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RFC: ATI120618V12

Revista Dilemas Contemporáneos: Educación, Política y Valores.

<http://www.dilemascontemporaneoseducacionpoliticayvalores.com/>

Año: VI

Número: Edición Especial

Artículo no.:61

Período: Diciembre 2018.

TÍTULO: Los etnoestereotipos en paremias tártaras y turcas.

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RESUMEN. El artículo analiza estereotipos etnoculturales que reflejan el carácter nacional del lenguaje y la cultura de las personas, que son parte importante del conocimiento del mundo, la imagen nacional, el comportamiento de la persona en una situación intercultural dada, etc. La novedad científica de esta investigación radica, en que por primera vez, se somete a estudio comparativo el etnoestereotipo de paremias en idiomas genéticamente relacionados como el tártaro y el turco. Se concluye la existencia de refranes sobre el hombre entre los pueblos e idiomas tártaro y turco en consonancia con los dogmas del Corán, la influencia del Islam y sus tradiciones en el desarrollo de unidades paremiológicas, y que los rasgos de carácter de los turcos y los tártaros son a veces contradictorios.

PALABRAS CLAVES: lingüística cultural, paremia, etnoestereotipo, lengua tártara, lengua turca.

TITLE: Ethnostereotypes in Tatar and Turkish parems.

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ABSTRACT. The article analyzes ethnocultural stereotypes that reflect the national character of the language and culture of the people, which are important part of the knowledge of the world, the national image, the behavior of the person in a given intercultural situation, etc. The scientific novelty of this research lies in the fact that, for the first time, the ethno-stereotype of parems in genetically related languages such as Tatar and Turkish is subjected to a comparative study. It concludes the existence of proverbs about man among the peoples and languages Tartar and Turkish in line with the dogmas of the Koran, the influence of Islam and its traditions in the development of paremiological units, and that the character traits of the Turks and Tartars are sometimes contradictory.

KEY WORDS: cultural linguistics, paremia, ethnostereotype, Tatar language, Turkish language.

INTRODUCTION.

In our time, global changes are being made in almost many levels of the folk culture under the influence of various political, cultural, and economic processes. Every nation seeks to rethink its national traditions and peculiarities. This happens when external differences, the peculiarities of culture, life understanding are compared. Nowadays, the study of ethnocultural language units,

which reflect folk stereotypes, the norms of behavior and perception of a particular people world, becomes increasingly popular.

The purpose of the present work is the comparative analysis of ethno-stereotypes in the parliaments of the Tatar and Turkish languages in order to identify the common and specific in the national pictures of the world of these peoples.

DEVELOPMENT.

Today, one can observe an increasing interest in the semiotic, communicative-pragmatic potential of the Tatar [Mugtasimova G.R. et.al, 2014; Seylesh et.al, 2017; Vildanova R.R., et.al, 2017; Sibgaeva F.R. et.al, 2017; Khusnullina G.N., et.al, 2017] and Turkish [Aleeva G.Kh., 1999; Sarygoz O.V. 2017, etc.] paremic units. There is the tendency to paremia study in order to identify the specifics of the picture of the world.

The research material was Turkish and Tatar proverbs and sayings [Isanbet N. 2010; Aksoy Ö.A. 2016; Turkish Proverbs, 2007].

Methods.

The main methods of work are comparative-typological, statistical, comparative-historical, and comparative-comparative methods.

Results and Discussion.

Every nation is a complex world. Due to the fact that its members belong to different layers and they are brought up in separate families and conditions, they form a different outlook. At the same time, they have a common history, speak the same language, live in a common political and economic environment; therefore, they are characterized by common manners and behavior. This is the manifestation of national character.

The material and spiritual values created by a man characterize a certain level of society development. The Tatar and the Turkish paremias demonstrate the entire cognitive experience of these peoples, their moral and ethical, social and aesthetic, artistic and educational ideals.

Turkish and Tatar proverbs have a lot in common. This is explained by their common origin from the ancient Turkic language. Let us consider a number of values of the Turkish and Tatar peoples through their paremias.

Family.

Tatar paremias are characterized by a more detailed description of family life in comparison with Turkish proverbs, as evidenced by their quantitative predominance. In our opinion, this is explained by the national trait of the Tatar people, their openness, as well as the conditions of creation (the peasant community).

In the paremiological picture of the Tatar language world, a family is perceived as an open team for cooperation with the rest of the community, it is not isolated: *Koshlar oyasyz bulmy, keshe semyaysyz bulmy* (literally, - There are no birds without a nest and people without a family-), etc. It is worth noting that we did not find Turkish proverbs with the content of the lexeme “aile”, but the role of the family can be judged by other proverbs with the lexemes *ocak, yuva, ev, kadın: Bekarlık maskaralık* (literally: Bachelor’s life is a mockery); *Кияүсез кыз – йөгәнсез ат, хатынсыз егет – койрыксыз көймә* (literally, - A girl without a husband is an unbridled horse, a guy without a wife is an unreliable boat).

A family cannot be developed without children. In the Tatar and Turkish culture, children are the wealth of their parents: *Өйнең яме бала белән* (literally, - Children make home beautiful); *Çocuklu ev pazar, çocuksuz ev mezar* (literally, - A home with children is a bazaar, and it is a grave without children). To raise children, society demanded rigor from parents, because parents are responsible for bringing up a real person: *Çocuk büyütmeк taş kemirmek* (literally, - to raise a child

is like to gnaw a stone); Таба белсәң, бага бел (literally, - If you were able to give birth, be able to bring up), etc.

Continuing the theme of the family, it is impossible not to recall the parents. A family was patriarchal in the Turkic society, based on the authority of the father: Ата аркасы – кала аркасы (literally, - Father's back like the back of the city), etc.

Even “proverbs” in Turkish are denoted by the term “ataşözləri”, which means “father's words”. According to the Turkish paremiological picture of the world, it is clear that the father’s moralizing should be carried out unquestioningly: Ata yolu doğru yoldur (literally, - Father’s path is the true one).

But the family hearth is impossible without a mother, she is put in the first place: Ana Khaky - Alla Khaky (literally, - The debt to mother is the debt to Allah); Anası olmayanın babası olmaz (literally, - Who has no mother, has no father).

It should be noted that the mother occupies a special place in both linguocultures.

Attitude towards women.

In the Turkish and the Tatar proverbs, one can trace the contradictory attitude towards women. Both Turkish and Tatar proverbs position a woman as a source of sin and problems: Тавык та булдымы кош! Хатын да булдымы кеше! (literally, - The chicken became like a bird! And the woman became something human!); Nerede şeytan başarısız olursa oraya kadını yollarlar (literally, - Where shaitan fails, he sends a woman there).

In both linguistic cultures one can see that a woman depends on a man all her life. At first, it is the dependence on the father and brothers, then on the husband: Хатыныңа хужа бул (Literally, - Be your wife master); Ат белән хатынның башын каты тот (literally, - Hold tight the head of a horse and a wife); Kadın kısmı kara yazılıdır (literally, - The female share is the unfortunate share).

But it should be emphasized that in the paremiological picture of the studied language world, the autonomy and the willpower of a woman is also emphasized: Безнең татарның хатыннары ир кебек, ирләре хатын кебек (literally, - Our Tatar women as men, and men as women). The fate and the success of a man depends on a woman: Кешене кеше иткән дә хатын, эт иткән дә хатын (literally, - A woman can make a person, or a dog from a man); Kişiyi vezir eden de karısı, rezil eden de (literally, - A wife can make a man a vizier, and can disgrace him).

You can see a lot of proverbs, giving advice to men about the way of a life partner selection. A woman should be patient, submissive, loyal, hardworking, economical, wise in raising children: Хатын-кызны бизәктән дә бигрәк әдәп-нәзакәт бизи (literally, - A woman is more attractive by good manners than by jewelry); Erkek sel, kadın (avrat) göl (literally, - A man is a rapid flood (a mudflow), a woman is a lake).

An interesting fact is that the opinions are the same on the concept of beauty in both linguistic cultures. External beauty is not the most important thing; moreover, it inspires some distrust: Çirkin karı evini toparlar, güzel karı düğün (sokak) gezer (literally, - An plain wife will clean the house, a beautiful wife will go to weddings); Зинһар өчен, матур хатын, күршенеке була күрсен (literally, - Let the neighbor have a beautiful wife, please).

In the Tatar and Turkish linguocultures, there is the stereotype that a woman is created to become a mother and a wife. In both cultures, the woman is the home keeper: Kadınsız ev olmaz (literally, - There is no home without a woman); Хатын кеше – өй фирештәсе (literally, - A woman is a home angel).

Religion.

Most representatives of the Turkish and Tatar peoples profess Islam. It is impossible to ignore the proverbs and sayings that show the Tatars' faith in Allah: Алла язмаган эш булмас (literally, - There is no rule that Allah did not register).

In Turkish proverbs, the most frequent lexeme is “Allah”, which is quite natural for Muslim society, but five more symbols of God are recorded in the proverbs and sayings of the Turkish people: Tanrı, Mevla, Halik, Mabut, Rab: Allah gayret edenin yardımcısıdır (literally, - God helps those who try).

Another proof of the fact that religion plays an important role in the life of Tatars and Turks is the belief that destiny is destined: Язмыштан узмыш юк (literally, - You can't escape from fate) Alın yazısı deđişmez (literally, - You can't change fate).

But that does not exclude the fact that there were people among the Tatars who treated believers critically and satirically: Атны Аллага тапшырсаң да, дилбегәне үзең тот (literally, - Even if you give a horse to Allah, you hold the reins).

Labor and knowledge.

Often lazy people and idlers are reproached and diligence is praised in proverbs and sayings: Эш эшлэгән интекмәс, эшләмэгән көн итмәс (literally, - The one who works, won't suffer, and the one who does not work, will not live a day); Эшне эшләүдә бер хикмәт, яратып эшләүдә ун хикмәт (literally, - One thing to do the work, and ten things are needed to work with love); Adamin iyisi iş başında belli olur (literally, - The best people are known by the work).

In contrast to the Turkish proverbs, you can see a lot of instructions, advice on a particular work activity in Tatar paremias: tillage, hunting, cattle breeding, and others: Сыйлы көнең сыер белән (literally, - There won't be a hungry day with a cow). The knowledge of handicrafts, labor and professions is praised: һөнәре бар ком өстендә көймә йөздерер (literally, - A person with some profession can lower a boat even on the sand).

Another traditional theme for Tatar and Turkish proverbs and sayings is science, knowledge, reading-writing, their role in life: Белем-белгечлек патшалыктан югары (literally, - Knowledge and specialty above the kingdom); Akil parayla satılmaz (literally, - The mind is not for sale).

Unity and friendship.

These phenomena are praised in the proverbs and sayings of peoples: Берлек барда тереклек бар (literally, - Where is the unity, there is life); Yalnız taş duvar olmaz (literally, - One stone cannot be a wall); Arkadaşımı söyle, kim olduğumu söyleyeyim (literally, - Tell me who your friend is and I will tell you who you are).

According to the proverbial picture of the world of both nations, it is clear that these peoples value loyalty, selflessness, and responsiveness in friendly relations. But at the same time, it can be noted that the Turks regard friends and acquaintances with some distrust. And the Tatars can give everything to a friend sometimes at the expense of themselves.

Motherland.

Tatar proverbs and sayings about the motherland fully express the love of the Tatars for the motherland, an inextricable relation with it: Ватан барыннан да газиз (literally, - Homeland is above all); Илнең төтене дә хуш исле (literally, - Even the smoke of the homeland is fragrant).

Turkish proverbs show that the homeland cannot be compared with other places: Vatan gibi mekan yoktur (literally, - There is no place like Homeland); Sevdiğinden ayrılan yedi yıl ağlarsa, yurdundan ayrılan ölüme dek ağlar (literally, - Whoever breaks up with his beloved will cry for seven years, who breaks up with his homeland will cry until death). But the other half of proverbs and sayings considers that the homeland is where a person is comfortable: İnsanın vatani doğduğu yer değil, doyduğu yerdir (literally, - the homeland is not where you were born, but where you became fed).

The concept of beauty.

The proverbs and sayings about beauty are devoted to the relationship of appearance with the inner world. Inner and outer beauty do not exist in harmony always. Appearance can be deceptive, so you

need to judge a person by deeds, the value of a person is in his actions: Акылын-фигылен белмәенчә, алданмагыз матурга (literally, - Do not be fooled by beauty without knowing the mind and character); Adamın yüzü değil, özü güzel olsun (literally, - Let it be not the face of a person that is beautiful, but his essence).

More images are used in Turkish: Minare de doğru, ama içi eğri (literally, - The minaret is straight at first glance, but it is curved inside); Takke düştü, kel açıldı (literally, - A skullcap fell off - a bald spot was found).

The next group of proverbs is most often found in the Tatar language and expresses the meaning “a face is the reflection of a person’s inner world”: Эче караңгының йөзөндә нур булмас (literally, - There will be no shine in the eyes of one who has a dark soul), etc.

Interestingly, the concept of beauty has a gender character in the Tatar language, the emphasis is on the external beauty of women: Кыз булса кыз булсын, йолдызга тиң булсын, күкрәге дингез булсын, ай кебек көлеп торсын (literally, - if a girl, let her be like a star and let her shine like the moon). The fact that the external beauty of a woman is deceptive is not left aside: Матур кызда хәйлә күп (literally, - A beautiful girl is very cunning).

In the Tatar proverbial picture of the world, external beauty is understood as natural, by nature, and artificial: Буянган битнең буявы матур, буяусызның үзе матур (literally, - the paint is beautiful on the painted face, and in the very face is beautiful if it is not painted).

Thus, the paremiological units of the Tatar and Turkish peoples reflect their national character, their stereotypes.

In summary, Tatar and Turkish proverbs and sayings raise many themes related to morality, manners and deeds. A special place is occupied by those who urge to respect the elderly, to be hospitable, kind, shy, patient, to know the measure. They condemn greed, duplicity, talkativeness.

Describing the Turkish behavior, manifested in the paremias of the Turkish people, we can note the following characteristics: the respect for family values, sociability, emotionality, domination, religiosity, courage, the desire for freedom and education, patience and hard work.

Tatar proverbs and sayings with direct meaning are characterized by the function of instruction, the transfer of knowledge. A special place is occupied by the proverbs and sayings about love for the motherland and about the faith in Allah. Tatar people strive for knowledge and work, be strong, brave, conscientious, fair, and educated. Thousands of proverbs and sayings contain advice on housework and behavior in a family, with neighbors, in their own country and homeland, and teach to be cautious.

CONCLUSIONS.

According to the results of the study, the main characteristic feature of Tatar and Turk autostereotypes is the positive assessment of family as a social value, and children are the greatest wealth in the family.

In Tatar and Turkish cultures, a great attention is paid to men and women, fathers and mothers. It is worth noting that the social status of men and women is increased when they assume the social roles of husband and wife. Both nations have the stereotype of unquestioning subordination of a wife to a husband.

In the Tatar and Turkish proverbs, the concept “beauty” receives various characteristics. Peoples are confident that appearances can be deceptive. The main beauty for the Turks and Tatars is the beauty of the inner world. In contrast to the Turkish people, the Tatars still see the connection between the external appearance and the inner world and even define two types of external beauty - this is beauty given by nature, and artificial beauty.

Tatar and Turkish proverbs and sayings with direct meaning are characteristic of the instruction function and the transfer of knowledge. Thousands of proverbs and sayings contain tips on a wife selection, the understanding of her nature via housework and behavior in a family and with neighbors. Tatars and Turks strive for knowledge, to be strong, educated, and work is the condition of existence. A special place is occupied by the proverbs and sayings about love for the motherland and about the faith in Allah. It should be emphasized that there are many parallels with the Koran postulates.

Acknowledgements.

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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RECIBIDO: 1 de noviembre del 2018.

APROBADO: 10 de noviembre del 2018.