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PAREMIOLOGICAL PARALLELS IN THE TURKIC LANGUAGES

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Abstract

The paremiological Fund is a repository of the national and cultural heritage of the mankind; it accumulates and preserves the knowledge of the people in its various manifestations. This article analyses the corpus of Tatar and Uighur proverbs that exist in the Tatar and Uighur languages. The article suggests and substantiates the assumption that folklore, namely the Tatar-Uighur proverbial Parallels are a reliable language source for the description of ethnic identity. This explains the relevance of a thorough linguistic study of paremiological Parallels of the Turkic languages. Particular attention is paid to the specifics and differences in the paroemias of the languages. For identifying the linguistic and cultural-national specifications of proverbs the comparative analysis of proverbs should be done. The study of folklore data helped to reveal that both languages have a large number of paremiological parallels that have preserved for centuries. The authors come to the conclusion that paroemias have an important place in the life of the people and allow learning more about its culture. The field of research interest includes not only paroemias that have a similarity in meaning or familiar metaphorical basis, but also paroemias that reflect national specifics, peculiarities of local culture. Certain parallels are found in metaphorical models, the system of images and meanings of such paremiological units in the Tatar and Uighur languages. This linguistic research of Tatar and Uighur paroemias allows confirming the special importance of studying the works of folk art.

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Keywords: National and cultural specificity, proverb, parallels, Tatar language, Uighur language.



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1. Introduction

Since ancient times in everyday life every nation has been used proverbs along with words and sustainable word combinations. They attract speakers with their semantic capacity and ability to be used in different speech situations and for different speech purposes. The modern linguistic trend in the study of proverbs has brought to the fore the need for a comprehensive analysis of their ethno-cultural specificity and universal, interlingual relations on the basis of culturologically relevant features. It is no coincidence that the majority of domestic and foreign cross-cultural folklore research is focused not on the mechanical identification of parallel structures in different languages, but on the disclosure of internal connections and interdependence of the studied linguistic phenomena.

The life-way of the people, its national character, culture as a whole are formed by the occupation, crafts, customs and traditions of the people, its clothes and cuisine, such natural conditions as flora and fauna that surround it. Like many scientists, we believe that these aspects of the life of any people are most clearly reflected in the proverbs. Describing these thematic groups of paroemias, we tried to show not only the elements of the universal picture of the world, but something the most interesting and specific, which makes up the national picture of the world. The object and the source material for these studies was the collection of proverbs "Татар халык мәкальләре"(Isanbet, 2010) collected by N. Isanbet and a collection of Uighur proverbs collected by Khamraev (1981).

The presence of paremiological parallels in languages testifies to the common views of different peoples on society and the world around them, it also speaks of their international content.

2. Problem Statement

The problem of proverb studying in the aspect of language and culture correlation is not new as in turkology as in comparative linguistics (N.N. Fattakhova, L.K. Bayramova, Z.A. Biktagirova, T.G. Bochina. N.M. Zhanpeisova, R.R. Zamaletdinov, P.G. Idrisova, L.Kh. Nuriyeva, M.V. Porkhomovsky, N.R. Oynotkinova), However, there are not enough studies revealing parallels of proverbs that convey images and symbols of the culture that are distinctive for the people.

The relevance of the study is due to the fact that there are no special linguistic studies on the comparative study of Tatar and Uighur Proverbs in the domestic Turkology. Meanwhile, proverbs play a much greater role in the speech behaviour of people and in written literary texts as in traditional Eastern as in Tatar and Uighur cultures. The study of Tatar and Uighur paroemias not only as an important integral part of the traditional verbal culture, but also as a linguistic phenomenon is also relevant because proverb structure has specific ways of constructing the text, reflecting a compound of patterns of both written and spoken language.

This article continues the analysis of linguistic features of proverbs of the Tatar language, begun in several previous works on this topic (Denmukhametov & Mugtasimova, 2016; Seylesh, Yusupova, Denmukhametova, & Akhmetova, 2017). Here we can see the connection of paroemias with the national mentality.

The theoretical basis of the research was the works of such researchers of the language of Tatar folklore as G.A. Nabiullina, (Galimova, Yusupova, Nabiullina, & Oner, 2018), F. Kh. Tarasova

(Ibrahimova, Tarasova, & Yarullina, 2017; Tarasova & Mukharlyamova, 2014) G. R. Galiullina (Kajumova, Galiullina, & Yusupov, 2017) and Minnullin (1999) are also works devoted to the Tatar linguoculturology (Gabdrakhmanova, Sattarova, & Nurmukhmetova, 2016; Galiullina, Zamaletdinov, & Bolgarova, 2016; Sibgaeva, Salakhova, & Mukhamedova, 2017; Zamaletdinov, Gabdrakhmanova, & Zamaletdinova, 2018), research Pimenova (2012), dedicated to comparative studies of the folklore picture of the world of Russian and Tatar peoples. The article about the problems of ethnocultural identity and interlingual communication written by G.Kh. Gilazetdinova as well as the work of Z.N. Kirillova should be also noted (Gilazetdinova, Edikhanov, & Aminova, 2014; Khanova, Kirillova, & Alkaya, 2017).

3. Research Questions

Proverbs are a rich material for studying the culture and mentality of different peoples. They helped a person to understand the surrounding reality. The proverbs comprise the definitive picture of the native speakers of the language, because they reflect the history of the people, its life and the outlook. Studying the proverbs of different languages, researchers have drawn attention to the fact that their composition is even more than just words, it reflects the characteristics of each language and has a strongly marked national character. The discrepancy of facts shows the national distinctiveness of the studied languages. At the same time the concurrence of facts evidences the homogeneity of traditions, customs, behaviour norms which are peculiar to the corresponding ethnic groups.

It is interesting to note that along with the exceptional specificity of paroemias, which represent the main reserve of the so-called background knowledge, there is an opinion that, paradoxically, they are international and universal in closely related languages (Permyakov, 1988).

Aphoristic genres of Tatar folk poetry have long attracted the attention of researchers. Such researchers as K. Nasyri, Kh. Badigov, N. Isanbet, Kh. Yarmi, G. Akhunzyanov, M. Bakirov, A. Yakhin, Z. Mazitov, Kh. Makhmutov and others contributed to the theoretical study of Tatar folklore. An especially great achievement not only of Tatar but paremiology is «Татар халык мәкальләре» the three-volume fundamental edition made by Naki Isanbet who is a great writer and scholar.

Despite the fact that the analysis of the language of Tatar folklore is a new area of modern linguistics, the first steps have already been taken: the appearance of dissertations, collections of scientific papers indicates an increased interest in the language of folklore. These works revealed the most important problems of linguistic study of such oral poetical products as songs, omens, proverbs of the Tatar people. The first collections of small genres of Tatar folklore are dated of XIX century. K. Nasyri, Kh. Badigov, N. Isanbet, Kh. Yarmi, G. Akhunzyanov, M. Bakirov, Kh., Makhmutov worked on this topic. The works of R. R. Zamaletdinov, G. F. Zamaletdinova, A. R. Akhmetshina, G. A. Nabiullina, E. N. Dinmukhamedova, and G. R. Mugtasimova are devoted to the language of Tatar proverbs. The works of mentioned linguists contain observations and judgements on the origin, semantics, vocabulary and syntax of Tatar proverbs.

Uighur proverbs have long attracted the attention of researchers. In the early twentieth century Such outstanding orientalists as V. V. Radlov, S. E. Malov, I. N. Pantusov, G. Yarring and many others were highly interested in folklore in general and Uighur proverbs particularly. In the 50-70s of twentieth century thanks to effort such linguists studying Uighur as N.A. Baskakov, E.R. Tenishev, M.N. Kabirov, G.S. Sadvakasov, M.M. Aliyeva and others a wealth of factual material was accumulated. Their numerous

scientific works on Uighur studies, their valuable publications have made an invaluable contribution to the study of the culture of the Uighur people. However, the first Uighur folklorist should rightly be considered Makhmud Kashgarsky an outstanding scholar of the XI century. His major three-volume work which is called "Дивану лугат ат-тюрк" includes a lot of information about the Uighurs, starting with the explanation of the ethnonym Uighur and ending with the publication of a large number of proverbs and bywords, which are given by the author to illustrate certain thoughts.

Along with the publication of text the work on the analysis of the collected material was carried out. In the 90s of twentieth-century young experts conducted dissertation research on the problems of the proverbs, historical songs and epics: "Uyghur historical and heroic epics (XIX-XX centuries)" by H. M. Khamraev, » Genre of Proverbs-sayings of Uighur folklore "by F. M. Khamraev," Uighur folk historical songs (XIX — early XX centuries).

4. Purpose of the Study

The purpose of our study is to compare Tatar and Uighur proverbs, analyse the thematic content of the Tatar – Uighur proverbial parallels and to justify the importance of further research in this direction. The common purpose determines the formulation of specific research tasks such as: to identify Turkish-Uighur parallels of proverbs, to show the reflection of two ethnic groups in Tatar and Uighur proverbs and it's connection with cultural stereotypes.

5. Research Methods

To implement the tasks of the article, a set of methods and techniques was used. The descriptive method and the continuous sampling method were used in the collection and systematization of the research topic. The descriptive method also involves methods of analysis, generalization, and typologization of the analysed paroemias. The method of synchronous linguistic description of the material was used in the description of paremic units. The comparative method of research was used in the contemplation of the Tatar-Uighur parallels. The method of linguo-cultural analysis is the basic in considering the cultural content of the Tatar-Uighur parallels. The authors analyse the scientific and methodological literature on the topic using the analytical method. This integrated approach allowed to draw parallels between Tatar and Uighur proverbs.

6. Findings

In general, the themes of Tatar and Uighur proverbs are very similar. For example, Tatar proverb "küze ikmekte, toknın küze hikmette" sounds in Uighur like "Açnın köze nanda, toknın köze hikmette". The structure, content and themes of Tatar and Uighur Proverbs have much in common. If we consider the themes of Tatar and Uighur proverbs, we can find almost the same themes. This list includes such themes as "Man and society", "Children and parents", "Nature," "Kindness and evil". The general mandatory features of proverbs include brevity, stability, connection with speech, belonging to the art of speech, wide use. These features are obvious thus it is not necessary to pay a detailed attention to them.

Let us turn to the comparison of Tatar and Uighur proverbs with the names of plants. Interest in the problem is determined by the importance of flora for humans. Flora names are a necessary part of vocabulary in any language. Man has always drawn analogies between himself and plants, which is directly reflected in the language. It reflects the culture of the people, their customs, signs and foundations, mythical and religious statements. The life of any people is unimaginable without a close connection with the world of plants. Naming plants, a person creates his own picture of the world. The choice of qualities of this or that plant as a prototype of reconsideration is defined both by features of human thinking, and cultural and historical factors, a geographical position of the country, its political structure.

Both in the Tatar language and in the Uighur language, the number of proverbs is very large, so they are not so easy to analyse. We will try to make a comparative analysis of some Tatar and Uighur proverbs with phytonyms.

The names of plants and trees are often found in Tatar and Uighur proverbs. For example, *Ak alabuta –açlık yılının bodatı* (lit. *Quinoa is wheat of a hungry year*); *Aksırgak bar cirde at ülmes* (lit. *Where hellebore grows – there a horse will not die*); *Alabuta orlığı bulgançı, solının salamı bul* (lit. *It should be better to be straw of the oat, than a grain of the quinoa*); *Ana Cutun aman bolsa, rengi-royun zepiran bolmas* (lit. *If in the native place the world is welcome then you will not have a saffron face*); *Adam tugulgan yeride eziz, gül – eçilgen yeride* (lit. *A person is nice to people there where he was born, and a flower - where it took root*); *Takka çıkmığıçe dolana yok* (lit. *If you do not rise on a mountain then you will not get the hawthorn*).

The cult of trees is one of the oldest for many people, so the most common Tatar-Uighur Parallels of folk Proverbs with the names of trees. For example, in Tatar proverbs we can highlight such names as *imen // oak, uşak // aspen, kayın // birch, çiklewek kuagı // hazel, tal // willow, narat // pine, yüke // linden-tree*. In Uighur Proverbs, you can see the words *yagaç* (tree), *derek* (tree). For example, *İmen agaç –kati agaç, kayın agaç – çiragaç* (lit. *The oak is a strong tree and the birch is a log for splinters*); *Kayın töbene tal çıkmıy* (lit. *The willow will not grow under the birch*); *Adem zeniti kiyim, yagaç zeniti – yopurmak* (lit. *Clothes make the man, leaves make the tree*); *Derek mewisi bilen kimmet* (lit. *The tree is valued by its fruit*).

Almost all proverbs with phytonyms are directly related to humans. Consequently, most of the selected paroemias are anthropocentric. In these proverbs special attention is paid to external, individual, moral, physical, emotional, psychological and mental characteristics of the person, his or her social position, system of values, activity and behavioral features.

Semantic analysis of the sample showed that paroemias with phytonyms can be divided according to different semantic parameters Such as: describing the behavior or actions of a person; qualities and traits of a person; relationships between people; external characteristics. Proverbs that actualize various qualities and traits of human character are the most regular in our material. For example, the proverb *Matur göl çeneçkele bula* (lit. *A beautiful flower has spikes*) says about beauty of a man. A proverb warns of the capriciousness of beautiful people.

The paroemias also show an association based on the metaphorical “man-plant” transfer. It should be noted that the implementation of this transfer in the Tatar and Uighur languages may differ. Differences are observed both in the choice of plants and in the associative complexes connected with a particular plant. For example, *İke karbız ber kultıkka sıymas* (lit. *Two watermelons can not fit in one armpit*). In the Uighur

language this proverb sounds like: *Бир колтукка икки тавуз сизмайды*. Meanings and names of plants of these proverbs coincide.

Most of the analysed paroemias revealed various connotations at the semantic level. It was shown through the form of positive and negative emotional evaluation. Examples of actualization of negative connotations can be considered most of the paroemias of our sample, as their purpose is to point out to a person his shortcomings and teach him how to behave in a given life situation. Examples of actualization of negative connotations can be the following paroemias: *Yomşak ağacı kort basar* (*букв. Worms cling to a soft tree*); *Şere ağaçtan ışık kötme* (*lit. Do not expect protection from the naked tree*); *Bagda gül bolmisa, bulbul kelip sayramas*. (*lit. If there is no flower in the garden, the nightingale will not arrive*). Positive connotations can be observed in such paroemias as: *Derek tomuri bilen çin, adem – birlik bilen* (*lit. The tree stands thanks to the roots and people - thanks to unity*); *her gülnin özige çuşluk purigi* (*lit. Each flower has it's own smell*); *Ağaçnın askı botakları öskeleren kütereşe* (*lit. The lower branches of the tree raise the tops*)

The river was no less important part of human existence. Therefore, there are proverbs with the names of reservoirs (river, streamlet, lake).

The main cereal crops cultivated by the Tatars are wheat, oats, peas, rye. This is very evident from the proverbs: *Arış çeçsen, kölge çeç, saban çeçsen, suga çeç* (*букв. Rye should be sown in ash and spring crops in water*).

Since ancient times, man has been associated with the animal world by hunting, fighting, and in every day life. Tamed animals were useful for people in the household. The dog guarded the house and helped in hunting, the cat caught mice, the cow gave milk and meat, the horse plowed the land, carried the owner and some goods. After studying the proverbs that include zoonyms, it is clear that the Tatar livestock included cows, goats, horses, sheep, dogs, cats, geese and chickens. People fished and hunted wolves and bears, hares, squirrels, fox. There are some Tatar proverbs that devoted to animals and birds. Namely, there are horse, cow, goat, sheep, dog, pig, cat, bear, wolf, fox, hare, squirrel, hedgehog, mouse, rat, nightingale, cuckoo, swallow, lark, woodpecker, starling, pigeon, magpie, turkey, duck, goose, rooster, chicken. Proverbs related with domestic birds are mostly about a cock, a goose, a turkey, a hen. The most important domestic animals in the Tatar household are a cow, a horse, a goat, a sheep and a cat. The most "noted" bird in the forest is the magpie. There are more than ten variants of proverbs about it. For example, *Altmış kön at bulgançı, altı kön aygır bul* (*букв. It is better to be the horse for sixty days than to be a stallion for six days*); *At baskan ezennen kaytmas* (*lit. The horse will not back in tracks*); *Tar cirge tana başı sıymas* (*lit. The head of the calf does not move in the bottleneck*).

The Uighur proverbs have purely Uighur elements. Proverbs mention the city of Kashgar that is one of the ancient cities. For example: *Tar cirge tana başı sıymas* the names of Uighur dishes are reflected in Proverbs. For example, *Çöşür kölde pişer, manta – çölde*.

Some features of the national character of the Uighurs were reflected in the proverbs. The following proverb says about the desire of Uighurs to the vastness: *Tar öyde aş yegiçe, ken ye yerde muş*.

The realities of flora, used only in Uighur proverbs, include the following plant names: a dried peach (*Kolun yetken şahnin şaptulisi şatlık*); урюк – өрүк (*Alma yep, agrigiçe, örük yep, ölüwal*).

Nowadays people say that different cultures are based on different value systems. The analysis of proverbs about women will allow establishing some value priorities and parallels of Tatars and Uighurs.

Thus, the designation of women in proverbs was shown by following concepts. Tatar proverbs included: ana (mother), eni (mom), kız (girl), ügi ana (stepmother), apa (sister), senel (younger sister), kilen (the daughter), kaynana (mother in law) and others; Uighur proverbs included: ana (mother), hede (sister), hotun (female), ani (mom), ögey ana (stepmother).

We have identified different groups of proverbs from the description of a woman's quality the group of proverbs which describes women positively is substantially smaller in the general number of the research units. However, despite the many paremias on the bareness of the female mind there is a proverb in which the female mind is highly evaluated: *Akıllı hatun – hezine* (lit. *Clever wife is treasure*).

There are some Tatar proverbs stating the insufficiency of the female mind: *Hatın ankı bulsa – kazna, ansız bulsa – kaza* (lit. *The clever wife is the treasury and the stupid one is the trouble*); *Hatın akılı – maturlığında, ir maturlığı – akılında* (lit. *The mind of the wife is in the beauty, the mind of the husband is in the mind*); *Hatın-kızının akılı bödre ölen ködrede, annan pudrada kala* (lit. *The woman mind is in the curls and lipstick*).

The most important woman feature in proverbs is not the appearance but the thrift. The following Uighur proverbs are devoted to work and housekeeping as necessary female qualities: *Öyde hotun bulmasa, boran çıkar* (lit. *There is a storm without a woman in the house*); *Ernin etini çıkargan – hotun, hotunnun etini çıkargan – otun* (lit. *The glory of a man is in the hands of a woman, the glory of a woman comes from the hearth*); Tatar proverbs: *Hatyn bulmy, öy bulmy* (lit. *Without a wife the home is not the home*); *Hatın keshe – öy fireshtese* (lit. *Wife is an angel of the home*); *Awızındağı teshene bakma, kulınnan kiler ehshene bak* (lit. *Don't look at her teeth, look at what she is doing*.) Most proverbs emphasize the secondary nature of beauty and the primacy of thrifty or moral qualities.

The positive paroemias, which refer to the important role of the wife in the family, especially in the household, as well as the responsibility that the presence of a wife and children imposes on man are highly important. For example, there are some Uighur proverbs: *Añçiz kishi öy behti, öy berikiti* (lit. *Wife is the happiness and prosperity of the family*); *Hotun kishi öyde am han, em hizmetkar* (lit. *The wife in the family is the Khan, and servant*); *Yahshi hotun öyge qozuq* (lit. *good wife is the support of the family*); Tatar proverbs: *Yahshi hatın – öy danı* (lit. *A good wife is the glory of the house*); *Öyne öy itken hatın* (Without the wife there is no home); *Ungan hatın kar östende kazan kaynatır* (lit. *A good wife can make a kettle to boil in the snow*).

The female talkativeness is the universal traditional feature. It is believed that a woman can not keep a secret: *Awılchy hatınnın kolağı ozın, tele annan da ozın* (lit. *An idle wife has long ears and the tongue which is much longer*); *Utka kitken hatınnın utız avız süze bar* (lit. *The woman who has gone after the fire has thirty words*) – Tatar proverbs. *Bala bala bolgiche, anisi moma bolar* (lit. *Until the child grows up, the mother will become an old woman*)

Both cultures are characterized by the image of a woman-the hostess, who is sitting at home and working from dawn to dawn: *Yahshi hotun – öy berikiti* (lit. *The good wife will save the house*); *Yahshi hotun erni er kilar yaman, yaman hotun yahshi erni AG kilar* (lit. *A good wife can turn a bad husband into an excellent one, and a bad wife can spoil both*) – Uighur proverbs; *Hatın-kızının ehshen tawık ta chüplep*

betermi (lit. *Woman's work cannot be pecked by a hen*); *Hatını yuk öy yatim* (lit. A house without wife is orphaned).

7. Conclusion

On the basis of all this we can conclude that the ethno-cultural features of Tatar and Uighur Proverbs are diverse. We have tried to outline and consider only some of them. Comprehensive consideration of these issues requires extensive research. All these studies can help to establish a picture of the world, characteristic of the respective societies. As an expression of folk wisdom accumulated over the centuries, Tatar and Uighur folk proverbs are extremely interesting as examples of folk speech, striking by their brightness.

Proverbs exist in different languages and reflect the national picture of the world; they also are closely related to it. The same language parallels of proverbs in different peoples can cause different emotional and verbal associations. In addition, the environment and living conditions, the realities of life can also influence the way of thinking and psychological features of people's perception of the world. These factors can explain the differences in the meaning of proverbs which are similar in semantic composition and, at the same time, the similarity of the general meanings of proverbs formulated through completely different concepts.

The study proved that Tatar and Uighur paroemias is highly interesting and original linguistic layer, revealing the specifics of the word view of native language and culture. Proverbs in the Tatar and Uighur languages have both positive and negative connotations. Colourful images and comparisons are used in the proverbs of the Tatar and Uighur languages; they include irony and subtle observations.

Summing up, it should be noted that the analysis of paroemias proved the influence of the realities of everyday life on the language of the people. The study of parallels contributes to the knowledge of the specifics of the cultural life of the people, their life and traditions. The results of the study can become the basis for further research in the field of Turkic linguo-folklore, as well as enrich the theoretical and practical base of linguo-cultural studies.

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