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CRIMEAN TATAR PROVERBS AND SAYINGS: POETRY AND PRAGMATICS OF GENRE

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Abstract

The phenomenon of Crimean Tatar folklore as a historical phenomenon, its artistic and philosophical components attract more and more attention of researchers in the Slavic and Turkic world. Meanwhile, they are endowed with some differences. A proverb is a figurative phrase or sentence that accurately characterizes an event, a phenomenon of reality. Sayings do not contain elements of moralizing, edification, do not call a thing, a phenomenon by their name, but hint. Sayings inherent humor. Sayings are used to more accurately express thoughts, enhance the emotional power of speech. Their main function is to decorate speech. In proverbs such forms of expressiveness as comparisons, metaphors and epithets are widely used. The meaning of the saying becomes clear in relation to individual actions of people in the context of speech. Crimean Tatar proverbs, expressing folk wisdom, are distinguished by artistic expressiveness, stylistic refinement. They contain specific images. Imagery in proverbs is created by metaphors, metonymy, and other forms of allegory. Proverbs and sayings are a kind of art genre. They reflect the surrounding world, the phenomena of life, ethical and aesthetic views, history, and traditions of the people. The paremic material collected and presented in the study recreates the cultural atmosphere of Crimea of different eras, the most important historical events that the people witnessed and participated in, and also makes it possible to assert that, based on goals and objectives, structure, attitude to life, proverbs and sayings of various peoples have much in common.

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Keywords: Paremic, poetics, image, proverbs, sayings, aphoristic.



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1. Introduction

The phenomenon of Crimean Tatar folklore as a historical phenomenon, its artistic and philosophical components attract more and more attention of researchers in the Slavic and Turkic world. Currently, previously unknown folklore works (in small editions) are being published, literary and critical articles of scientists and young researchers are being published.

2. Problem Statement

According to researchers, in the oral works of many nationalities, the genre nature of sayings and proverbs, their similarities, are not well understood.

Research Issues:

- study of the genre nature of sayings and proverbs;
- determination of the socio-aesthetic function of proverbs and sayings.

3. Research Questions

Proverbs and sayings have much in common. These are saturation with comparisons and metaphors, accuracy of content, rhythmic proportionality of form, foundation on allegory. Meanwhile, they are endowed with some differences. A proverb is a figurative phrase or sentence that accurately characterizes an event, a phenomenon of reality. Sayings do not contain elements of moralizing, edification, do not call a thing, a phenomenon by their name, but hint. Sayings inherent in humour. Sayings are used to more accurately express thoughts, enhance the emotional power of speech. Their main function is to decorate speech. In proverbs such forms of expressiveness as comparisons, metaphors, and epithets are widely used. The meaning of the saying becomes clear in relation to individual actions of people in the context of speech. Crimean Tatar proverbs, expressing folk wisdom, are distinguished by artistic expressiveness, stylistic refinement. They contain specific images. Imagery in proverbs is created by metaphors, metonymy, and other forms of allegory. The proverbial imagery is often based on an antithesis, for example, good-evil, youth-old age, health-disease, life-death, good-bad, summer-winter; nature is man. The longevity and wide distribution of proverbs was also facilitated by the fact that they have everyday practical and purely edifying significance, expressing the deep mind of the people in extremely concise, unusually flexible and meaningful figurative formulas, judgments that capture the very essence of objects and phenomena. Crimean Tatar proverbs are philosophical in content. Such categories as the primacy of matter and the secondary nature of consciousness, the objective nature of the existence of matter, its continuous development, and contradictory nature are clearly traced in them.

4. Purpose of the Study

The purpose of this study is to analyze the poetic system of the fairy tale epic.

To achieve the purpose, the following task was set: studying the genesis of the main functions of the motive of intellectual testing.

5. Research Methods

In this study, descriptive-historical methods of analysis are used.

6. Findings

Proverbs and sayings are a kind of art genre. They reflect the surrounding world, the phenomena of life, ethical and aesthetic views, history, and traditions of the people. In this connection, I would like to mention the work of Asanov (1996), in which the researcher emphasizes the importance of proverbs and sayings in reflecting the national mentality: "... by their nature, proverbs and sayings are works of folk art that capture the wisdom of the people and their valuable picture of the world" (p. 79). The paremic material collected and presented in the study recreates the cultural atmosphere of Crimea of different eras, the most important historical events of which the people witnessed and participated, and also makes it possible to confirm it basically – on the goals and objectives, structure, respect for life proverbs of different peoples have much in common. Meanwhile, they have inherent specific features that make up their national identity. This approach opens up prospects for a multifaceted study of the paremic creativity of the people. The term "paremic" (Greek paroimia) refers to a saying, a brief and accurate expression of individual thoughts and concepts. The genres of paremic creativity include:

1) actually proverbs, proverbs, signs, aphorisms, proverbs, maxims; 2) sayings; 3) sentences, tongue twisters; 4) various types of riddles (riddle-task, riddle-metaphor, riddle-question).

The question is as follows: when did the proverbs and sayings appear? According to the opinion prevailing in literary criticism, proverbs arose from a person's need to convey in a rhythmically organized, easily remembered form centuries-old everyday experience, labour skills, philosophical and moral views of the people around the world. Someone said during the speech apt expression begins to be finalized, honed until it becomes a proverb – the pearl of folk wisdom. According to the researchers, it is in a tagged proverb that an immutable truth is expressed, which is based on centuries of observation of life, tested by time and applicable in speech as a well-known rule, wise thought (Fazyl, 1971). Reflecting on the independent, distinctive existence of genre and non-genre types of the Crimean Tatar paremic, we come to the conclusion that the most lively and widespread type of sayings that have everyday practical application are proverbs. Among the Crimean Tatars, as well as among other peoples, proverbs were created mainly in the village environment. They arose from three main sources:

1) were composed by someone as general judgments, conclusions from direct observations of the life, work and life of the people: "Tamchy tashny teshir" ("A drop sharpens a stone"), "Akchany akycha tapar" ("Money makes money").

2) stood out from the folklore works: "Tereknin teprenmesi eldendir" ("The tree makes noise from the wind").

3) were borrowed from literary works in the process of folklore: "Er kimnin oz Zoresi bar" ("Everyone has their own Zora").

Crimean Tatar proverbs, as a rule, were created through the use of metaphors, comparisons, allegories and parallelisms. For example: "Uriet guluni kopargyan, Yapragyny yes tyushyurmez" ("He who plucked the flower of freedom will not drop his petal"). Many proverbs are used both literally and

figuratively. In them, as it were, the conclusion of centuries-old observations is concentrated and the previously expressed thought is expressed in general terms. The stronger the degree of generalization - the wider the sphere of existence. Proverbs such as: "Ozyu ichun yukalagan birev ichun tyush kormez" ("Whoever sleeps for himself will not see a dream for another"), "El elni juvar, el de betni juvar" ("Hand washes his hand and his face is washed") have significant generalization power. And the proverbs "Atsyz er – kanatsyz kush" ("A man without a horse, like a bird without wings"), "Oz cheplyugind horaz da batyr" ("And a rooster on his garbage heap batyr") are used only in a figurative sense, without allegory") They strongly generalize the centuries-old life experience and observations of the people. "As observations show, such genres of aphoristic folklore, such as "aytym" (sayings) are common among peoples in whose social life clan-patriarchal relations have been preserved for the longest time," writes Galin (1984, p. 89). "In these conditions, the head of a large family Being the oldest person, he enjoyed unlimited rights in the family. Among his relatives and fellow tribesmen, he was the most respected and revered man. In such families, the cult of the elder was passed down from generation to generation, apparently, the institution of elders was created in this way" (Galin, 1984, p. 96).

According to researchers, in the oral works of many nationalities, the genre nature of sayings and proverbs, their similarities, are not well understood. Proverbs and sayings have much in common. These are saturation with comparisons and metaphors, accuracy of content, rhythmic proportionality of form, foundation on allegory. Meanwhile, they are endowed with some differences. A proverb is a figurative phrase or sentence that accurately characterizes an event, a phenomenon of reality (Khusainova, 1984). Sayings do not contain elements of moralizing, edification, do not call a thing, a phenomenon by their name, but hint. Sayings inherent in humour. Sayings are used to more accurately express thoughts, enhance the emotional power of speech. Their main function is to decorate speech. In proverbs such forms of expressiveness as comparisons, metaphors and epithets are widely used. The meaning of the saying becomes clear in relation to individual actions of people in the context of speech. Such, for example, are the sayings: "Areketke-bereket" (Worker – prosperity), "Ishlegen – tishler" ("Whoever works, he eats"), "Azyrgya duvadzhi" (Praying for the finished), "Sakal echkide de bar" ("Beard" there is a goat), "Ay yarygy – devletter" (Moonlight is good), "Yagmaasa, goodyurdey" ("Even if it doesn't pour, it rattles anyway"), "Azdam hayir, choktyam?" (Good in small or in many ways?), "Altynny that basmaz" ("Gold will not be covered with rust"), "Diamond is diamond a diamond?" ("Who doesn't like a diamond?"), "Yip bogazyna!" ("Let him even strangle himself!"). And yet, despite the prevailing factual base, today there are puzzles formed from individual proverbs and sayings. For example, among the Crimean Tatars there are proverbs: "Sachkanda yoksyn, organda yoksyn. Armanda kaidan chyktyn?" ("He's not on the landing, he's not mowing, where did you come from the threshing floor?") "Sen agha, men agha – bu playrny kim sagyar?" ("You are a brother, I am a brother, and a cow who will milk?"), "Eckende yoksyn, tikkend yoksyn, armanda kaydan chyktyn?" ("During planting, he is not there, while sewing is not there, but where did you come from in the threshing floor?").

Crimean Tatar proverbs, expressing folk wisdom, are distinguished by artistic expressiveness, stylistic refinement. They contain specific images. Imagery in proverbs is created by metaphors, metonymy, and other forms of allegory. The proverbial imagery is often based on an antithesis, for example, good-evil, youth-old age, health-disease, life-death, good-bad, summer-winter; nature-man:

“Yakshyn kor de shukyur et, Yamanny kor de fikir et” (“See good (good) – rejoice, See bad – draw conclusions”), “Eiilik yap yes, deryaga byrak, Balyk bilmes, halik bilir” (Do good and throw in the sea, If the fish does not know, the Most High will know). In addition to the antithesis and allegory, the typical formative tool of Crimean Tatar proverbs is irony: “Domuzdan domuz dog” (“A pig will be born from a pig”), “Kart kashkashyr adashmaz” (“The old wolf is not mistaken”). Of great importance in the Crimean Tatar proverbs are sound repetitions – rhymes, assonances and consonances (dissonances): “Tama-tama gol olur, Aka-aka sel olur” (Drop by drop – a lake forms, Flows and flows, a mud forms (stormy flood)), “Soylagan syylanyr” (Having treated – will treat) (Pacsai & Veres, 2006).

Crimean Tatar proverbs are philosophical in content. “Such categories as the primacy of matter and the secondary nature of consciousness, the objective nature of the existence of matter, its continuous development, and contradictory nature are distinctly traced in them” (Bekirov, 2001, p. 201). This is evidenced by the proverbs “Korkma olyumden, Kork faydasyz omyurden” (“Do not be afraid of death, but be afraid of a useless life”), “Dunya is merry, take energy, take miner” (The world is a ladder, someone goes down it, and someone rises.) The longevity and wide distribution of proverbs was also facilitated by the fact that they have everyday practical and purely edifying significance, expressing the deep mind of the people in extremely concise, unusually flexible and meaningful figurative formulas, judgments that capture the very essence of objects and phenomena. In determining the sources of national mentality Vorobyov (1997) in the first place put forward folklore, an important place, which includes proverbs and sayings.

Another feature of the proverbs is variability. One and the same thought can be conveyed by proverbs with similar content: “Vatan – ekinji anan” (“Motherland is the second mother”), “Vatan – dogmush anan ise, Gurbet il – ogiy anan” (“If the motherland is a native mother, then it’s a foreign land – stepmother”), “Tuvgyan ana-bir, Tuvgyan Vatan-bir” (“As a mother, she is one, so Motherland is one”). Variants of proverbs exist independently. However, it should be noted that some of them, similar in meaning, syntactic structure, structure, are united by a common rhyme, repetition of words, through parallelism, into independent stanzas: “Altyn, kumyush tash eken, Arpa, kurpe ash eken” (“Gold and silver are stones, and barley and groats are food”), “Ashy yokyanin ishi yok. Ishi yokynin ashy yok” (He who does not have food has no job, he who does not have work has no food”).

7. Conclusion

Thus, the paremic creativity of the Crimean Tatars arose from the human need to convey in an easy-to-remember form the centuries-old everyday experience, skills, moral and philosophical views of the people. Covering all aspects of the material and spiritual life of the people, proverbs and sayings today carry and consolidate the traditions of previous generations.

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