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Ethnic Heterostereotypes in Paremies about Language and Proverbs of Tatar

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Abstract

In the current study, we are trying to talk about stereotypes of perceptions of two peoples historically connected with each other - Russians and Tatars. An attempt was made to restore at least part of the mosaic composed of history from these mutual images. For this exciting topic, proverbs representing a kind of paremia served as factual material. In proverbs and sayings of the Russian people, one can observe stereotypes about the Tatars. Proverbs are interesting in that, with the help of these units, you can explore the cultural and psychological aspects of the people. The primary research method was descriptive-analytical with its main components: observation, generalization, and interpretation. For a comprehensive analysis of the linguistic features of speech, a comparative historical method was also utilized, which allows you to identify some trends in the development of the national literary language. During the study, comparative-typological and statistical methods were also applied.

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1. Introduction

Historical chronicles, annals, folklore, and especially proverbs and sayings most clearly reflect mutual sympathies, claims, and rejections (Kurbaniyazov, 2020). Oral folklore is the most authoritative source for the reconstruction of the national, linguistic picture of the world in its everyday-naive aspect of existence. Paremias carry moral values and represent the internal sources of the culture of society, gleaned from historical experience, recreating the national social psychology of the people. Assessing the pemia of the Russian language, Gorky (1995, p. 150) wrote that “in the simplicity of a word, wisdom itself, proverbs and songs are always short, and mind, feelings are put into whole books in them”. The term “folklore” (traditional knowledge of the common people) has a double meaning: 1. it signifies a body of material (stories, songs, beliefs), and 2. it indicates a separate science closely allied with literature and history. William John Thoms coined the term in 1846 as a good substitute for popular antiquities and a rough equivalent for *Volkskunde* (from German, a study of the people with a common culture, language, and ancestry) (Thoms, 1846).

As a humanistic discipline, folklore referred to the purity of rustic life and oral tradition preserved in self-contained rural communities outside the reach of modern developments (Bronner, 2010). The nostalgic images from a deep-rooted folk culture of the Old World became a cornerstone for the national consciousness and cultural heritage of many established nation-states during the 19th and 20th centuries (Blank, 2018). One of the most exciting topics to study is proverbs, which are a kind of pemia. Proverbs are interesting in that, with the help of these units, you can explore the cultural and psychological aspects of the people (Husnutdinov, Akalin, Giniyatullina, & Sagdieva, 2017; Husnutdinov, Sagdieva, Mirzagitov, & Abikenov, 2019; KhafizovaRoza, NurievaFanuza, NasilovDmitriy, & GaynullinaGulnaz, 2017). Proverbs are engaging in the following aspects:

1) A particular semantic structure that allows you to incorporate culturally significant information transmitted from generation to generation.

2) It is interesting for studying reliable installations that are preserved and developed regardless of the prevailing historical phenomena. These settings do not lose their relevance for a long time and allow you to create a picture of the representation of one person by another.

It should be noted that in the research process, one should abandon stereotypical thinking and create a single and unchanging image of one person in the eyes of another. Historical phenomena and processes contributed to the alternate change of this image, and the enemy could become a good ally at a particular historical stage.

In proverbs and sayings of the Russian people, one can observe stereotypes about the Tatars. In the 13th century, Russian scribes and chroniclers studied the etymology of Tatar names (Yusupova & Kuzmina, 2015). If you open the *Lavrentievsky Chronicle*, then on the first pages, you can see the story of the battle on Kalka, which describes the enemy. Previously, all events and images came down to a biblical theme, and from this story, you can see that the chronicler tried to try on a biblical image on previously unknown people (Ibragimova & Tarasova, 2013). As a rule, chroniclers in this respect gave names to other people, and these names were among the sons of Noah. As far as the Tatars are concerned, they were called “Israelis”, which can be interpreted as “unclean people” (Barras & Greub, 2014).

The Tatars in the 13th-14th centuries were the “scourge of God” for the Russian consciousness. The moment of punishment for sins, in which the Tatars are an instrument of God's punishment, removes the perception of the Tatars as an adversary and invader. Hostility to them is much lower than it was later. Perhaps this is due to the fact that the Russians were faced with pagans. Until the 14th century, among the Russian clergy, there was hope for the success of the mission among the Tatars.

The adoption of the Horde of Islam dramatically increased the confrontation. The enmity extended to the sphere of religion: reconciling Islam with Christianity was then a utopia (Owusu-Ansah, 2014).

In the 15th-16th centuries, the rejection of the struggle against the Tatars began to be perceived as an unworthy act and the behavior of historical persons - heroes of the chronicles - was "revised and edited". In the Russian consciousness of these centuries, the Tatars are assessed as unreasonable, destructive, faceless, uncultured elements. Particularly emphasized is their cunning and desire to change the lifestyle of conquered peoples. Traces of the Russian-Tatar synthesis, the duality of the perception of the Tatars and their assessments can be found in the monuments of the literature of the 16th-17th centuries. This line will continue to this day (Maitra, 2017).

According to Alvarez Veinguer and Davis's (2007) study in the first half of the 16th century in Russian literature, even Batu was endowed with the features of a wise and formidable king, but even in the 16th century, there was no national-racial confrontation between the two peoples, but only political and religious.

Relationships between the Russians and the Tatars (at the end of the 15th century) were dominated only by religious and political aspects. Proverbs of that time could serve as a source for us. However, records of Russian proverbs have been known only since the 17th century. Already in the earliest recordings, one can find a vast number of proverbs and sayings related to the Tatar topic, which testifies to its significance in the Russian consciousness.

The formation of friendly relations among Russians is based on the commonality of living space and the interests of the peoples assimilated in it. For example, the word "sabantuy", firmly embedded in Russian vocabulary, has long ceased to be associated only with the purely Tatar national holiday of the end of the sowing campaign (Dodina, 2008).

The Russian people were distrustful of Gentiles, foreigners, but despite this, Old Russian society was ready for cultural contacts and communication at the international level. Numerous international relations speak of readiness to communicate with other peoples. At a time when the Moscow kingdom became the center of Russian lands, society again became closed and was afraid of all foreign influence, which later gave way to openness to

a foreign culture. Openness became the main feature of the Russian people during the reign of Peter I. This period was characterized by the introduction of European and other elements, and Russian culture was a symbiosis of Slavic, Finno-Ugric, Germanic, North Caucasian, and Turkic components. Russian society saw all the positive aspects of such a synthesis and showed openness to everything new. Russian culture has also been enriched as a result of interaction with other peoples. As far as the Tatars are concerned, they introduced into the life of the Russian people such concepts as a system of statehood, boots, the Russian troika, the Russian hat, the whip, and abusive words. It should be noted that throughout the history of Russia, foreigners have successfully integrated into the Russian nobility. In pre-Petrine times, a quarter of the nobility had Tatar roots (Dunlop, 1998). Thus, the third Russian Tsar Boris Godunov counted his pedigree from the Tatar Murza Chet, who was baptized in the 1310s.

2. Theoretical Framework

The Tatars are a Turkic-speaking people whose main place of residence is the Republic of Tatarstan in the central west of the Russian Federation and parts of Siberia and Central Asia. The word Tatar was first used in the fifth century for nomadic Turks who settled near Lake Baikal. The word Tatar is derived from ancient Chinese phrases and texts that refer to people who lived in these areas. Siberian Tatars are descendants of Altaic Turks. The language of these people is a mixture of Turkish and Mongolian, which was later adopted as a Turkic language by converting to Islam; Crimean Tatars live on the Crimean Peninsula in southern Ukraine. Their language is different from Tatar and belongs to the Oghuz branch of languages.

Perhaps many Tatar townspeople and villagers, if not most of them, have an informal pattern of dual naming, one for the Russian-speaking community, and the other for family use. As can be seen from the conversation with the respondents, many Tatars over time forgot their Tatar name and used their Russian name, even in the family. Determining the extent of these patterns was one of the main objectives of this study.

Isakova (2018) believes that linguistic contacts are classified based on intensity, personality, stability, duration, etc. There is the direct, indirect, and constant interaction of unrelated languages, closely related and with different grammatical structures. The interaction of languages leads to the interaction of cultures that result from the lack of identity of two languages, comparing their own language and foreign-language through understanding others, mutual points, and expanding the cultural space in their respective contact areas. The result is the interaction of the language of lexical loans, which typically has the following characteristics: semantic exploration, frequency of use, phonetic and morphological consistency of foreign language words, the association of borrowed words with grammatical and lexical categories of the borrower language (Isakova, 2018).

In Isakova's (2018) research, it was mentioned that we consider Russian borrowed words from the Siberian Tatar language in the third period of Tatar language development, that is, in the 40s and 60s of the 20th century. This course includes the military and post-war period, which is characterized by a specific national language policy (transfer of many national schools to Russian language teaching, etc.). The national consolidation of the Siberian Tatars, the high rate of urbanization of the state language policy study period, with the aim of creating a nationless society in which nations and national languages are governed by administrative laws, which means national absorption and consequently the loss of the national language.

According to Isakova (2018), the study term refers to the period of national integration of Siberian Tatars, in which there is a convergence of ethnic Tatars, Siberian Tatars from the Volga-Ural region, due to different populations, races, and ethnic cultures. One of the main reasons for the active reduction of national schools is given a secondary role, in which, according to Nesterova (2015, p. 1080), it is "a step of the landmark in the transition of non-Russian students in the Russian-language form of communication" (Abdrakhmanova, Galiullina, Khadieva, & Kuldeyeva, 2017; Yusupov, Yusupova, & Sibgatullina, 2019).

Utyasheva (2018, p. 712) says: "Russian and Tatar languages are usually not the same: Tatar is a plural language, Russian is reflected in the form, in which there is the frequent use of hybrid instruments". The prosodic system of contact languages differs from pressure regulation: in Tatar, as a rule, a fixed shell is emphasized, which is placed on the last syllable (except for exceptions and borrowings). In Russian, there is moving stress that can be transferred to another syllable. Utyasheva (2018), researching Russian loanwords in the Irish and Tobol dialects of Tatar, notes that "some of the stress in borrowing is on the last syllable, which in others does not change" (Reznikov, 2009).

3. Methodology

The main methodology in the current study is descriptive-analytical with its main components: observation, generalization, and interpretation. Many believe that observation is one of the most important research methods in the social sciences. This method is also one of the most diverse research methods. This term (observation) includes several approaches and techniques that are difficult to compare in terms of approval and predicted results. The choice should be appropriate to the research issue and the scientific context. In fact, observation may be the basis of everyday life for most people. We observe behaviors and the material environment (Ciesielska, Boström, & Öhlander, 2018).

Generalization is a kind of abstraction according to which the common features of specific cases are made as general concepts or claims. Generalizations create the existence of a domain or set of elements as well as one or more common features shared by these elements (thus creating a conceptual model). Likewise, they are the basis of all valid deductive inferences in which the verification process is necessary to determine whether a generalization is true for any particular condition (Cong & Liu, 2014). In order to comprehensively analyze the linguistic features of speech, a historical comparison method is also used, which allows you to identify some of the trends in the development of the grammatical system of the national literary language. During the study, comparative methods - typological and statistical - were also used.

The main issues in historical-comparative research methods arise from the imperfection of historical data, the complexity and scale of social systems, and the nature of the questions raised. Historical data is a difficult set of data to work with due to various factors. This dataset can be very biased, such as diaries, memoirs, letters, all of which are not influenced by the person who writes them but can logically be related to the writer's socioeconomic status. This way, the data can be corrupted and skewed. Historical data, regardless of whether they may be biased or not (memories versus official documents), are also vulnerable in terms of time. Time can destroy fragile paper, blur ink as long as it is illegible; wars and environmental disasters can destroy data, and special interest groups can store large amounts of data to achieve a goal. Hence, the data is naturally incomplete and can lead to many obstacles for social scientists in their research (Beck, 2018).

In addition to the two methods of observation and generalization, the term interpretive research is often used loosely and synonymously with qualitative research, although the two concepts are quite different. Interpretive research is a research paradigm that is based on the assumption that social reality is not singular or objective (Cong & Liu, 2014). These three components of analytical and descriptive methods have been used in this study. It should be noted that in the current study, over 160 proverbs were analyzed.

4. Results

The most significant cycle of stereotypical proverbs and sayings is devoted to the Tatars, which the Russian people associate with the Mongol-Tatar invasion and the subsequent yoke: We have made a lot of trouble - the Crimean Khan and the Pope (Dal, 1993).

This is real Tatarian (a memory of Tatar power); Buoy da Kaduy, the devil searched for three years, and Buoy da Kaduy stood at the gate. (The Tatars searched for the Buoy to ruin it, but did not find the way to it).

Therefore, the Tatars are perceived as representatives of evil spirits, from which danger emanates, even unexpected, bringing devastation, troubles, and death: The God of the red Zyryanin, the devil the red Tatar;

Zyryanin red from God, Tatar red from hell; Great Mordvin (or Tatar, i.e., burdock), but what the hell is it? (Dal, 1993).

In this regard, a characteristic feature of the Tatar ethnic group is anger, dishonesty, and treachery: We, Tatars, are all free (we do not look at custom and decency); and there is power, but no will. Only Tatars take captives (Dal, 1993); God forbid the evil Tatar. God forbid neither you nor us! (Dal, 1993); I will not wish the evil Tatar either (that is, it is so bad); I will order the evil Tatar (Dal, 1993); and what, good man, have you ever seen an evil Tatar? (They tease the Tatars); Wait, Tatar, let me grab the saber (or: sharpen).

After the conquest and annexation of the Kazan Khanate to the Russian state, the attitude towards the Tatars changed to a different shade. The proverbs that arose during this period emphasize the new status of the Tatars and the value of the inclusion of the Tatar territories in Russia; Do not teach the white swan to swim and the boyar son to fight with the Tatars (Dal, 1993); Mine is yours - yours is mine - and only (that is, a Tatar who does not know Russian or Kalmyk); Come on, give me money! - Fool, what is the pickaxe for?; Eat a Tatar bear - both are unnecessary; There is no good in Tatar eyes (Dal, 1993; Reznikov, 2009).

There are proverbs that reflect differences in everyday life of the Russian and Tatar peoples, for example, there is no end to the Tatar meat-eater (in Islam, there are no long posts typical of Orthodoxy); Barin - Tatar, fried a cat (mockery of the gentlemen who eat everything, e.g., a hare; That the ears have ears (the horse), and the Tatar will not eat?; Engagement to the wolf, and the Tatar ate; Fed up, Tatar if you do not eat porridge; And that is water; and if it were wine, it would be my misfortune (said the Tatar, whom the Russian treated with water).

The epithet shaved baldness comes from the custom of Muslims to shave their heads. It is repeatedly found even in Tatar journalism at the turn of the nineteenth and twentieth centuries.

Another identification: The Tatar is a prince. It is also the nickname of a student at Kazan University, Vladimir Lenin. Where does this

nickname come from? A reasonably logical explanation is the stable connection (real or imaginary) of a significant part of the Russian nobility with the Jochid aristocracy. The same opinion was shared by V.I. Dal: Sell, prince, soaps (teasing the Tatars) (Dal, 1993); Kazan orphan, Kazan pauper (rogue pretending to be poor; from former Kazan murz) (Dal, 1993).

In addition, in the Russian language paremiological fund, there are conflicting statements describing the attitude towards the Tatars: I love the young man in the Tatar as well (Dal, 1993); The arrow of the Tatar does not strike (Dal, 1993); A cunning, Kazan wise, and her cunning Astrakhan (Dal, 1993); You are a master, and I am not a Tatar (Dal, 1993).

This contradiction is explained by the fact that proverbs and sayings reflect the personal experience of the speaker, and this experience is objective and varies from person to person, as evidenced by distinct reciprocal pames. "Paremias" is a recently acquired word that defines a set of terms that include proverbs and proverbial expressions and a relatively small subset of proverbial expressions called Wellerism. The meanings of proverbs and idioms are, in fact, non-compound, since the sum of the meanings of each term of the sequence is not equivalent to the meaning of the whole sequence. As a result, to understand the meaning of the whole sequence, one cannot rest in its true meaning, but it is necessary to consider the transition to a non-lexical or virtual level of interpretation. Parmia conveys messages that are the result of word-for-word abstraction and immediate reading of their constructive terms (Bredis, Dimoglo, & Lomakina, 2020).

5. Discussion

Among the Russian proverbs about the Tatars, several groups can be distinguished:

1) Ironic and evaluative, with a negative connotation prevail: Early Tatars go to Russia (Dal, 1993); Not a Tatar jumped out, not a head removed; Out of time (out of season) the guest is worse than Tatar (Dal, 1993); Out of time, the guest is worse (more) than the enemy (Tatar); It would be better if the dog died of a Tatar dog than mine (he has two); Bay flush, the Tatar goes (Dal, 1993); Do not turn your head like a mad sheep, they did not sell to the

Tatars (Dal, 1993); Tatars went to Tartarus - so are you behind them? (Dal, 1993).

2) Many proverbs and sayings reflect differences in the everyday way of life of people: S Tatar prologue (Koran). How the feline carnivore stretches (Dal, 1993); Kalmyk Tatar Makhantina (horse meat) feeds (Dal, 1993); Hat Tatar (damn hat) all in patches (heater); Pass through the eyes of geese, sing through the voice of the song, spin the yarn with your hands, swing the child's feet (the woman who left the Tatar in a song says full); Swim yourself, Tatar, Afimya passed (August 11, the beginning of the victory of Dmitry Donskoy).

3) There are reasonably neutral proverbs and sayings in which the "Tatar" theme is an occasion, a tool to illustrate universal topics: Female minds - that the Tatar soums (curbs). They also know in Kazan what people said; everything is ready: a sleigh in Kazan, a collar in the bazaar (Dal, 1993); I went to Kazan, and drove to Ryazan; He became old - the mind came to an end (Tatar). Your speeches in the Gospel, ours and the alphabet (and the Tatar prologue, that is, the Koran) are not suitable (Dal, 1993); your words - even in the Bible, and ours and in the Tatar clergy (in the Tatar prologue) are not suitable (Dal, 1993); Sits like a chicken on eggs. Seated Tatars are taken (Dal, 1993); live, so that the Tatars of the sedentary do not cover (Dal, 1993).

Therefore, the characteristics of the Tatars, their image depend on the prevailing historical circumstances, and the duality of the images explains these. Some sayings are relevant even today, for example, "an uninvited guest is worse than a Tatar".

In journalism, one can find proverbs that affect historical events, but do not characterize the Tatar ethnic group in any way:

- "On the Arskoye field, at the Tatar border, two eagles eagle, they spoil one language (christening)";
- "On a field in Arek, at the turn of the Tatar, there is a Lebanese tree (royal, heavenly), Mitrofan leaves, devil's claws (burdock)";
- "For drunk people are drunk (by the river of the Nizhny Novgorod province, 1377. Russians were defeated in the camp by the Tatars)";

- “On the Nogai field, at the Tatar border, people are beaten, their heads are shaved (sheaves)”;
- “On one side of the cheremis, and on the other, beware (in 1524 the army on ships marched near Kazan and was beaten in the rapids by cheremis)”;
- "On Kupriyan and Ustinyi Kazan the birthday girl (a holiday of Kazan)”.

Russian literature of the 20th century, describing the Tatar ethnic group, demonstrated a qualitatively new type of statement and value judgment.

The Mongol invasions and conquests took place during the 13th and 14th centuries and created the vast Mongol Empire that covered large parts of Eurasia until 1300. Historians consider the Mongol destruction one of the deadliest parts of history. In addition, the Mongol expeditions may have spread the Bobonic plague to many parts of Eurasia and helped spark a 14th-century black death. An analysis of Russian literature of different periods makes it possible to conclude that Russian proverbs about the Tatars, based on stereotypes, demonstrate the image of the Tatar ethnic group in direct connection with the Mongol-Tatar invasion. These estimates and judgments allow us to perceive these people as an unclean force, capable of only devastation and ruin. Tatars are perceived by the Russians as dishonest, insidious people seeking profit.

In this survey, the fundamental investigation method was descriptive-analytical with its main components. To that end, a comparative historical method was utilized, enabling us to specify some trends in improving the national literary language. Furthermore, through the study, comparative-typological and statistical methods were also implemented.

Today, Russian literature is rich in proverbs and sayings about the Tatars. These elements of paremia bit by bit were collected by historians and scientists to get an opportunity to create an idea of this ethnos. From this scientific article, we can also conclude that proverbs are divided into separate categories.

Despite the presence of a well-established, stereotypical image of the Tatar, there is still an ironic-value judgment with a neutral

connotation and a Tatar theme - this is a way of illustrating universal human themes.

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