

Psychosemantics of the Aztec tale "Indian's Sorrow" and Mayan tales "The Legend of the Destroyed City", and "The Wedding of the Hummingbird". American and Spanish meaning

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Abstract: The study focuses on the semantics and meaning of Latin American folk tales. Presenting the assumption that folk tales reflect the evolution, the history, and the way of ethnic world perception, we investigate the psychosemantic of the tales aiming at revealing Cosmo-Psycho-Logos of the ethnic group. We apply the following approaches: a cultural-typical approach, a psychosemantic understanding of the tale, a cultural-typical principle of comparing the semantics of the tales revealing differences in similarities. The research results show that the tale "Indian's Sorrow" reveals the basis of life in eusociality, euthymia, compassion, justice, and love for one's neighbors, in the identity of subjects and predicates of action, based on providing everyone with the necessary product, and the basis of death in the absence of family and children. The tale "The legend of the destroyed city" reveals the basis of death in the absence of eusociality, euthymia, compassion, incompatibility, a break in the identity of subjects and predicates of action, injustice and property, faith in evil gods, hatred to one's neighbor, and lack of a family. The tale "Wedding of the Hummingbird" reveals the basis of life in eusociality, euthymia, compassion, justice, and love for one's neighbor in the identity of all life in the necessary product, based on the presentation of the necessary product to everyone, family and children, and solidarity of all life, and the basis of death in the absence of family. Regarding the general meaning of all three tales, we find out that the sense is identity in the lives of the subjects and predicates of the social structure in euthymia and eusociality in the target of the family and the necessary product. With the destruction of this condition and focus on ownership, the life of the ethnic group terminates. While the Spanish tale contains a model of justice for women and children, the Russian tale involves the armed destruction of private property and evil power. Spanish tale is optimistic, and Aztec, Maya, and Mansi tales model life as suffering and Hell.

Keywords: Semantics of Aztec, Mayan, Spanish, Russian, and Mansi tales.

Introduction

In this article we use three types of methodology for studying the semantics of tales. Firstly, we take a cultural-typical approach for identifying the Cosmo-Psycho-Logos (further CPL) of ethnic groups, and including the parameters of epistemology, ontology, and language as a part of it, for revealing the logic, the GST, the ethics, the aesthetics, the motivation, the Messianic role (mission - target function - fate and destiny), the anthropology and the psychogenetics, the tectology and the praxeology, the superethnic intentions [6-11]. Secondly, we introduce the semantics of the psychosemantic understanding of the tale, i.e. the form of its pretext and pratext, the nominal meaning, the real meaning, the deconstructive meaning, the temporary-epochal historical meaning, the afterthought, the proper meaning, the acculturation, the reception, the retorsion, the personal meaning, the superethnic meaning, the general meaning of the tales [6; 7; 16]. Thirdly, we introduce the cultural-typical principle of comparing the semantics of tales by the parameters of CPL and psychosemantics in several aspects including the similarity of ethnic semantics as secondary relative differences, the antinomies, the uniqueness, the measures of the common and the unique, the presence of a complex of unique ethnic logics of thinking in semantic [5; 14; 17; 22; 27]. The form of similarities is considered as a secondary, universal-abstract form relative to the ethnic-unique and mythological-epic and religious differences that set the meaning [9]. The method of philological parallels in the study of tales is denied as a false fixing only the general abstract, but not the ethnic meanings. In the same aspect, the typology of A. Aarne's tales is false [1; 26]. The comparison, in this case, is made concerning the semantics of the Aztec tale, the Mayan tale, the Spanish, and the Russian tale [4; 13; 15; 18; 20; 23-25]. In particular, the historical form of women in the Spanish tale "The Bride of Three Grooms" and the Russian tale "The Wise Wife" is considered. The epic motifs of life as a

Lament in the Aztec and Mayan fairy tale are compared to the model of life as the Hell and a Lament in the epic and the tale of Mansi in Eurasia.

The semantics of tales is a model of the evolution of ethnic groups, their psychogenetic, the history of ethnic groups in Latin America in the period of European colonization, and the genocide of the Americanoid race.

I. Evolutionary and historical semantics of Latin American tales

1. Latin American anthropology comprises ancient proto-Mongoloid, Melanesian, and Polynesian multi-ethnic and poly-racial culture, language and writing, multi-racial anthropological types of American cultures and civilizations. The main haplogroups for Y DNA are C, Q, and R1.

Q is first in prevalence. In South America, it is up to 83% in ethnic groups and up to 46% in North America. It is represented in the Chukchi and Koryaks in Russia.

The phenomenon that Europeans call the brutality of the Aztecs, Mayans, etc., is similar to the military prowess of the Chukchi who fought the autocracy for sovereignty in 1642-1778-1781.

Chukchi haplogroups demonstrate that their genetics is close to the Yakuts, Nenets, Jurchens, Manchus, and generally Ugro-Finns. Their haplogroups include N1c150 (61%), C3 (15%), QxM346 (13%), Q1a3a (11%). C is a Tunguso-Manchurian group. In Manchus C3 is presented in 23%, in Nanai, C3 reaches 30.2%.

R1 is the second most common. It is represented primarily in North America. The Seminoles have 50% R1.

CP39 for some ethnic groups is up to 40%, for Athapascans, it reaches 42%. It is represented by Siberian ethnic groups, Mongols, and Kazakhs.

2. Religions contain models of good and evil in gods, the idea of the catastrophe of the world in the five creations, and sacrifice for the sake of continuing life, sacrifice by people and gods.

We specifically note that the ideology of the brutal nature of the religions of ethnic groups in America was created by Europeans and Catholic scientists who justified the genocide performed by Spanish, English, and French Catholic and Protestant churches that massacred hundreds of millions (and 100 million people died in epidemics) of Indians both directly in colonization and at the expense of epidemic diseases brought by Europeans.

3. Internal and external wars of cultures had their impact. The type of wars in Latin America and North America among ethnic groups is dualistic. The first type includes war among complimentary ethnicities close in race, hence the mild nature of the wars. The second type includes not complimentary ethnicities belonging to different races, hence brutal wars up to the destruction of ethnic groups, similar to those among Europeans and Russians, among Germany and the Slavs, and the Jewish ethnic groups. The genocide and the war of the Europeans against the Americanoid race are of the same character because the Europeans considered the Americanoid race as unelected. J. Calvin noted that only 8-20% of people were elected while the rest were subject to conversion into slavery and destruction, this was the position of the Catholic Church. This was the main attitude of Catholic and Protestant colonizers to the local population in 1492-2100. That is, the West continues to colonization and neo-colonization, and the extermination of the peoples of Latin America. In North America, the extermination of the Indians is virtually over.

4. Spanish colonization since 1492 had the following consequences: almost all the language families, civilizations, and cultures of the Aztecs and Mayans were destroyed, the languages and writing of the Aztecs and Mayans were banned, ethnic education systems were destroyed, their cultural monuments were destroyed, a system of slavery and forced labor was introduced, epidemics killed up to 100 million people during the colonial period. The population of North America used to reach 12-20 million people. By 2020 there are 300,000 Native Americans left. In North America, English, French, Spanish, Roman Church, and the Protestant Church were deliberately committing genocide and extermination of the Native American population, intending to physically exterminate them and free the country for the European population. The population of South America probably used to reach 100 million people. After the conquest of Columbus, the number of Indians reached 2-13 million people in the XVI century. F. Braudel estimated the population of South America before Columbus at 46 million people, and by 1650 at 8-13 million people. In the XVI century, typhoid killed 15 million Aztecs or 80% of the population. There is a 1496 document written by Bartolomeo Columbus, brother of H. Columbus about the population of the island of Hispaniola. He calls the number of 1 million people. But the Spaniards didn't count women. Therefore, demographers consider the population to be between 3 and 8 million people. In 1526, the number of Indians was 11000. It is obvious that the Spaniards and the Roman Church, the Protestant Church in American South and North, carried out a deliberate genocide of the Indian population to completely exterminate them and free the territory for the Spanish population. In modern South and North America, the Indigenous population is 6%, the mixed population is 34%, the Negroid population or descendants of slaves is 7%, and the European population, primarily the US and Canada, is 53%. Aztecs in Mexico reach 1, 2 million people. The

number of Mayans is 6-7 million people. In Guatemala, the Mayans make up 40% of the population. This very structure of the population testifies to the fact of deliberate genocide by European peoples and Catholicism and Protestantism against local peoples and the Americanoid race [2; 3; 12; 19; 21].

The denial of genocide by the Spanish, English, French, Catholicism, and Protestantism is a false Eurocentrism is a deliberate falsification of facts and justification of the crimes of Catholicism and Protestantism in history. The Popes of Rome organized European Crusades against Eastern ethnic groups and Russia with the goal of their physical extermination. Alexander VI Borgia (1476-1493) divided the world between Spain and Portugal. The lands to the West of the Papal line were for Spain, and to the East were for Portugal. This agreement was in effect formally until 1845 and informally is still in effect today. Colonialism is still not recognized as a crime and genocide! The Roman Church and the Protestants deliberately exterminated all non-chosen ethnicities, and these include all ethnicities except Europeans. False Eurocentrism is also the accusation of the Aztec and Mayan religions of brutality. False Eurocentrism is also the evidence of the Spanish colonizers about the brutality of the Indians. Brutality and genocide against Indian ethnic groups are the essences of Spanish, English, French, and Dutch colonization. Aztec and Mayan folklore does not contain atrocities, but folklore is a form of culture that contains true empirical generalizations of the first kind in the knowledge of the second kind about the life of ethnic groups. Spanish and European documents and studies that contradict folklore data, such as data on alleged mass sacrifices of tens of thousands of people, etc. are false interpretations. This is malignant mythology that was created by the Europeans to justify their genocide of the Americanoid polytypic race and the takeover of South and North America.

It is necessary to create a Latin-American Institute for the study of the Eurogenocide of the Americanoid race and the destruction of American civilizations and cultures by the peoples of Spain and England, France, Holland, Portugal, the Roman Church of Protestantism. It is necessary to create a Martyrology of all the tribes that were exterminated by the West in America. It is necessary to create a Military Latin-American Tribunal for the study of specific surnames and families, the leaders of the countries of Spain, France, England, Holland, the governors under whose rule this genocide, destruction of cultures, and the spread of epidemics were carried out. The model of ethnic, historical, and restorative justice demands that the subjects of the genocide, i.e. the United States, Spain, France, Portugal, and the Netherlands ought pay 10% of GDP in favor of indigenous ethnic groups to restore their numbers and develop their culture. If the local population is 6% now it should be 80% of the population of Latin and North America in the future. In the US, there are already 50 million Negroes and 50 million Hispanics out of 350 million people. In the United States, there is a process of replacement of European ethnic groups but not by Indians.

5. Influence of Spanish Catholic culture and Spanish-Latin language on folklore, epics and tale creativity of Aztecs and Mayans, and ethnic groups of Latin America.

II. Content of tales

What does the Indian grieve about in the Aztec tale "The Indian's Sorrow"? He cries about happiness that doesn't exist. In return, he gets a lot of things that he wants from living beings, he gets to know a lot and be able to do it, and his sadness may pass, but there is no happiness for him in the future. The Indian wants beauty, strength, cunning, dexterity, vision in the dark, endurance, the ability to predict the future and to treat diseases.

"So the Indian got everything he wanted, except happiness." [25: p. 8].

In Maya's tale "The Legend of the Ruined City", a proud and haughty leader demands precious stones from a warrior as a condition on which the leader would give his daughter to the warrior. A warrior asks God Clubtune to give him the gems but in vain. In a rage against God, Na-Kan himself takes the gems from the vault. God wants to kill Na-Kan. Na-Kan shoots an arrow at the merciless God, but he kills Na-Kan. He then blames Na-Kan's death on his fiancée, for whom Na-Kan desecrated the temple of Kstubtun. The girl refused to run away with Na-Kan from her native tribe in the will of her father. The cruel God kills Tsuyu-Naak, the daughter of the chief of the city of Wuxi Uka. Then God destroys the city. The city gets razed to the ground. "Maya has so many tales and old legends about cruel gods and lost cities!" [25: p. 43].

In Maya's tale "The Wedding of the Hummingbird", the Hummingbird before the wedding has nothing and is not beautiful. She's crying. The Nightingale wants to help her and calls the animals with his singing, and every animal, bird, and insect gives something to the Hummingbird. The Hummingbird acquires attributes of all animals!" [5: p. 51]. This behavior is purely eusocial.

In the Spanish tale "The Bride of three grooms", three beautiful young men love one girl, and she wants all three of them. They go to find the most wonderful gift for the girl so that she would choose one of the three. The first man finds the mirror in which he saw her death, the second gets a reviving balm, the third earns the box that allows a person to arrive at any place immediately. They revive the girl and she chooses one of the three, but the other two find brides in her village. Thus we see the motive the integrity of differences, their compatibility, deductibility, repetition, form selection, uncertainty in the ideal, i.e. the recursion from the ideal,

the semiotic definition of youths for a match, the teleology of differences to the ideal cycle simulation according to the ideal, the form of action for the ideal of integrity, the problem of justice concerning women and children, and the free will of women.

Russian tale "The Wise Wife" notes that a Russian man is a fool because he does not know what to ask of God. The old man advises: "If you get wealth, you will probably forget God; you should rather ask for a wise wife"... "It is said: do not desire wealth, desire a wise wife" [4: p.94,98]. In this tale, the fool prefers his wife to property and power and ends up killing the king and the owner who does evil and kills life, then he becomes the king himself and rules justly.

The Mansi epic models life as suffering, Lament, and Hell.

III. Psychosemantics of tales

1.1. The general pretext of tales

- 1). The general semantics of tales shows life as suffering, grief, and Hell when you can have everything you want but not happiness, and death that comes for both the poor and the rich, an arrogant leader, and the people, and the city.
- 2). The Source of evil is wealth and power.
- 3). Gods are cruel and do not hear a person address them.
- 4). Just, fair and honest people die by the direct will of gods first of all.
- 5). The human must fight against the evil will of Gods, to overcome the necessity of fate.

1.2. The pretext of tales

- 1). "The Indian's Sorrow": the pretext is the question of who is happy, who is unhappy, what is happiness, and what is the meaning of life.
- 2). "The Legend of the Ruined City": we note the idea of the nature of gods, good and evil in gods, and the problem of god-fighting. We see the idea of private property and avarice reflected as absolute evil. Tales show following the nature of women and Tradition, the problem of family and ethnic life. The girl remains at the will of her father and does not run away with the chosen man. In the tale of the Chibcha people, an ethnic group is waging war against another ethnic group and a girl is forbidden to marry a person of another ethnic group. But she runs away with him from the tribe. God destroys an aggressive tribe and its city for that injustice. "Only the chief's daughter and her lover were saved" [5: p. 91]. This is a type of war of absolute annihilation. The tale denies this type of war.
- 3). "The Wedding Of The Hummingbird". The problem of necessary and unnecessary products in the property is raised.

1.3. The General pratext of tales

The grieving Indian, the God-worshipper and the brave warrior Na-Kan, the Hummingbird in life as Hell suffer from the lack of justice, wars of absolute extermination and can acquire happiness only in the identity and cooperation of all living things including the landscape, the macroflora, and the macrofauna, the microflora and the microfauna, the mankind, and ethnic groups. This identity of all living things and the transfer of the attributes of the subject to the predicate and the predicate to the subject in action is justice [5: p. 7, 37, 51, 91].

1.4. The pratext of tales

- 1). "The Indian's Sorrow": the pratext is the life of all living things compassionate and rejoicing in good.
- 2). "The Legend of the Destroyed City": the Indian does not acquire an identity with the flora and fauna. Na-Kan and his bride perish in the unjust judgment of God and the chief, and the division of people based on the property. Property causes the death of an ethnic group.
- 3). "Wedding of the Hummingbird": the Hummingbird becomes identical with all living beings, and God who have shared their attributes with it.

The pratext of the tale implements the idea of the absence of differentiation into the judgment's subject and predicate. This is probably inherent in the ancient Aztec language and the language of Maya.

2. The nominal meaning of tales

- 1). The nominal meaning of the tale "The Indian's Sorrow" is setting the question: "what is happiness?" while the answer is that It cannot be achieved. Raising the question of compassion and joy is the basis of life.
- 2). The nominal meaning of the tale "The Legend of the Destroyed City" is the following. Gods are evil and directly steal property and harm human life, do not hear human suffering, make human happiness impossible. This is the position of the Hindu tale "Thiru-Onam Festival" [13: p. 251-252].

3). The nominal meaning of the tale "Wedding of the Hummingbird" is that an ethnos and all living things should contribute to weddings, give everything necessary for this, and this is the meaning of life for all living things.

3. Real meaning.

- 1). "The Indian's Sorrow": Euthymia and eusociality are the nature of all life, these are the gifts from each living being of what is necessary for another being to continue the ethnicity.
- 2). "The Legend of the Destroyed City": In this tale, its real meaning is the same as in the previous one. Euthymia and eusociality are regarded as the basis of life. But euthymia and eusociality, i.e. parochial altruism, are not inherent in gods and leaders who seek property, and therefore they generate death and die themselves. The story raises the issue of justice for women and children and the fallacy of fulfilling the will of the older generation. The absence of this form of justice causes the death of the ethnic group. The happiness of a woman that Na-Kan could give her is greater than wealth. Justice is higher than efficiency and correctness of life is higher than the good of private property. On the contrary, people perish.
- 3). "Wedding of the Hummingbird": The Hummingbird celebrating the wedding because she is given what she needs by the life forms that demonstrate euthymia and eusociality. We note the idea of Home (nest).

4. Deconstructive meaning

- 1). "The Indian's Sorrow": Misery is associated with a desire for many things and not a desire for the family. Happiness is associated with the absence of desires.
- 2). "The Legend of the Ruined City": The chief does not respect his warriors. The leader is stingy and his greediness leads to his death.
- 3). "Wedding of the Hummingbird": The main feeling is compassion for another person to whom you are identified as a living being, and this is precisely the identity of different races in the polytypic racial composition of the population of South America.

5. Epochal meaning

- 1). "The Indian's Sorrow": The Indian did not ask for the most important thing, nominally a family and a bride! And he is not going to be happy. There is no continuation of the ethnic group. The Aztecs are going to die out. This is the sadness of the ethnic group.
- 2). "The Legend of the Ruined City": The hero and his bride perish not leaving descendants because of private property and evil gods. The city is destroyed. Maya's ethnic group is going to die out. This is the sadness of the ethnic group.
- 3). "Wedding of the Hummingbird": The Hummingbird is celebrating a wedding, but in the tale, she has no children. Maya's ethnic group is going to die out. This is the sadness of the ethnic group, although the wedding is also a union with gods.

6. 1. Ethnic meaning

The stories were written in Spanish and translated into Russian. But in tales, the narrative is preserved in actions as the inner meaning of the narrative of the Aztec and Mayan languages and their thinking nominally non-distinction in action as in the ergatic languages of subjects and predicates.

- 1). "The Indian's Sorrow": The Indian is identified with the animals' attributes that he wants to have (desiderative evaluation).
 1. The attributive reflection and model of the local general is implemented.
 2. We note the logic of questions and answers.
 3. We note the recursion of the whole life.
 4. We regard the system of estimates of aspiration including granting, causing, patience, deprivation, compatibility, deducibility, following, non-compatibility, unique identity, completeness.
 - 5.1. We see inferences from consequences to bases.
 - 5.2. We see the identity of the subject and the predicate of the judgment and the reduction of ontological levels and subduction.
 - 5.3. We regard negative definitions, alethic and deontic logic.
 - 5.4. We note probabilistic logic.
 - 5.5. We see the syllogism of action in the model of catastrophic history, new creation, and inter-racial wars.
- 2). "The Legend of the Ruined City": The subjects and predicates are the warrior and his bride, the leader and the warrior, the warrior and God, the ethnos and gods, life and death. They all are correlated in a counter-predictor and mutually exclusive way, with death dominating based on the desire for private property.
 1. Attribute reflection and the local general model are implemented.
 2. We note the logic of questions and answers.

3. The recursion of the whole Life is implemented.

4. We regard the system of aspiration assessments including granting, causing, patience, deprivation, compatibility, deducibility, following, non-compatibility, unique identity, completeness.

5.1. We note conclusions from consequences to bases.

5.2. We see the identity of the subject and predicate of the judgment, and reduction of ontological levels and subduction.

5.3. We note negative definitions alethic, and deontic logic.

5.4. We note probabilistic logic.

5.5. We see the syllogism of action in the model of catastrophic history, new creation, and inter-racial wars.

3). "The Wedding of the Hummingbird": In "The Wedding of the Hummingbird", the Hummingbird is identified with the attributes of living beings and God. And there is no difference between the subject and the set of predicates.

1. The attributive reflection and model of the local common is implemented.

2. We regard the logic of questions and answers

3. We regard the recursion of the whole life.

4. We consider the system of assessments of aspiration including granting, causing, patience, deprivation, compatibility, deducibility, following, non-compatibility, unique identity, completeness.

5.1. We see conclusions from consequences to grounds.

5.2. We note the reduction of ontological levels and subduction.

5.3. We regard negative definitions, alethic, and deontic logic.

5.4. We note probabilistic logic.

5.5. We see the syllogism of action in the model of catastrophic history, new creation, and inter-racial wars.

But the Hummingbird in the myth - "The Hummingbird of the South" - is God Huitzilopochtli, who led the Aztecs to their place of residence and the future city of Mexico. In the Hummingbird, that is, the family, God is resurrected!

4). The Aztec and Mayan models of justice include the following points:

1. Equality concerning the availability of necessary products for each member of the ethnic group. This is the general theory of justice.

2. Self-Realization in military affairs, labor, education and upbringing, and recognition of this self-realization by the society. 3.1. Sacrifice for the life of the ethnic group.

3.2. Contractual model of equity.

4. Compatibility, derivability, and following of ethnic groups in general locality development.

5.1. Self-organization of ethnic-cultural communities.

5.2. Natural non-hereditary hierarchy of merit. The particular theory of justice is subordinated to the general theory.

5.3. The common good defines the private good. Justice is higher than efficiency, and the correctness of the life of an ethnic group is higher than good.

5.4. Justice for women and children.

5.5. Ethnicity of institutions.

5.6. The court of revenge against the enemies.

6.2. Spanish meaning

All three tales treat a woman, her absence and presence not practically but idealistically as in the Spanish tale and as a subject of free will. Events are considered in recursion from the future which under certain conditions is possible and probable although conditional. Semantic models in which the model structure is: $M(Pxy \wedge Px > Py)$ are introduced. In science, the models are such that $Px < Py$. This is the Spanish thinking of don Quixote by Cervantes. This is the Spanish-Catholic meaning. The problem of justice for women and children is raised (Old Testament and Catholic approach). In the first tale, a negative model is introduced, i.e. the absence of women as the meaning of life. In the second tale, the model of a woman is introduced, concerning which the absolute injustice of depriving her of a husband is committed when she falsely submits to the will of her father, an old man who leads his ethnic group and his daughter to death. In the third tale, a woman who is not focused on children and will not have children is introduced. All three women have no children. It is said by the prophet Muhammad: "Or does he mate them, men and women, and make those he wills barren: He is the leading, powerful one!" [Koran, 42 Advice, 49(50)]

6.3. Justice of don Quixote and Spanish drama, Spanish tale

1). Definition of the ideal of absolute equality in Christ of life.

2). The self-realization of the individual in the family is the primary way and subordination of social life to that.

3). Maintaining and preserving differences by negating identity reduction.

4). Forms of humanity-equality-absolute truth, differences from absolute lies-justice-freedom.

5.1). Following the duty of preserving life in all its forms. Duty, truth, and justice are higher than life.

5.2.1). Identity in the Spanish ethnic group and language as a subject of world history. The justice of being a family in the happiness of children is higher than the efficiency of the property, and the correctness of virtue is higher than good!

5.2.2). Justice for women and children.

5.3). Control of personal morality.

5.4). Fighting and overcoming the need.

5.5). Antinomy of nonviolent action and fighting windmills in the absolute ideal. The court of vengeance.

6.4. CPL deixis meaning includes the following points:

1. "The Indian's Sorrow":

1). Relative deixis is the subject-object of action as the identity of the Indian and the species of life. The illocutionary effect is the formation of the identity of various forms of life in the necessary properties of life. The object and the subject of action are the perfection of a person in identity with Nature and approaching but not reaching, happiness. This is the perlocutionary effect.

2). Social deixis is the absence of requests for a family as happiness.

3). Nominative deixis is introducing a class of learning and actions that will not lead to happiness.

4). Indicative deixis is the hypothesis of eusociality and euthymia of a person as a possibility of happiness and life.

5). Absolute deixis comprises the absence of a family as an absolute misery, growth of euthymia and eusociality, justice, and reduction of injustice.

2. "The Legend of the Destroyed City":

1). Relative deixis comprises the antagonism of the subject and the predicate of the action, the object, gods, private property, and power. This is the illocutionary effect. The perlocutionary effect is death due to antagonism between the ethnos and evil gods.

2). Social deixis includes private property and antagonism in the ethnic group as the evil that causes the death of the ethnic group, lack of compassion, and the perception of justice.

3). Nominative deixis is the following. God of death, god of wealth, the property, the leader who does not respect his soldiers, the father who seeks property, not the happiness of his daughter, who does not have a love for her, priests who serve evil, people who do not hear the voice of Justice, the voice of the ethnic group, blind and deaf, crooked in speech, people without compassion are the carriers of death. They are the ones who create not life, but death in the Fifth creation.

4). Indicative deixis is the hypothesis of death. If an ethnic group is focused on property and not family, it will perish.

5). Absolute deixis comprises a system of property, gods, and women who do not focus on the birth of children, deny euthymia and eusociality, solidarity, and cause the demise of the ethnos in evolution and history.

3. "The Wedding of the Hummingbird":

1). Relative deixis comprises the subject-object of action, and the illocutionary effect is the identity of all types of life in the necessary product. The perlocutionary effect includes wedding and family education, compassion, and rejoicing in the good of life.

2). Social deixis is the lack of family and procreation.

3). Nominative deixis comprises the roles of those who help a living being who wants to continue the race to acquire the necessary means as an imperative for the life of every living being, i.e. different ethnicities of Latin America in compatibility, derivability, following as a whole. This is a type of denial of non-complimentary wars and the extermination of captives.

4). Indicative deixis is the following. If all living things are identical and eusocial, euthymic, then Heaven and Earth are identified and life will cease to be suffering but will become a joy. This is just a synthesis of the model of the Cosmos: the underworld, the Earth, and the Sky in the Maya.

5). Absolute deixis is focusing only on the necessary product for life and denying private property. Christ said about this: "Look at the birds of the sky: they do not sow, nor do they reap, nor do they gather into barns; and your heavenly Father feeds them. Are you much better than them?.. Seek first the Kingdom of God and his righteousness, and all these things will be added to you" [MT. 6: 26,33,34; MT. 10: 8-10, 15]. A city that doesn't live like this will die. Who received something from nature for free, should give it to other living beings for free!

7. Aftersense

- 1). "The Indian's Sorrow": An Indian without a wife is a half of a man or rather, in an Indian tale, a partial person.
- 2). "The Legend of the Destroyed City": The thirst for property will lead the ethnic group to extinction.
- 3). "The Wedding of the Hummingbird": The joy of life without children is limited and leads to the death of the ethnic group. The growth of euthymia and eusociality, justice, and reduction of injustice is important.

8. Proper meaning

The proper meaning of all three tales is compassion and joy, the identity of all living things, the maintenance of life, and the punishment for the failure of compassion and joy, the desire for the property that causes death.

- 1). "The Indian's Sorrow": We note compassion for the absence of a family, the growth of euthymia and eusociality, justice, and a decrease in non-justice.
- 2). "The Legend of the Destroyed City": Compassion is connected with the destruction of a possible family. We note the lack of justice for women and children and the woman's erroneous fulfillment of the father's will which prevents the daughter's happiness by choosing not her happiness, but her wealth and death.
- 3). "The Wedding of the Hummingbird": We note compassion for the absence of children.

9. Meanings of acculturation, reception, and retorsion

- 1). "The Indian's Sorrow": Retorsion is the denial of a partial man, private property, the Indian does not ask for wealth. Reception is the acquisition of excessive energy and information of nature. Acculturation is borrowing from life the love for others, the ability to heal them.
- 2). "The Legend of the Destroyed City": Retorsion is the property that causes death. Reception is the idea of nationalizing property as a necessary product. Acculturation is the idea of good god fighting and sacrifice for the ethnic group.
- 3). "The Wedding of the Hummingbird": Retorsion is the absence of children and the fallacy of the joy of life in this form. Reception is the gratitude to all living things for euthymia. Acculturation is a strong being who has something to give, not so much compassion as joy in life.

10. Personal meanings

- 1). "The Indian's Sorrow": The concept of happiness is the health of the body, compassion, and joy of souls, the ability to learn and euthymia, eusociality in action, the identity of the human with the flora, the fauna, and the landscape.
- 2). "The Legend of the Destroyed City": The concept of misery comprises the unnatural way of living in private property, the inability to control the leader, evil as belief in gods, cooperation with scoundrels and solidarity of scoundrels, inability to learn from negative experiences.
- 3). "The Wedding of the Hummingbird": What is more important than intelligence or wealth? The Nightingale in euthymia and compassion comes up teaching to acquire not wealth but the necessary attributes of life indicate in negative definitions what is necessary for life. Unnecessary attributes are cut off. "This knowledgeable person acts in complete control of his mind. He renounces all possessive instincts and works only for the sake of what is vital, and then the consequences of his sinful actions do not affect him" [Sri Srimad, 1991: 4: 21, p. 241]. Work only for the sake of the vital, not the superfluous is emphasized while hard work for the sake of fruits as the work of a donkey and a slave is denied.

11. Superethnic meaning

- 1). "The Indian's Sorrow": The Indian prepares for the struggle in life, and for this purpose, he acquires strength and cunning. The main character of the Latin-American tale is a fighting warrior in wars of compliment and wars for the absolute destruction of ethnic groups.
- 2). "The Legend of the Destroyed City": The strength of an ethnic group is not in warriors or leaders but the ethnic family and the focus on its growth.
- 3). "The Wedding of the Hummingbird": Power is in the natural identity of all living things, not the distinction of subjects and predicates, the equality of races. Good is that which corresponds to the growth of life, compatibility, derivability, the following of races in Latin America in localities in space-time and the identity of differences without their assimilation, evil is that which contributes to the curtailment of life, the division into subjects and predicates of life, the incompatibility of races, the inequality that causes death.

12. General meaning

- 1). "The Indian's Sorrow": The basis of life is eusociality, euthymia, compassion, justice, and love for one's neighbor in the identity of subjects and predicates of action, based on the representation of each ethnic group in the necessary product. Death is the absence of a family.
- 2). "The Legend of the Destroyed City": The basis of death is the absence of eusociality, euthymia, compassion, incompatibility, the break in the identity of subjects and predicates of action, injustice and property, faith in evil gods, hatred of one's neighbor, and the absence of family.
- 3). "The Wedding of the Hummingbird": The basis of life is eusociality, euthymia, compassion, mutual assistance, cooperation, justice, and love for one's neighbor in the identity of all living things in the necessary product based on providing everyone in the ethnic group with the necessary product, family and children, the solidarity of all living things. Death is the absence of a family, the absence of children.
- 4). The general meaning of all three tales: This sense is the identity in the life of subjects and predicates of the social structure in euthymia and eusociality, the purpose of only the necessary product, the family. With the destruction of this identity and the concentration on private property, the life of an ethnic group ceases and it dies out.
- 5). The Spanish tale contains a model of justice for women and children.
- 6). The Russian tale involves the armed destruction of private property and evil power.
- 7). The general meaning of all five tales is the justification of the struggle against the necessities of private property as a form of death of ethnic groups and families, the need for euthymia and eusociality as the bases of life, natural justice as equality in the ethnic group on the share of the necessary product for life.

IV. The Lament and Hell of the life of the Mansi ethnic group in the epic and tale of Mansi

"We cry bitterly day after day.
With the cry of the suffering, we tear ourselves apart,
We long to find peace at last,
See how we stagger sick"

"Bitter cries, tearful requests
We strive, with hope.
Remove from us the terrible time,
Give us back the old time"
[18: p. 239].

"We cry exposing our needs,
We call: come to us
as soon as possible! Diseases, wars
affect both daughters and sons".

"We cry during the day, we cry at night:
Protect us from wars and diseases!
Well, there is no longer any strength, no power.
Save and bring happiness".

"Heal our sick women,
Heal our sick men. We
Remember, you have healed before, and
Now our lengthen our days" [18: p. 245].
If the Aztecs and Maya gods are evil and do evil, Mansi Gods are simply powerless and die unable to help their people in the Hell of life.

"Here pupyg answers shaman,
Not lying with his good soul:
Frankly, without deception, I'll say:
Although I am a spirit, I am very small.
Though I am a Spirit of the forest, though I am a duck
But I will not deceive you,
I have no strength to fulfill what I am asked for.
Only the Upper Torum will help in this,
Beg, ask him.. " [18: p. 289-290]. But Torum can't help you! [15: p. 183, 142].
The Aztec, Maya, and Mansi epics record the disappearance of families, women, and children.

Conclusion

1. The three tales define life as Sadness, Lament, Hell, private property as a source of evil and death, the separation of subjects and predicates of life as absolute evil, and compassion and joy, the identity of all living things, the landscape, the flora, the fauna, races and ethnicities, the mankind in euthymia and eusociality, love for one's neighbor, the representation of only the necessary product for an ethnic family in equality as justice and the approach to happiness in the family as an absolute good. The Spanish tale contains a model of justice for women and children and demands this justice in history. The Russian tale involves the armed destruction of private property and evil power. The epics of the Aztecs, Maya, and Mansi model life as Hell and suffering, a lament in history. The Spanish tale is optimistic. The tales of the Aztecs, Maya, and Mansi are pessimistic. The general sense of all five tales is the rationale for the struggle against the needs of private property, euthymia and eusociality of the ethnicity as the basis of life, private property as a form of death for ethnicities and families.

2. The semantics of the American Indians' tales is anthropologically and psychogenetically stipulated by the polytypic nature of the Americanoid race containing complexes of the Mongolian, Melanesian, Polynesian, and many other races, the main haplogroups of DNA including G-S, M, P1 that are related to the peoples of Siberia, in particular, the Chukchi; a form of religions, simulating the creation in a cyclic form, a catastrophic evolution, and history; types of soft wars between the races complimentary and not complementary to absolute destruction; brutal Spanish colonization and the implementation of the Spanish ethnic group, Catholic and Protestant Churches' deliberate genocide of the Americanoid race, destroying all civilization and culture of America physically, reducing the population severely; the influence of the Spanish Catholic culture on the semantics of the folklore of the ethnic groups of Latin America.

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