

## Reflection of Tatar inner world through concepts

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### Abstract

Language as a special system of signals about reality allows to operate with the concepts in their abstracted form from concrete objects and situations, as the means of knowledge, preservation and transfer of socially significant experience, as well as the means of human behavior management. The data of different disciplines are used at the world picture study. An integrated use of data and theoretical and methodological approaches of various sciences allows to highlight both a problem and the ways of its solutions. The term "world picture" must have categorical meaning and relate to the totality of human knowledge in a certain historical period and be considered as a stage the world knowledge by a man during an infinite way of human capabilities, the progress of science and technology development. This article deals with the relevant issues of cultural linguistics, an attempt to disclose the national identity of the Tatar people spiritual world is performed. The linguistic culturological analysis of most commonly used concepts allows to explore further the system of the Turkic peoples thinking and the peculiarities of a human thought in general. Taking into account the most extensive use in the works of Tatar literature and folklore and as well as in the oral speech of native Tatar language lexemes YORAK [y: rzhk] (heart), JAN [dʒan] (soul), KUNEL [küel] (conditionally it may be translated as soul or the heart and may refer to non-equivalent vocabulary), we decided on the need to analyze them as concepts reflecting the inner world of the Tatars. All three concepts have individual nature, that is, each person has only his inherent, separate and distinct: his heart (yorak), his soul (jan), his kunel. The ability to feel pain brings jan and yorak together. The complexity of spiritual world concepts description is conditioned by the fact that the considered concepts jan, kunel, yorak represent not only the world of emotions. Heart and soul are related with life in general. The considered concepts are in some way connected with consciousness in general and to some extent, with the will and conscience, with an intuitive penetration into the very essence of being. According to the results of the study, a man in the Tatar language picture of the world, as well as in the eastern linguistic culture is less dualistic than a European man; his soul and body tend to be in harmony, complementing each other. Tatar life and behavior has a serious imprint of tradition and the canons of Islam.

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### Keywords

Concept, Cultural linguistics, Inner (spiritual) world, Islam, Language picture of the world, Linguistic consciousness, National character