting: *утка тоту* (to strike (bomb, missile)), *ут ачу* (lit. "open fire");

7. war: *сугыш уты кабызучылар* (war mongers), *утка керү* (lit. "to go to the fire," to go into battle), *ут ноктасы* (firing position);

8. test, a difficult situation: *утка бастыру* (lit. "to make to stand into the fire"), *утлы табага бастыру* (lit. "to put in a hot frying pan", to bring the heat);



9. embodiment of life

- sign of life: *кәрвән кичәр – ум калыр, халык кичәр – йорт калыр* (lit. "when the caravan leaves, it leaves the fire, when people move, they will leave the house"), *умы сүнгән жәһәннәм* (lit. "the hell without light");
- smoldering, fading fire – the symbol of the end of life, death: *үткән гомер – сүнгән күмер* (lit. "the past life is extinct embers"), *гомер очы – күмер* (lit. "the end of life is coal"), *төтенә күккә очу* (lit. "smoke flew away into the sky", to die);
- hell, punishment for sins: *тәмүз кисәве* (lit. "wood from hell"), *яманның гүрендә ум янар* (lit. "a bad man has a fire in his grave");

10.embodiment of kin, family, house: *учак тергезү* (lit. "to make fire", to make fire in the fireplace), *учак сүнү* (lit. "the extinguished of fire", the end of family, generation) *улы барның уты бар* (lit. "who has the son, that has a fire");

11. human soul

- enthusiasm, liveliness: *ум егет* (brilliant guy), *ум кул* (the right guy), *ум борчасы* ("live wire", about energetic person);
- love: *башка ум кабу* (to fall hardly in love), *гыйшык утында яну* (to burn in the flame of love), *гыйшык бер уттыр, кабынса сүндерү юктыр* (lit. "love is the fire if it burns into flame, you do not extinguish it");
- hope: *өмет уты сүнү* (lit. "the fire of hope went out");
- inner excitement: *ум йоту* (lit. "to swallow the fire", to worry much), *йөрәкне ум алу* (heart is on fire);
- hate: *нәфрәт уты белән яну* (to feel hatred);
- anger, irritation: *ачу утында яну* (to be full of anger), *ум чәчү* (lit. "to throw fire", be very angry);

12. creative, active start

- knowledge: *мәгърифәт уты* (lit. "flame of knowledge"), *гыйрфан уты кабыну* (to strive to knowledge);
- work: *уттай урак өсте* (hot time), *уңмасның уты янмас* (lit. "the fire will not burn with an unskillful person"), *эшсез гомер – утсыз күмер* (lit. "life without work is coal without fire").



4. INSIGHTS

According to the results of the analysis, the revealed logemes are united in the analyzed languages. Universal character and connotative multi-polarity functioning of the concept in the language picture of the world are caused by the magnetic force and significance of the phenomenon. Thus the interpretative field of the concept "Fire" has 11 matching logemes: 1) the natural element; 2) a living creature; 3) a necessary condition of life; 4) light; 5) wildfire; 6) shooting; 7) trial; 8) life - death; 9) the human soul; 10) creative and active source; 11) family and heritage. However, it is obvious to observe the linguistic and cultural specifics of the content of the concept, which illustrates the peculiarity of the phraseological and paremiological picture of the world in English and Tatar languages. There are some features in the English model of the concept: "criticism", "revival", "commitment", "creativity", "sin, vicious passion." In the Tatar language the following features: "belonging to both male and female gender" "features belonging to the human's appearance", "electricity", "war", "hope", "knowledge", "labour" can be identified.

5. CONCLUSION

Having a rich interpretative field, we can say that this concept is culturally significant in both English and Tatar languages. In the vision of the studied ethnic groups this element is represented with different and sometimes contradictory qualities. This seems logical thus all authentic folk sayings reveal many-sided view to life. This comparative study can be used for cultural studies and intercultural communication.

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