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TÍTULO: El lenguaje de la diáspora tatar en Finlandia y la identidad.

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RESUMEN: La comunidad turca de los tártaros finlandeses se formó a partir del siglo IX, cuando los comerciantes tártaros comenzaron a llegar a Finlandia desde la Rusia imperial y se establecieron en las principales ciudades de Finlandia. La lengua nativa (tártaro), las tradiciones y costumbres culturales, y la religión, se convirtieron en la base para la unificación de los tártaros en el país extranjero, donde las relaciones amistosas con la República de Tatarstán y los círculos culturales de Kazan contribuyeron a la preservación de su idioma y cultura. Eran el principal grupo turco de los pueblos de Finlandia, y el estudio de las características de la diáspora tártara en Finlandia es un ejemplo positivo de integración en el espacio global.

PALABRAS CLAVES: identidad lingüística, inmigrantes, tártaros, comunidad turca.

TITLE: The language of the tatar diaspora in finland and identity.

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ABSTRACT: The Turkish community of the Finnish Tartars was formed from the ninth century, when the Tartar merchants began to arrive in Finland from imperial Russia and settled in the main cities of Finland. The native language (tartar), cultural traditions and customs, and religion, became the basis for the unification of the Tartars in the foreign country, where friendly relations with the Republic of Tatarstan and the cultural circles of Kazan contributed to the preservation of their language and culture. They were the main Turkish group of the peoples of Finland and the study of the characteristics of the Tatar diaspora in Finland is a positive example of integration in the global space.

KEY WORDS: linguistic identity, immigrants, Tatars, Turkish community.

INTRODUCTION.

The Tatar community in Finland is one of the historical and national minorities. Currently, almost 700 Tatars living in Finland are of Turkic origin, about 600 of them are members of the Finnish Islamic community, and the rest are members of the Tampere Islamic community (founded in 1943) (Karlsson, Fred; The languages of Finland: 1917–2017).

As a separate linguistic and religious community, the Tatar community began to form in the second half of the XIX and early XX centuries. Most of its members come from Tatar villages located along the banks of the Volga River in the region of Nizhny Novgorod province of tsarist Russia.

Alienation was unthinkable, because finding a job and starting earning required unification and adaptation; so the Tatars quickly and successfully integrated into Finnish society.

The structure and sound system of the Tatar and Finnish languages are similar, so learning a new language for the Tatars is not a great deal. Having interned into the Finnish culture, the Tatars were able to preserve and develop their cultural heritage even in the fifth generation.

Preserving this identity is diligence, willpower and mutual solidarity of the first and second generation, which created a strong mental and material basis for building a community. The community is focused on family, home, preservation of language, traditions, and provides the future generation with an understanding of the significance of their own roots, distinctness, and identity.

DEVELOPMENT.

Materials and Methods.

The study of Tatar diasporas living in different parts of the world began in the middle of the 20th century (Nabiullina, Guzel, 2015; Maarja, Klaas; Alvarez Veinguer, Aurora; and Howard H. Davis. 2007; Ganetdinov, R., 2015; Sadiykova, L.R. (2011); Mahmutov, Z.A. (2012); Gazizova, E., Fayzulaeva, (2010); Shovgenin, A.N. (2008); Safran, W. (1991); Brubaker, R. (2005); Dabag, M. and Platt, K. (1993); Nabiullina, G.A. & Yusupova, A.Sh. (2014); Yusupova, A.Sh., et al. (2013); Graney, Katherine E., 1998).

The first scientific studies of scientists were devoted to the study of the Tatar diaspora, as the Finnish ethnic minority, the history and resettlement of the Tatars to Finland, and research on religious and cultural rituals.

In Finland, scholarly works on musical culture and the history of the formation of the Tatar community in Finland, as well as on naming and funeral rites in Muslim society have been defended. A social anthropological study of the Tatars of Finland as an ethnic group, the study of the cultural and national identity of the Tatar students of Finland were also conducted. Feride

Nisametdin has analyzed the issues of differences in the articulation of the Tatars of Finland on the basis of several songs. Antero Leitzinger in his book “Mishare – the old Muslim society of Finland” tells about the history of the Tatars of Finland (Beliaev, R., 2017).

An interesting study on the spelling of Tatars in Finland was presented in the paper by Okan Daher “Orthographic Traditions among the Tatar Minority in Finland”, which gives an overview and considers the features of the development of the Tatar language and literature in Finland (Okan Daher, 1999).

The issues of identity, preservation of language and culture, immigration became one of the main directions in the XXI century in the study of the language and cultures of national minorities. The scientific work by Joann Karin Brády presents a new perspective on the topic of preserving ethnic identity, based on the collective memory of the Finnish Tatar people on the religious and cultural roots of the ethnic group.

Walid Hamoud studies the history of the Muslim faith in Finland. Kadriye Bedretdin examines the works by the Tatars of Finland, as well as the characteristics of the Mishar dialect of the Tatar language. Nilgün Wafin explores the challenges of a bicultural society. Jari Portaankorva studies religious identity, and in the year 2011, a collection of papers “Mother tongue. Papers on the Tatars of Finland”, is compiled by K. Badretdin. Hary Hálén has conducted a study on the history of the Tatars in Finland, and in the year 2016, Arto Moisio and Okan Daher publish the Tatar-Finnish dictionary (Arto Moisio, Okan Daher Tatar, 2016).

The Tatar diaspora is a scientific research of Russian scientists. Akhmetova Ia.M. in her scientific research “The sub-dialect of the Tatar of Finland” (2004) and the book “Comparative historical study of the Finnish Tatar language” gives an analysis of the development of Tatar dialect in Finland and the effects of Finnish, Turkish and English thereon (Akhmetova Ia.M., 2009).

Scientific researches by I. Nadirova "Tatars of Finland", M.M. Makhmutova "The development of

the pedagogical culture of the Tatars of Finland in the context of the common sub-ethnos of Tatars of the Volga region”, G.I. Gimadieva “Muslim community of Finland: organization, structure and activity”, I.A. Gilazova "The main features of the formation of the Tatar diaspora" published in the series “Tatarica: history and society”, I.S. Mansurov “On the national way: Tatar literary activity in emigration”, I.K. Zagidullina "The reason for the migration of Tatars to the Grand Duchy of Finland and some pages of their life here" are devoted to the historical, cultural and religious characteristics of the Tatars of Finland. In the year 2017, R. Beliaev summed up his research, defending his thesis “The Tatar diaspora of Finland: issues of integration and identity preservation” (Beliaev R., 2017).

We have made an attempt to consider the linguistic features of Finnish Tatars as a reflection of identity, since the Tatar diaspora, despite more than a century of immigration, has managed to preserve its language. Adhering to the opinion that “language is an important link in individual identity”, it is difficult to separate language, culture and self from each other. Language is a very sensitive phenomenon, as it affects feelings of community and identification of people (Jackson, R.L. 2010).

Results and Discussion.

Initially, the Finnish Tatars used their literary Tatar language based on the Arabic script, which was used in private correspondence both within Finland and the relatives who remained in their native villages of Volga region.

Tatars living in Finland have a written language and an alphabet, which makes it truly identifying with the Tatars. The native language of the Tatar diaspora in Finland is Tatar, the basis of which is the Mishar dialect, which is the western dialect of the Tatar language.

The vowel sounds of the Finnish Tatars have both unique and universal features with the Tatar literary language. The system of vowel sounds of the Finnish Tatars is unique in that the phonetic plan of the sound system is advanced. This feature is noted in the articulation of the labial and broad vowels *a/a*, the sounds *y/y* show the character of the diphthong: *y'', y** (Oguz type), while in the literary language (in particular, Kipchak), a wide rounded sound is not labialized: *атна* ~ lit. *а'тна* - *week* (Akhmetova Ia.M., 2009).

The dialect of Finnish Tatars includes 10 vowel sounds, which is similar to the literary Tatar language, but there is one feature in the speech of young people, resulting from the interference of the Finnish language - a very rare use of additional sounds.

The same changes were made to the vocalism resulting from the violation of the law of the movement of vowels: *e ~ u*, *y ~ u*, *y/y ~ в/о*, *в/о*, *ы/е ~ y/y*, *ий ~ ый*. This transition of back vowels of the Tatar literary language to front vowels is presented in the following examples: *әкерт/әкерен* ~ lit. *акрын* - *slowly*; *печак* ~ *пычак* - *a knife*; *чебык* ~ *чыбык* - *a twig*. The transition of the vowels of the back row to the vowels of the front row is presented in the examples: *ама/амма* ~ lit. *амма* - *but*; *йозорон* ~ lit. *йезерен* - *to run*; *рахат* ~ *рэхәт* - *ok/good*; *рахмәт* - *рәхмәт* - *thank you* (Akhmetova Ia.M., 2009).

As in the literary Tatar language, the dialect of the Finnish Tatars has no authentic / stable / equilibrium / true diphthongs. Instead of these diphthongs, there are false / sliding diphthongs -*ай*, *ей*, *уй*. The uniqueness of these diphthongs is that they are sometimes monophthongized, which is explained by the desire to bring the Finnish dialect closer to the literary language. At the same time, it must be admitted that this phenomenon does not have a strict sequence: *бәли/бәйли* ~ lit. *бәйли* - *(he) knits*; *кайсы/касы* ~ lit. *кайсы* - *which*; *сейли/сули* ~ lit. *сөйли* - *(he) speaks* (Akhmetova Ia.M., 2009).

The sound structure of the consonant sounds of the Finnish Tatars' dialect also has unique and universal features in comparison with the literary Tatar language.

Comparing the sound system of the Tatar literary language and its middle dialect, the system of vowels and consonants of the Finnish Tatars is advanced in articulation with regard to what makes it look like a Mishar dialect. At the same time, there are options for similarity with the literary language, which gives us the right to assert that the Finnish dialect of the Tatars is mixed;

In particular:

- the use of labiodental slit sound ϵ^W instead of the correct literary bilabial w (for example: *вакытында* – лит. *вакытында* – *during*), but it should also be mentioned that the variant w itself is rarely used.

- the use of affricates ч by young people in their speech, while the older generation uses a highly palatalized affricate.

- the use of front-tongue affricate with a slightly weakened explosive element:

п ~ б: *пет* ~ лит. *бет* – a louse, *пот* ~ лит. *бот* – a thigh;

м ~ б: *мун/бун* ~ лит. *муен* – a neck; м ~ б: *минек/миннек* (< *бинек*) < rus. a broom;

б ~ в: *чобар* ~ лит. *чутуар*, граф. *чуар* – *motley*, *чобан* ~ *чу^wан*, graph. *чуан* – a *furuncle*;

н ~ м: *нугез/мугез* ~ лит. *мугез* – a horn;

м ~ н: *улэм* – лит. *улән* – grass;

д ~ т: *дустыган* ~ tat. lit. *тустыган* – a bucket, ladle;

т ~ к: *читлавык/чиклавык* ~ лит. *чиклэвек* – a nut; к ~ т: *кели* ~ лит. *тели* – to want;

з ~ ж: *кэзэ* ~ *кэжэ* lit. – a goat;

г ~ к: *сиг(е)зэн* ~ лит. *сиксэн* – eighty, *туз(ы)зан* ~ лит. *туксан* – ninety;

х ~ к: *бахыт/вахыт* ~ лит. *вакыт* – time, *хадэр/кадэр* ~ лит. *кадэр* – before (Akhmetova, Ia.M., 2009).

In the dialect of the Finnish Tatars, non-labial vowels *ы*, *е* were subjected to bluntness in the position after the labial vowels: *сононда* (соңында) – in the end, *озон* (озын) – long. This feature of the Finnish Tatars dialect is similar to the literary Tatar language with the sub-dialects of the middle dialect and separate sub-dialects of the Mishar dialect. On this basis, it is quite possible to assert that the dialect of the Finnish Tatars is similar to the “mother” dialect, which also represents identity.

Among dialectisms, there are words common firstly with the Mishar dialect: *азбар* – a yard; *алаша* – a horse; *башкөн* – Monday; *бушкөн* – Tuesday; *цеге* – felt boots; etc.

Of particular interest are the words of the Old Tatar language, still preserved in the dialect of the Finnish Tatars. For example: *амалият* – an operation; *баазы* – sometimes; *тәклиф* – advice; *такавәт* – pension; *тәквим* – calendar; *фаалият* – occupation; *шәмсия* – a umbrella, etc.

Lexical-semantic loan translations: *кызык тотырға* – lit. hold interest – sub-dialect: have fun, joke > Fin. *pitaa hauskaa* (*pitaa* – hold + *hauskaa* – interesting, funny); *рәсемгә алу/рәсем алу* — take photo (lit. take a picture) > Fin. *ottaa kuva* (*ottaa* – take + *kuva* – a picture); *тавыш тоту* – lit. catch a voice – sub-dialect: shout, raise once voice > Fin. *pitaa aani* (*pitaa* hold + *aani* – voice).

As in the literary Tatar language, in the sub-dialect of the Finnish Tatars, affiliation is expressed with the help of izafat word combinations: *быратымның китабы* - my brother’s book, *Саминнең әнисе* - Samina’s mother. Sometimes a non-affixal version of izafat is used, recorded in many other Tatar sub-dialects: *баш хәреф* - capital letter, *баскетбол такым* (lit. баскетбол командасы) - a basketball team, *спорт клуб* (lit. спорт клубы) - a sports club.

In the sub-dialect of the Finnish Tatars, the declension of nouns is identical to the Tatar literary language, but at the same time, there are deviations in the use of some case forms.

- in the Tatar literary language, the type of declension uses the directional case; in the sub-dialect of the Finnish Tatars, it controls the main case with the post-sentence *белән*: Finnish *белән* - lit. *финга*
- married a Finn.

- in the sub-dialect of the Finnish Tatars, the main case shows the value of the direction of action and it is used instead of the dative-directional case: *мәктән* (lit. *мәктәнкә*) *йөрөдәм* - *was going to school* (lit. I was going to school).

- the accusative case (later *kilesh*) is used instead of the main case and denotes an indefinite object: *минем йерәгемне* (lit. *йерәгем*) *зрни* - *my heart aches*; *Оканны* (lit. *Окан белән*) *таныштым* - *got acquainted with Okan*.

- possessive case plus postposition *белән* denotes a direct object: *сезнең белән* (lit. *сезне*) *саганам*
- *I miss you* (lit., I miss you); the form of the original case is used to designate an object: *синнән* (lit. blue) *сөйәм* - *I love you*; *уйындан* (lit. *уенга*) *соңлады* - *came late for the game*, etc.

Native speakers commonly use diminutive forms of proper nouns following the pattern of Finnish: Ramil - Ramikke, Rauf - Ruffe, Raif - Raffe, etc. Native Finnish speakers usually use similar forms of proper nouns among friends: Lena - Lenukka, Kari - Karikka, Matti - Masa, Okan - Okku, Henrik - Henkka. The presented method of forming diminutive proper names is unique and is not found in other Tatar sub-dialects and dialects.

In summary, the analysis of the vocabulary of the Finnish Tatars sub-dialect shows, on the one hand, common features with the Tatar language dialects, and on the other, features inherent only in this variant of the Tatar language. Despite the fact that Finnish has an influence on minority languages, the Tatar diaspora in Finland maintains a clear and significant linguistic identity.

The language of the Tatar diaspora abroad, quite extensive and diverse, is increasingly attracting the attention of researchers of various specialties. Extensive linguistic material suggests that the Tatar language continues to live abroad. We can state the stable preservation of the Tatar language, since

in many families the fifth generation of immigration already studies it (Ashrapova, Alsu, 2015; Lourdes C., 2008].

CONCLUSIONS.

Undoubtedly, the Tatar diaspora has been changing for decades under the influence of new social trends, globalization and internationalization, which contributed to the emergence of bilingual and multilingual families representing at least two cultures. Therefore, these families require special efforts by the community to preserve the language and culture of minorities.

Tatars who have immigrated to Finland strive to preserve their language, religion and cultural heritage as a manifestation of their identity. At the same time, they must adapt to Finnish society in a flexible and constructive manner and comply with the country's legislation.

Cultural ties with the Republic of Tatarstan, which is part of the Russian Federation, taking into account the cultural circles in its capital, Kazan, also contributed to the preservation of the importance of the language.

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