

Paremiological Fund of the Tatar people in the ethno-linguistic aspect

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Abstract. The scientific article is devoted to the research of the language of proverbs of the Tatar people, who carry chronologically deep and diverse information about the ethnos. The learning of a proverbs language deepens the theory of linguistics and ethnolinguistics, stimulates historical and typological interpretation of the age-old folk literature. The relevance of this research is due firstly to the great importance of the learning of the proverbs language in addressing of problem as well of history and ethnography of the Tatar people as of the standard language and its regularities of formation, secondly to the scanty knowledge of the proverbs language in the Tatar linguistics.

[Mugtasimova G.R., Nabiullina G.A., Denmukhametova E.N. **Paremiological Fund of the Tatar people in the ethno-linguistic aspect.** *Life Sci J* 2014;11(11):409-412] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 69

Keywords: Lingvofolkloristics, proverbs, interference of the language and of the history, vocabulary, traditions of culture, ethnos, culture

Introduction

The poetic orally language caused throughout of its formation and development a consistent interest not only of the specialists in folklore, but also of experts in literature and of the linguists. In accordance with the aims and targets referring to this language which were set by the researchers during the different periods the most important issues related to linguistics comprehension of the folklore language were formulated. At the intersection of the humanities, such as linguistics and folklore therefore appeared a new discipline – lingvofloristics, which deals specially with the study of the folklore language. The researches of such scientists as V.Ya. Propp [1], A.T. Khrolenko [2], N.D. Arutyunova [3], the works of the foreign researchers as A. Taylor [4], M. Kuusi [5], V. Meader [6] are the most relevant and fundamental.

Since old times attract the attention of the researches of the Tatar folk poetry the aphoristic genres. In the theoretical research of the Tatar folk poetry in different years and to varying degrees contributed N. Isanbet [6], Kh. Makhmutov [7] and others. Not only in Tatar, but also in general paremiology the especially important achievement is the fundamental three-volume edition «Tatar halik mekallere», composed by leading writers and scientists Naki Isanbet [6].

The appearance of monographic researches, of collections of scientific works, of selected articles in recent decades shows the increasing interest in the study of the linguistic unit [8-10]. In these researches the major problems, the direction of the linguistic study of proverbs are revealed. Currently, there is an increasing interest in the communicative, pragmatic, semiotic potential of the Tatar paremiological units. There is the tendency to researching of the proverbs

in order to identify the specifics of the world picture reflected in the paremiological material of the Tatar language.

The necessity of the researching of proverbs is explained by tendencies observed in modern linguistics in connection with the processes of globalization and of the active interaction of different national cultures [11]. However nor in the Turkological researches of the proverbs nor in the Tatar lingvofloristics the ethno-linguistic aspect of the paremiological fund of the Tatar people in the monographic aspect was not researched. In this research the main attention is paid to the reseach of lexical material of proverbs in this aspect, as the Tatar proverbs language provides fertile material to the researchers. The main target is the scientific lightning of the ethno-linguistic features of the Tatar proverbs language which carries deep chronologically various information about ethnos. Relevance of the scientific research in this aspect is due to the insufficient knowledge of the proverbs vocabulary in the Tatar linguistics. The Object of research is proverbs of the Tatar people, selected from the collection N. Isanbeta “Tatar halik mekallere” [6].

Method

The choice of linguistic analyses is determined by the specificity of researched material. In order of the complex analysis of the proverbs language of the Tatar people the following methods were used: descriptive, comparative, comparative-historical and lexical-semantic, contrastive method. The main method of research is a descriptive method, which includes such methods as the study of the actual material, compilation, interpretation and classification. By the comparison analysis of the

words functioning in different stages of language development as well as for the typological characteristics of the language is used the proverbs comparative method. Comparative-historical method is used for identification of changes in semantics, for identification of the genetic affiliation of the proverbs vocabulary. In representation the culture in the lexical units the techniques of the hermeneutic method and the method of the frame analysis were used except the methods of structural linguistics. The research of the material was performed by simultaneous analysis, which by describing of the proverbs vocabulary was supplemented with the diachronic analysis.

The main part

The linguistic research of the Tatar proverbs has an exceptional importance by the knowledge of the Tatar language and by understanding of its history, by the researching of the aesthetics of artistic expressions and of the traditional spiritual culture. The proverbs – the saying folk wisdom – have a long oral history. Apt, well-spoken word, observations on the life around, which are expressed in a short, easy for remember form, quickly gained recognition among people. In proverbs of the Tatar people, as in proverbs of other peoples are shown the various aspects of folk life and folk wisdom, of life and of understanding of world, customs and traditions, culture and history, social relationship between people. In proverbs you can see, what is good and what is evil, feel, what for wonderful tool for education of morality, culture, spirituality in person these words of wisdom are. Considering of the people's experience the proverbs in their content are focused on the individual – his character, actions, attitude in society and family.

Attitude in the family – that is one of the most interesting and multifaceted theme of the Tatar paremiology. For characterization of the family kinship are mainly used those proverbs that show either very close or the weakest kinship relations.

Tatar proverbs give the opportunity of the representation of the family members relationship, their relationship to the relatives (depending on the category of kinship), neighbors and friends. The mentality, traits of the people are reflected in their relationship. This is verified by such proverbs and sayings: Belegenge tayanma, yoregengge tayan; Tosene karama, eshene kara.

Faithfully and devoted love – that are relationships, which are highly valued by the Tatar people: Mehebbet akchaga satilmas, kungel akchaga tabilmas. Indeed, sensitivity, devotion, self-sacrifice – these are the quality of those who knows, how to make friends and love. There are also proverbs that

condemn hypocrisy, betrayal and revenge: Hatini yaman ir azar; Ike kiyblaga oyiganning imani bulmas. Several proverbs show both – the beginning of the relationship between the spouses and also the family break-kinship: Kem belen bash kushsang, shuning belen gomer iterseng; Kushilmak ungay, ayirilmak kiyin; Her kawishmakning songinda ber ayirilmak bar.

Folk saying comprehensively reflect the national culture, all its elements. People's kind of occupation, crafts and trades, customs and traditions, their clothes and kitchen, natural conditions, surrounding fauna and flora form people's lifestyle, national character, culture in general form. After many scientists we believe that these aspects of life of any nation are reflected most clearly in proverbs. By describing of proverbs of the Tatar people with the elements of the universal picture of the world we tried to show those most interesting, specific, what composed the national picture of the world. For example, Belesh barda belish bar, i. e. *Where are friends, there are belishes*. Belish – is a cake, stuffed with beef, lamb, poultry. This cake is the national meal of Tatars which is prepared for guests, friends and respected people. Tea entertainment is hospitality by Tatars. Tea was hot, thick, with milk. It should be noted that such tradition preserved till the present time in the Tatar families. That's why there are a lot of proverbs and sayings about this drink: Chay yaninda suz chiga; Kori chay yakti chiray; Chay karin tuydirmas, kungelne achar, susini basar.

Thus, the proverbs and sayings are an important source of background knowledge related to culture, history, condition of life of Tatars: Scirlamas idem de sabantuyi scirlata; Utiz konlek urazanihg ber bayrami bula. It should be noted, that there is a lot of valuable, cross-cultural material in the proverbs: non-equivalent and background words, personal names, historicisms and archaisms: Seberde de ber koyash, Semberde de ber koyash; Et echene elbe kileshmi; Bishmeteneng scinge yuk, ishtanining tobe yuk. Such lexical forms preserved in some Turkic languages and in the speech of the Tatar Diasporas in China [12].

Proverbs language serves as a language of the total community, so that an even person, who is illiterate, could rely on its regulatory power. The proverbs are based on the beliefs, that everything, what was, has the right to exist, allow the proverbs to survive, say everything what happened to their ancestors, to present the past complied in the current. The proverbs are “minimized” social norms – regulators of relations, which allow to attribute them to sources of customary law which in the structural system of socionormative culture of the people occupied a key position in the past.

Among the Tatars are still used a lot of everyday objects and their names, which can be found in the proverbs. If drancha (flat and long strap for attachment to the ceiling and wall plaster) and lagun (wooden basket, a small wooden barrel) are little known among modern Tatars, that such objects as kap (box, bag) and kazan, chuyin (cast iron boiler, in which a soup is cooked) are used in everyday life of Tatars and of a lot of other Turkic people till the present time.

By studying of the proverbs we can imagine how and with which instruments the Tatars worked, what animals and birds surrounded them in the household and with what wild animals they often encountered, what grew in a field and in a garden, how a village looked like, how a house was built, which utensils, objects of labor and goods surrounding the Tatars, what and how was produced in the natural farm (ichigi were served, spun flax, etc.): Koymak olgergenche tabagachka nayanip tor; Kara kiten buz bulmas; Akchasiz seudeger tiz kartaur. Under this interpretation it can be concluded, that the vocabulary, presented in the proverbs is an invaluable material for various lexicographical researches and publications [9].

There are a lot of proverbs about the land, river, forest in the Tatar language. For the middle part is typical flat, slightly hilly landscape, tranquil, deep rivers and small streams, lakes and groves fields and meadows, plow and garden. The role of these realities, their benefit, characteristics are shown in proverbs and sayings.

There are a lot of proverbs about trees in the Tatar language. For example, birch, spruce, netwood: Chiklewek agachi echten cheri. This suggests, that the forest occupied an important place in the life of the Tatars. From here they received the material for tools and household items, fuel, here they hunted. Therefore in proverbs are shown three species typical for the mixed forests. Therefore, there are the names of water bodies (river, spring, trickle, lake) in proverbs. For example, Idel tashimiy, kom utirmiy.

Since ancient times the human existence was connected with the world of animals, on the hunt, at battles, at home. Having tamed of the animals, he used them on the farm. A dog guarded his house and helped during the hunting, a cat caught mice, a horse plowed the land and transported owner and goods. After researching of the proverbs with the names of animals we can see, that the Tatars had at their farm cows, goats, horses, sheep, dogs, cats and chickens, they hunted on wolves and bears, rabbits, squirrels, foxes, fishes. From pets the most plentiful are shown the most important in the farm of the Tatars – cow, horse, goat, sheep, cat.

The nature is the main part of the existence of the Tatars. The main cereals cultivated by the Tatars – wheat, oats, peas. These features of the ethnoculture of the Tatars are well shown in proverbs: Boday kursetep, arpa satma. It was very hard to grow corn. All work was carried out manually. That's why it is described in detail a type of strickle in proverbs (Yanga urak teshke kati bula), barn (Kirin yatip awen sugip bulmiy). From proverbs we learn about cultures, which were cultivated by the Tatars. The grew in gardens carrot, onion, cucumber, turnip.

Such clothing as tybätəy, kalfak (Kingir kalfak kiyu belen; Bash tubetey ochen tugel, tubetey bash ochen) and chitek (Kimeitek, kichitek, chitek ayak taldirmas) through centuries remained the Tatars national clothes. It is noteworthy, that the sewing was always purely for women. Necessary and essential footwear in severe winter conditions were felt boots (Itegeng kisan bulsa, ayagingni kisar). Mittens and fur coats, necessary clothes in winter also became the subject of attention of Tatar proverbs.

Proverbs pay attention to purely national elements in women's clothes. Tatars women wore kamzol – outwear, usually sleeveless. From jewelries are primarily mentioned earrings, rings: Yozek kashi zur bulmiy.

As to the using of proper names in folklore, we can say that this is uncommon phenomenon, but it is extremely important, as it can be found in almost every genre in folklore. The researching of folklore language leads to the origin of that culture, which being determined as ethno-historical had found an expression and consolidation in language in aspect of onomasticon in our case in proverbs of the Tatar people is of particular interest although they are not widely represented in them. Personal names of Turkic, Arabic, Russian origin are mainly used indicating at the age and condition of society, at the certain stage of the development, at the existence of ancient relations with the Russian people, at the historical and cultural life of the Tatar people. Quantitatively male names are used and represented more frequently than female: Iskender, Tahir, Yosif, Sahibulla, Sahib, Lokman, Hisami, Aytugan, Giulasci. For example, Isem-dertem Iskender; Maturi kurerge – gashiykning kuze kirek, Zjhrene kurerge Tahirinkinguze kirek.

Among the female personal names in proverbs are represented: Omm Rayhan, Zohre, Zoleyha, Scemile and others. For example, Kulinda merscene bulsa, Omme Rayhan bulir.

In the Tatar proverbs vocabularies are represented following borrowed from Russian language names: Ilya, Iban, Savka, Ichtapan,

Marusya. For example, Kesheoyendellya, uzoyendesvinya. Russian borrowing, represented in proverbs are the result of a long historical interaction between languages and cultures.

An overview of working and living conditions, obtained during the research of subject can significantly be supplemented by comparisons. The deeply national peculiarity is evidenced by the fact that they make sense only in the Tatar medium, in the Tatar language. By translation a lot of them lose their meaning.

Conclusions

The full analysis of the Tatar proverbs convinces us, that the objects in proverbs are selected mainly from the environment, daily life, from the events of daily life. Almost all kinds of plants as well as the most known by the Tatar people of wild animal can be identified in proverbs.

On this basis we can conclude that ethnocultural peculiarities of proverbs are diverse. Our conducted research can help us by establishing of the picture of the world related to respective social mediums. As an expression of folk wisdom accumulated over the centuries, the Tatar folk proverbs are extremely interesting as examples of folk speech affecting by their brightness.

Analyzed proverbs revealed following conclusions:

- proverbs being one of the features of language and expression of culture of ethnos implement the function of establishment of ethnos which is connected with the cumulative function of culture, thus they represent a valuable informative material by identifying and describing of the national peculiarities;

- proverbs of the Tatar people by reflecting of life of people have in their composition such lexical units, which express certain concepts of its age, the realities of their everyday life, ethnography and historical events. Hence is the obvious connection between the Tatar proverbs language with the history of the Tatar people;

- by analysis of proverbs of the Tatar people are revealed characteristic features of people, such as hospitality, respect for the traditions and customs, patience;

- in paremiological fund, where traditions, customs and culture of people are reflected is kept great cultural potential.

The Tatar paremiological units having bright ethnic coloration, are of particular interest for

ethnolinguistics and express historical and cultural identity of the Tatar people. The process of development and deep understanding of language being a most important element of ethnic identity is impossible without researching of the function of establishment of ethnos of proverbs thus people in them is represented as a whole organism, which is functioning in a single life process.

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7/2/2014