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### **Gender-Marked Idioms Referring To A Male Person In Tatar\***

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**Abstract.** *The phraseological fund of a language reflects the features of the world view, mentality, customs and traditions of people. With the development of anthropocentric phraseology, the interest of scholars is increasingly drawn to gender studies. The subject of this article study was gender-marked phraseological units in Tatar language relating to males. The sources of factual material for the study were the "Tatar-Russian phraseological dictionary" by S.F. Safiullina, and "Educational thematic Russian-Tatar dictionary" by Bayramova L.K., from which they selected gender-marked phraseological units related to males.*

*The classification of the collected material was carried out according to the following parameters: related relations, age characteristics, social status, occupation, military and public service. Among the gender-labeled phraseological units relating to males, there are phraseological units with positive and negative connotations. Thus, masculinity, courage, and religiosity are lauded, and dependence on a wife, the addiction to alcohol, an assault, a treachery and effeminacy are ridiculed. The phraseological units that characterize the appearance of men are few and among them the phraseological units with negative connotative evaluation prevail. The analysis of factual material has shown that the phraseological foundation of Tatar language often uses its own names, both native Tatar and borrowed.*

**Key words:** linguistic culture, gender marked phraseology, phraseological units related to males, male gender, Tatar language, phraseological fund

### **Introduction**

The phraseological fund of language, along with paremiological one, is a valuable linguistic-cultural source that preserves the characteristics of the worldview, customs and traditions of a particular nation. The study of a language is closely related with the study of people culture. This explains the relevance of numerous works devoted to the analysis of phraseological units of various languages.<sup>1</sup>

As Maslova A.Yu. notes, "the study of phraseology on the basis of "a man in a language" principle has led to the development of a new trend - anthropocentric phraseology, since phraseological semantics reflects the anthropocentric principle of language widely".<sup>2</sup>

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<sup>1</sup> N. V. Konopleva, A. R. Kayumova, "Phraseological units semantically oriented to a male person in the English language," in *Asian Social Science*, XI (2015), no. 19, p. 120-128; A. Naciscione, *Phraseological Units in Discourse: Towards Applied Stylistics*, Riga, Latvian Academy of Culture, 2001; R. A. Ayupova, *Phraseology and phraseography of English and Russian languages*, Kazan, Publishing house of the Kazan (Volga region) Federal University, 2013; V. N. Telia, *Cultural-linguistic competence: its high probability and deep intimacy in the phraseological units of the language. Cultural layers in phraseological units and discursive practices*, Moscow, RAS. Languages of Slavic Culture, 2004, p. 19-30.

<sup>2</sup> A. Yu. Maslova, "On the semantic specificity of phraseological units with the component "name of a man / a woman" (based on the material of Russian and Bulgarian languages)," in *Bulgarian Russian Studies*, III-IV (2011), p. 23-36.

This approach to linguistic research provides "an opportunity to study not only the semantic and grammatical processes occurring in a language, but also allows to reveal the way a language is connected with the thinking and the psychology of a person, culture and the traditions of a particular nation" .

Gender studies are relevant and interesting, they are devoted to the work of such scientists. The subject of this article study were gender marked phraseological units relating to males in Tatar language.

The sources of factual material for the study were the "Tatar-Russian phraseological dictionary" by S.F. Safiullina and "Educational thematic Russian-Tatar dictionary" by Bayramova L.K., from which gender-marked phraseological units related to males were selected.

### **Methods**

The work used the theoretical method (the analysis of scientific literature on the topic under study); the descriptive method (the collection of factual material and its classification); the statistical method (linguistic material processing).

### **Results**

A continuous selection of the lexemes from Tatar language chosen by us and related to males, made it possible to classify according to the following parameters: relationship (ир (husband), ата (father), ага, агай, абзый (uncle), бабай (grandfather), бырат (brother), кияү (son-in-law), кода (godfather of one's child), etc.): Ата йорты (Father's house), Ир егет (Real man), Ни бырат та ни сыбат (Neither matchmaker or brother), Ата туфрагы (Ancestors' land), Бакыр бабай бакчасы (Copper grandfather garden), Ата-баба йоласы (Ancestors' customs), Бабайлар йорты (Father's house), Ил агасы (Elder), Кияү егете кебек (like a fiancé), Кияү пилмәне (groom's dumplings), Мәчет карты (True Muslim), Сэм агай (Uncle Sam), Суык абзый (Winter cold), Американ абзый (American grandfather), Ир заты (Strong gender);

- age characteristics (сабий (child), малай (boy), егет (young man), ир-ат (man), карт (old man), etc.): Маңка малай (very young), Сакаллы сабий (an overgrown child), Малай тоту (To have a servant), Ташбаш малай (a naughty boy), Егет икәнсең (Well done!), Ут егет (The guy is all right), Урам малае (Homeless), Буй егет (an adult);

- social position (морза (мурза), бай (бей), etc.): Кар бирмәс Карун бай (very greedy), Чабаталы морзалар (Murza in bast shoes);

- occupation (мулла, галим (a scientist), аксакал (an elder), тимерче (a craftsman), пират, юлбасар (a robber), etc.): Ахмак галим (a learned fool), Мәчет таш, мулла юкагач (the phenomena which do not corresponding to each other), Могтәбәр аксакал (Dear aksakal), Ни Аллага ни муллага (a useless person/thing), Тимерченең балтасы китек була (A shoemaker without shoes), Хава пиратлары (Air pirates), Яхъя мулла сандыгы (Secret business), Юлбасар булып көн күрү (to engage in robbery);

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- military arts (Cossack, General, Kaydak (horseman), soldier, ялчы (messenger), etc.): Генерал булырга исәп тоту (To strive to the general rank), Ирекле казак (a free Cossack), Канатлы жайдак (a winged horseman), Солдат боткасы (Soldier porridge), Үлем ялчысы (Executioner), Аталы казак (Mounted cossacks);

- public service (патша (tsar), khan, etc.): Ни патшага, ни бәндәгә (A useless man), Таҗсыз патша (To consider as a king), Патша кешесе (An eternal service soldier), Патша жәяү бара торган җир (the place where the tsar walked), Хан сые (туе) (Festive table), Үзе би, Үзе хан (the master of your destiny), Ак патша (White tsar), Хан заманыннан калган (Since ancient times).

### Discussion

The gendered phraseological units of Tatar language related to males can be divided according to the following features: 1) the phraseological units that describe the physical qualities of men; 2) the phraseological units that describe the psychological characteristics of men; 3) the phraseological units that describe the status-role characteristics of men.

The first group includes phraseological units that characterize the age and the appearance of males. A large number of selected phraseological units contain the "сакал" (beard) and "мыек" (whiskers) component: Ак сакаллы карт булып идем (if wishes were horses, beggars might ride), Ата сакалы авызына җиткән көнәндә (When he settled down), Мыегы кабару (to become very angry), Мыегы да кымшанмый (селкенми) (not to turn a hair), Мыегын да бормый (not to turn a hair), Сакал белән түгел, акыла белән (a little can go a long way), Сакаллы сабый (an overgrown child), Сакал биетеп алу (to lay the stomach for a while), Кәҗә сакал (Goat beard), Көрәк сакаллы (with a fine beard).

The outer beauty of a man is secondary in Tatar linguistic culture. The proof of this is an insignificant number of phraseological units describing the beauty of male representatives: Чибәр егет (Handsome), Мәһабәт гәүдәле (буйлы) (Mighty body) and the predominance of phraseological units with a negative connotation: Кап корсак (a fat belly), Миңкә корсак (a belly like a barrel), Камыт аякы (with crooked legs). Men who care for themselves as women are laughed: Пудыр җиңги (A man who is painted like a woman).

A man's virility and strength is a primary quality: Типсә тимер өзәрлек (Bends a horseshoe with his hands), Аю егарлык егет (He can kill a bear), Герой булып күренү (to look like a hero), Батыр калу (To remain a batyr), Камыр батыр (Bogatyr of the Tatar fairy tales). The lexeme Batyr is used to characterize a courageous, a brave and a strong man. However, the phraseological fund of the Tatar language has the phraseological units in which this lexeme contains a negative connotative evaluation: Йон батыр (a boaster), Сарык янында батыр (a good man among the sheep).

These phraseological units can be attributed to the second group, which includes the phraseological units that characterize the qualities and the personality

characteristics of males. The following phraseological units that characterize a male's penchant for alcohol, treachery and fights contain a negative connotation: Ләх исерек (very drunk), Салган баштан (boozy), Ябалак баш (a drunkard), Хатын өстеннән йөрү (to be a womanizer), Хатын пәрәст булу (to be a ladies' man), Калай әтәч (a fighter), Кул белән уйнау (to get handsy), Ике әтәч кебек (Like two cocks), Сугыш чукмарлары (Like roosters (fighters)).

The phraseological fund of Tatar language describes a man like a conqueror of women hearts, a heartthrob: Кызлар күзләү (To stare at girls), Хатын-кыз йөрәген (башын) ашаучы (Donjuan).

The dependence of a husband on his wife is ridiculed and reproached: Хатын башмагы (олтырагы, адъютанты) (the servant of his wife), Khatyn tykesesend (bulu) (under the heel of his wife), Hatyny bash (under his wife's heel), Хатын типкесендә (булу) (a pussy-whipped man).

The third group of phraseological units includes the phraseological units that describe the status of a man, his role in a family and society. Thus, the activity of a man is revealed in religious, military and state spheres. A Tatar is represented as a believing Muslim observing the traditions of Islam: Мәхәллә кешесе (a parishioner), Мәчет карты (a true Muslim), Дин әһелләре (Spiritual persons), Хак мөселман (a true Muslim), Сөннәткә утырту (to perform circumcision), Бабага бирү (to perform circumcision).

A man is characterized as a connoisseur of his business, who knows how to do everything that he makes: Төймә генә төйми (Master of all trades).

The phraseological fond of the Tatar language has exclusively male activities: мулла, аксакал (an elder), тимерче (an artisan), an official, a pirate, a cossack, a soldier, карак (a thief), юлбасар (a robber), патша (a king), khan, etc.: Могтәбәр аксакал (Dear aksakal), Юрга янында юрга, мулла янында мулла (he adapts quickly), Ирекле казак (a free Cossack), Солдат боткасы (Soldier porridge), Тимерчегә биеп, бакырчыга багып (to loaf), һава пиратлары (Air pirates), Чүпрәк корсак (an official), Ата карак (a thief in Law), Кесә карагы (a pocket thief), Юлбсарлык белән шөгыльләну (to rob), Патша жәяү бара торган жир (the place where the king walked), Хан княве (as a prince).

A man in a family is first of all a father and a husband: Ата баласы (Human race), Аталарча кайгырту (Father's care), Бала атасы (A father of a family), Нәкъ атасы (Like his father), Туй атасы (a toastmaster).

The phraseological fund of the Tatar language testifies to a bride's family positive attitude (bride-in-law) to the groom (brother-in-law): Княү пәрәмәче (Mark the groom again), Княү бүләге (a groom's gift), Княү керү (To accept the groom), Фәрештә княве (a bachelor).

It should also be noted that the collected and analyzed material uses names often, both native Tatar and borrowed ones: Шалт, Мөхәммәтжан! (You are caught!), Әлеге дә баягы, Мәнди бабаң таягы (The same thing), Әндри казнасы (Unlimited wealth), Бабил манарасы кору (Babylonian pandemonium), Вәли үз эшендә, Гали үз эшендә (Everyone minds his own business), Гишпократ

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оныклары (the grandsons of Hippocrates), Жәмәләң явы (Yemelyan Pugachev's army), Гөбәй белән Хөбәй (Inseparable friends), Локманның авызыннан локмасын алыр (He'll tear out a piece from one's mouth), Нух көймәсе (Noah's ark), Сөңгеле Сөләйман булу (Consider yourself above everyone), Потемкин авыллары (Potemkin's villages), Тантал газәпләры (the torments of Tantalus), Тугры Тукай булу (to be honest), Галәветдин лампасы (Aladdin's lamp), Насыр, Насырның янына барма, сасыр (to stay away from him).

### **Conclusions**

Thus, it can be concluded that in the phraseological fund of the Tatar language, gender-marked phraseological units relating to males characterize age, appearance, qualities, personal characteristics, occupation, family and social status of males. It should be noted that there are phraseological units with both positive and negative connotations in the material selected by us.

*Gender-Marked Idioms Referring To A Male Person In Tatar, Astra Salvensis, V (2017), no. 10, p. 213-217*