

# THE LANGUAGE OF TATAR CHILDREN'S FOLKLORE: FEATURES OF THE FUNCTIONING OF THE TERMS OF BLOOD RELATIONSHIP

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## ABSTRACT

The life of people, their way of life, spiritual and cultural development, life experience are determined, first of all, by the objects around them, phenomena, the names of these objects and phenomena. That is why in science special importance is attached to the study of lexical units of the language. The terms of kinship occupy the central and main place among them. This paper deals with one of the oldest layers of the lexical fund of the language – the names of kinship. The importance of studying this lexical-thematic group is determined by the fact that they denote vital concepts, have stability over the centuries, and serve as valuable material, both for diachronic learning of a language and for studying the history and ethnography of its speakers. That is why there is a growing attention of the scholars to this topic. The object of this study is the vocabulary of Tatar children's folklore which is related to terms of blood relationship. The subject is the terms of consanguinity. Using the descriptive method in the study, the methods of linguoculturological, component and semantic analysis of lexical material, the authors revealed some features of the functioning of the terms of kinship relations in the texts of slumber songs, humorous sayings, counting-out rhymes, etc.

**Keywords:** the Tatar language, children's folklore, the language of folklore, vocabulary, kinship terms.

## 1.INTRODUCTION

The vocabulary and terminology of blood relationship are the part of the oldest layer and belong to the layers of vocabulary that are extremely important for a person since this lexical-semantic group demonstrating family relations indisputably falls in the main vocabulary of each language. The kinship terms were dealt with in the works of domestic and foreign scholars, including in Tatar linguistics. The scientific papers by L. A. Pokrovskaya, R.G. Mukhamedova, S.N. Burnasheva, N.I. Egorova, D. B. Ramazanova, K. G. Yusupov, A. Kuliev, R. K. Kereitov, G.G. Dzhafarov study and introduce the kinship

terms of the Tatar, Bashkir, Turkmen, Nogai, Azerbaijani languages, and general terminology for all Turkic languages (Denmukhametova & Yusupova, 2012).

No doubt, the monograph by D. B. Ramazanova “Kinship Terms and Properties in the Tatar Language” is especially important regarding the subject matter of our study (Ramazanova, 2014). It was the first attempt to study the most complete system of kinship terms of the Tatar language in relation to synchronous and diachronous aspects. The author analyzes numbers of factual material, considers some theoretical questions of the origin and functioning of these terms. D.B. Ramazanova in her works adheres to the principles generally accepted in Turkology. Depending on the semantics of the object of the nomination, the kinship terms fall into two large groups: 1) terms of consanguinity; 2) terms of affinity.

Despite the available studies on the kinship terms of the Tatar language, the problems in this area have not been exhausted, which actualizes the description of the features of functioning the terms in various discourses. The study of the terms of consanguinity based on the materials of Tatar children’s folklore presents both national-cultural and linguistic specifics.

This work is intended to make up for the deficiency in semantic research on the kinship terms of the Tatar language, as well as to serve as a source of typological information on the semantics of the lexical units of this group which can be used in further lexical-semantic and typological studies. The source material for the study of the reflection of the kinship terms in the Tatar language was the texts of children’s folklore collected by famous folklorist R. Yagfarov (Yagfarov, 1999).

The theoretical basis for investigation was the works by such researchers of the language of Tatar folklore as G.A. Nabiullina, E.N. Denmukhametova and K.M. Minnullin; also the works dealing with Tatar linguoculturology by F. K. Tarasova, M. V. Pimenova’s works, dedicated to comparative study of the folklore of the Tatar and Russian peoples, one can also single out an article by M.R. Sattar that reflects the characteristics of the culture of the people in the linguistic material, the work by I.R. Galiullina and T.G. Bochina (Galimova et al., 2018; Denmukhametova et al., 2018; Minnullin, 1999; Ibrahimova et al., 2017; Pimenova, 2012; Sattarova, 2014; Galiulina & Bochina, 2016).

The kinship terms were selected by the method of continuous sampling from the texts of Tatar children’s folklore. The present paper discusses the functioning of the terms of blood relationship.

## 2.METHODS

Based on the purpose and objectives, the following methods and techniques of analysis were applied: descriptive method (collection of actual material, generalization and classification); component analysis, opposition analysis; paradigmatic analysis as a method for studying the meaning of a word; statistical method; sociolinguistic, psycholinguistic methods; synchronous and diachronic method; component and statistical analysis, comparative and synchronous method and structural-morphological methods.

## 3.RESULTS AND DISCUSSION

The world of children’s folklore is very rich and peculiar, and it is one of the interests in analyzing language material. These works comprise archaisms,

dialectisms, as well as the words borrowed from other cognate or non-cognate languages. Also, these works are interesting for ethnographers who study the spiritual and material culture of the people, their domestic life and lifestyle.

The kinship terms unite two groups of kinship names: blood relationship and affinity – the terms of kinship by marriage. These words are always relative and their secondary (use in relation to a stranger) and autosemantic usage is also encountered. According to the scholars, the kinship terms represent a lexical-semantic group with a restricted number of words. For example, in the Tatar language this number does not exceed sixty (Minnullin, 2003: 283). But at the same time, it should be noted that in folklore texts this group is supplemented with the words formed with the help of modal affixes (*etkej, enkej*) and dialect units (*apaj, tujanaj, tyti*, etc.).

In the course of analyzing the texts of Tatar children's folklore, we revealed frequent usage of the terms designating blood relationship (*ana (eni) – mat' / mama, ata (eti) – otes / papa, ebi – babushka, babaj – dedushka, onık – vnuk, abij – starshij brat, apa (apaj) – starshaya sestra, señel – mladshaya sestra, bala – rebonok, kız – doch', ul – sın*).

In the texts of children's folklore, *eni* (mother) is a symbol of the protector of a child, its guardian-angel, making all the pain and anxieties of her child her own, a guardian of the hearth: *Elli-belli, bey ite, Bebi jokıga kite. Bebi jokıga kitkeç, Eni beraz yal ite* (lit. Rock-a-bye, the baby is falling asleep. When the baby falls asleep, your mother will rest a little).

Usually in lullabies, the lexeme *eni / ana* is used with the affix of the third person singular (*enise / anası* – lit. its mother), thereby enhancing the effect of addressing to the child to hush it: *Elli-belli, bey ite, Gelnara jokıga kite. Gelnara jokıga kitkeç, Enise kajtıp jıte* (lit. Rock-a-bye, Gulnara is falling asleep. When Gulnara falls asleep, her mother will come back); *Jırak iken kalası, Kete iken balası. "Ene ettem" digeç te, Karşı şıgar anası* (lit. The city turns to be far away. A baby is waiting, after all. He will say "Here is my dad," Mom will come to meet).

In children's *takmaklar* (chastushkas), the lexeme *eni* is used with the plural affix (*-lar / -ler*), which in this case does not indicate their number, but the household environment (parents, grandparents, etc.): *Öjge kajtkaç enilerge, Min peri kyrdem, didem. <...> İşanmıjlar bit eniler, Çınmy da çınmy, diler* (lit. Having returned home, he said to his parents that he saw the devil. <...> Parents do not believe, They say it's true, is it?).

The lexical unit *eti/ata* (dad / father) in cradle songs is more frequent than *eni/ana*. This circumstance is explained by the fact that the conceptual meaning of this term is expressed in respect by the Tatars for the head of the family, a breadwinner, a symbol of courage and strength: *Eti, eti, etteti, Minem ulım bik teti. Minem ulım bik teti de, Jørep kiter ul tepi* (lit. Dad, dad, daddy, My little son is good. He is very good, He will start walking soon) (Ягъфәров, 2000: 6).

The examples "*Bal kitere etkese*" (lit. The father is carrying his honey), "*Etkeseneñ altın iyer kaşı bu!*" (lit. He is the gemstone of the father's golden saddle), "*Etkesene, enkesene hezmet iter bu bala*" (lit. In the future, this child will serve the father and mother) reflect the pride and hopes of the parents.

The works of folklore for children are characterized by the frequent usage of the word *bala* (child). Like many kinship terms, it is common Turkic. It should be noted that this lexeme verbalizes the concept "infant, little boy or girl".

In the Tatar linguistic worldimage, *child* is perceived as a great value, gratitude and a gift of God, the foundation of a strong and friendly family. The main function of the Tatar family is to give birth to a healthy baby who will continue the family line, to raise a

generation worthy of its ancestors. In the minds of parents, there exists an opinion about the joint participation in upbringing, and the older generation – *ebi*, *babaj* (grandmother, grandfather) plays the main role in transmitting ethno-cultural traditions. In Tatar society, children are significant elements. After the birth of a child, the social status of man and woman increases. Child is the nearest and dearest creature; it is identified with a secure and carefree old age: *Elli-belli it, balam, Jokılarga kit, balam; Gýzelemneñ gýzele, Jøregemnen ýzege. Elli iter bu bala, Belli iter bu bala. Etkesene, enkesene hezmet iter bu bala* (lit. Rock-a-buy, my child, Go to sleep, my child, Wondrously beautiful, My heart. This child will fall asleep, this child will fall asleep, This child will serve his parents).

Slumber songs are the first pedagogical works. They reflect the hope, faith of the mother, the desire to see her offspring merciful, polite, respectful to adults: “*Ebisene, babasına, Atasına, anasına şefkat’le bala bulsın*” (lit. Let it be a good child to grandmother, grandfather, father and mother).

As the study reveals, in a lullaby, the mother’s address to her baby is not name-based, but often gender-based: *kızım* (my daughter), *ulım* (my son): *Kızım, kızım, kız keşe. Kızıma kilgen jöz keşe, Jöz keşeneñ arasınnan sajlap alır ber keşe* (lit. Daughter, my dear daughter, A hundred people have come to her. Out of a hundred people, One of them will choose her); *Elli-belli it, ulım, Sandugaçım, bilbilim. Atañ sugıñ kırında, Sınmes kılıç kulında. Jılama, bala, jılama, Jokiñ kilgen, ozama* (lit. Rock-a-buy, my sonny, My Nightingale. Your father is at war, A saber is on his hands. Do not cry, my child, do not cry. You feel sleepy).

Among the terms designating consanguinity, the lexeme *ebi* (grandmother) means “father’s or mother’s mother”, and *babaj* (grandfather) means “father’s or mother’s father”, they are used in a colloquial speech when referring to the older (elderly) generation. In Tatar families, *ebi-babaj* also take an active part in educating the younger generation, therefore they are often found in the texts of children’s folklore. The following chastushka is an illustration: *Pesi gөлne tibrete, enne mine tirbete, ebi ukij belgenen, babaj søjli kyrgenen* (lit. A kitten is rocking a flower, Mom is rocking me, Grandmother is reading what she knows, Grandfather is telling what he has seen).

While bathing, they kept saying: *Ebine «ebi» digen, babajny «babaj» digen, ayu kebek simez bul, byre kebek xçitez bul* (lit. Call grandmother “grandmother”, Grandfather “grandfather”, Be fat as a bear, Be smart as a wolf).

In Tatar children’s folklore, one distinguishes the game genres, such as *yuatkıçlar* (pestushky), *mawıktırğıç* (nursery rhymes), etc. Parents’ aim is to develop the child’s speech, hand and finger movements, memory, cheer up, etc. They also include the kinship terms: *Çebek-çebek etkese, Bijetep tora enkese, Takmak ejte apası, øzelep tora tetese, awızın-kyzen mimildatıp, karap tora ebkese* (lit. Dad is playing patty-cake, Mom is dancing, Sister is singing witty ditties, Aunt doesn’t melt with soul, Clapping her eyelashes, mouth-slapping, Grandmother is looking).

For the physical strengthening of the child, the development of mobility of its joints, the mothers and the nannies make various movements with the child: do gymnastics for the child’s arms and legs, toss and swing on their legs, knees. This is popularly called “Denki-denki itterü”. At the same time they keep saying: *Etisene aj kebek, enisene kön kebek, apasına gөл kebek, babasına tup kebek, kilep-kitken keşelerge Çyp kader de yuk kebek* (lit. Like the moon for the father, Like the sun for the mother, Like a flower for the sister, Like the ball for the grandfather, Like a speck of dust for strangers as the).

The terms *apa* and *abij* are polysemantic: they mean 1) older sisters and brothers, 2) an aunt and an uncle on one's father's or mother's side, 3) foreign elder women and men. They are used in lullabies in the meaning of an older relative: *Jilama, bala, jilama, bala, tirbetsene, apası* (lit. Do not cry, baby, do not cry, Rock it, sister); *Abijlari artinnan Kazannarga kiter bu. Kazannarda ukıgaç, galim bulıp açiter bu* (lit. For his older brothers, He will go to Kazan. After studying in Kazan, He will become a learned).

In the ditties *apa / abij* is added to the name of another woman/man: *Melike apa, Melike apa, Melike apa beleşe* (lit. Aunt Malika, aunt Malika, Aunt Malika's pie); *Hemit abij, sin karap tor, Nebi baka sikerte* (lit. Uncle Hamit, stand and look, Nabi makes the frog jumping). So, for most terms denoting consanguinity in the Tatar language, there are additional semantic fields that are used outside of kinship. The most semantically variative terms designating shared blood line are *ebi* (grandmother), *babaj* (grandfather), *apa* (older sister), *abij* (older brother). The absence of kinship terms in modern Tatar that separate relatives on the maternal side and the paternal side makes them universal.

#### 4.SUMMARY

Summing up the results of our research, we would like to emphasize the following points. The terminology of kinship is a unique object for research, since it carries national-cultural information that reflects stereotypical representations of people about value orientation in the field of family-kinship relationship. We also tried to elicit the features of the Tatar language of children's folklore regarding the functioning of the names of consanguineous ties in them.

#### 5.CONCLUSIONS

This study is the initial stage on the existing theme, since only certain genres of Tatar children's folklore and part of the terms designating kinship became the material of the study. This theme has the prospect of studying other strata of the names of kinship relations of the Tatar language in the texts of oral folk art. The language of folklore is a folk language, and it has its own dialects, slang, jargon, etc. They, in turn, have a certain number of units related to the studied segment of the vocabulary of the Tatar language which are not considered in this paper.

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