

General Name as Cultural Code of Siberian Tatars

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Abstract: The article actualizes the problems of studying the pedigree and generic names of the Siberian Tatars in the linguocultural aspect. The source of the research is the Russian-language documents of the regional archive of the XVIII-XIX centuries, which recorded information on the composition of the family of residents of the Otdelno-Babasan volost of the Tobolsk province. Today, the issue of updating and preserving the language and culture of the Siberian Tatars is extremely acute, since the dialects of the natives of Western Siberia, according to UNESCO, are at the stage of extinction. The work has an integrated approach, therefore the following methods are used: the method of linguoculturological analysis, the method of interviewing informants, the method of language coexistence, the genealogical method, the descriptive-analytical method, the method of comparing definitions, the method of etymological analysis, the method of lexicographic description, the quantitative-statistical method. The classification of generic names by etymology and structure is made, the models of the name of the deceased relative are identified, the traditions of the name of the deceased by the name of the deceased relative in Turkic cultures are examined, the mechanisms of metaphorization of kinship terms are determined. The authors come to the conclusion that the patrimonial names of the Siberian Tatars are a cultural code that stores echoes of the archaic world, namely the cult of their ancestors.

Keywords: Siberian Tatars, Babasans, Tobolsk province, generic name, family tree.

INTRODUCTION

The choice of the research topic is due to the interest in studying the anthropocentric factor in the language, in particular, to the description of generic names: the need to select, systematize and describe the language material recorded in archival documents of the XVIII-XX centuries. Consequently, the relevance of the study is determined by both the choice of direction and the subject of work.

The subject of the research is the generic names of the Siberian Tatars used in the XVIII-XX centuries in the amount of 49 units (39 male, 10 female). Generic refers to a personal male or female name repeated along the bloodline. The number of repetitions is 2-3 units. The purpose of the study is to analyze generic names in terms of origin and structure, as well as to consider the tradition of giving the name of a deceased relative.

The novelty of the study is seen, firstly, in attracting previously unexplored archival material, secondly, in the use of the genealogical approach in the study of anthroponyms, and thirdly, in updating and preserving the cultural heritage of Siberian Tatars.

The material of the study is the genealogy of the Siberian Tatars, compiled from archival documents stored in the State Archives of Tobolsk: revision tales

of 1782, 1811, 1834, 1850, and 1858, and the first census of 1895, as well as field records of pedigrees made during field trips to settlements of the Tyumen region in 2015-2020. The explanatory dictionary of Tatar names G.F. was used as a lexicographic source. Sattarova (Kazan, 2019; Sattarov 2019).

The article analyzes the pedigrees of two settlements: Kondan yurts (now the village of Bolshoi Kondan and the village of Maly Kondan of the Vagai region of the Tyumen region) and Takhtagul yurts of the Tobolsk province (now the village of Takhtagul of the Tobolsk region of the Tyumen region). In these villages lived Yasak Tatars, who were part of the ethnic group of Babasan Tatars (by the name of the volost - Otdelno-Babasan with a center in the yurts of Babasan). In turn, the name of the volost is associated with the name of Murza Babasan. Babasan yurts are mentioned in the Remezov Chronicle according to the Mirovich list. It contains a record of the historical battle of the main commander Kuchum Mamet-Kul with Yermak: "Such a deportation with Tsarevich Mametkul, stretosh Yermak on July 21 in Babasany at the mouth of the lake on Tobol, and fighting mercilessly and hand in hand, split like that. The womb of wandering in their blood and in the corpse of a pogansky; and hanging for 5 days standing, not missing a plow down". (Naumenko *et al.*, 2019)

In historical notes G.F. Miller we find the following description of the area: "Lake Babasan, or Baikal, in Tatar Bobasan-bueren, on the eastern side of the river. Tobola, 7 miles from the village of Kumanok. Extends

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in length along the river. Tobol 10 versts, with a width of about 50 fathoms, in the form of a crescent, the tips of which are facing Tobol. From the lower end of the lake there is a source to Tobol, the upper end is located in the vicinity of the Pekhterov yurts soon following below the Tatar village. Babasan yurts, in Tatar Bobasan-tamak-aul, at the mouth of the source from the previous lake in the river. Tobol. It has 8 yards" .(Miller, 1996).

MATERIAL AND METHODS

A set of linguistic methods was used in the work: the method of linguoculturological analysis, the method of interviewing informants, the method of language coexistence, the genealogical method, the descriptive-analytical method, the method of comparing definitions, the method of etymological analysis, the method of lexicographic description, and the quantitative-statistical method.

RESULTS AND DISCUSSION

1. Personal Name as a Tribal Memory of Siberian Tatars

Four genera are distinguished in the Kondan yurts: Ateya Iseneva, Kalysha, Chita, Urazaleya Kutupova, and in the Takhtagul yurts, there are 4 genera: Algaita, Kutasha, Imangula, Kotsinaya (the schedule of archival materials is preserved in the article). On average, each pedigree consists of 7-9 generations.

Consider the generic names of the Kondan yurts. In quantitative terms, the largest pedigree is Chita, which includes 195 persons, 29 (14.8%) of which bear generic names. Newborns were named in honor of the deceased relatives:

- great-grandfather: *Ait, Timgan, Yuzbak*;
- grandfather: *Kalmanbet, Muhametcha, Niyas, Chutup, Yusup*;
- grandmother: *Kurmanbig, Nasbig, Fakhrichamal*;
- sister of the father: *Abisa, Ymsynay*.

The female name *Kuleisha* is found 3 times: in honor of the grandmother and sister of the father.

The pedigree of Kalysh consists of 69 persons, of which 13 persons (18.8%) bear generic names:

- in honor of the grandfather: *Itkina, Kalysh, Meras, Yaksimet*;

- in honor of his father's brother: *Urazay*.

The male name *Safarmet* is repeated 3 times, while in all cases, newborns are named after their grandfather. Generic female names are absent in the Kalysh pedigree.

The pedigree of Urazaleya Kutupova totals 63 persons, of which 10 are carriers of generic names. Newborns were named after:

- great-grandfather: *Koutup*;
- grandfather: *Kalysh, Niyas*;
- father's brother: *Musa*;
- grandmother: *Niyasbiga*.

In the pedigree of Ateya Isenev there are 46 persons, 11 (23.9%) of which are named after their deceased relatives:

- in honor of the great-grandfather: *Atey*;
- in honor of the grandfather: *Sabantsy, Yakshigots*;
- in honor of his father's sister: *Asina*.

The male name *Isen* was used 3 times: in honor of the grandfather and great-grandfather in the compound name *Isengild*.

In the Takhtagul yurts, the Kutash clan is large - 194 persons, 33 (17%) of which bear generic names. Names were given in honor of:

- great-grandfather: *Kutsuk, Niyas*;
- grandfather: *Amir, Aptuvali, Garifkhan, Kulsary, Mustafa, Reikhan, Sait*;
- father's brother: *Mamet, Medyad, Yakub*;
- grandmother: *Aitbig, Nasbig*;
- father's sister: *Mastura, Shigar*.

Algait's pedigree totals 29 people, among whom 4 (27.5%) males were found: two named in honor of the brother of his grandfather (*Bika, Ilzebay*), one each - in honor of his great-grandfather (*Yumash*) and grandfather (*Ishbulay*). Imangula's pedigree consists of 30 persons, in which one generic name is revealed - *Abys* (6.6%). There are 23 people in the Kotsinaya

clan, in which four people bear generic names. The male names *Kotsynay* and *Yangazy* are found 2 times (17.3%), in both cases the newborn was named after his grandfather. It is worth noting that in these pedigrees there are no female generic names.

It should be noted that the tradition of naming the name of a deceased relative has survived to the present day, but is manifested to a lesser extent.

Thus, the name of the deceased relative helps to preserve the patrimonial memory of the Siberian Tatars.

2. Etymology and Structure of the Generic Names of Siberian Tatars

From the point of view of origin, male personal names form several groups:

1. Turkic-Tatar (and Turkic) names: *Abys*, *Atey*, *Bika*, *Ilzebay*, *Isen* (*Isengild*), *Itkina*, *Ishbulay*, *Kalysh*, *Kulsary*, *Kutup*, *Kutsuk*, *Sabantsy*, *Timgan*, *Urazay*, *Chutup*, *Yuzbak*, *Yumash*;
2. Arabic names: *Ait*, *Amir*, *Aptuvali*, *Mamet*, *Meras*, *Mustafa*, *Myadiy*, *Niyas*, *Reyhan*, *Sait*, *Safarmet*;
3. Persian names: *Kotsynay*, *Yangazy*;
4. Arabic-Jewish names: *Musa*, *Yusup*, *Yakup*.

A separate group consists of two-component personal names represented in the following combinations:

- Persian-Arabic: *Kalmanbet*;
- Arab-Turkic-Tatar: *Garifkhan*;
- Turkic-Tatar-Arabic: *Yaksimet*;
- Turkic-Tatar-Persian: *Yakshigots*.

Female personal names are classified in the following groups:

1. Turkic-Tatar (and Turkic) names: *Abisa*, *Kurmanbig*, *Nasbig*, *Ymsynay*;
2. Arabic names: *Asina*, *Mastura*;
3. Persian names: *Kuleisha*.

Two-component female names:

- Arab-Turkic-Tatar: *Aitbiga*, *Niyasbiga*;
- Persian-Arab: *Fahrichamal*;
- Arabic-Persian: *Shigar*.

By structure, both male and female names are divided into 2 groups: consisting of one root (63.3%) and two roots (36.7%).

Many family names became the basis for the formation of surnames that still function among the local population: *Amirov*, *Gaitov*, *Garifkhanov*, *Timkanov*, *Mirasov*, *Mukhametshin*, *Niyazov*, *Ryganov* / *Rikhanov*, *Safarmetov*, *Saitov*. Consequently, generic names serve as a cultural marker of the Siberian Tatars.

There is some tendency to increase Arabic names in the XIX century. Due to the fact that the surnames to the local population officially began to be assigned at the end of the XIX century, the basis of many surnames was the Arab component. This is indicated by H.Ch. Alishina and G.B. Nagipova: "The vast majority of surnames goes back to the Arabic language, and also in some cases to Persian. In a number of surnames, semantically transparent Türkic-Tatar lexemes with Siberian flavor are found as a component or basis: *yan* - soul, *yar* - friend, *ish* - comrade, *inca* - junior, *last*; *ilche* - ambassador, diplomat; *uraz*, *raz* - happiness; *tuk* - well-fed, *tlyau* - desired. Arabic and Persian words have long and firmly entered the vocabulary of Siberian Tatars: *Yuma* - Friday, *Murza* - title of a noble person; *ait* - a religious celebration of the first meal after fast; *Kurman* is a religious holiday of Kurban Bayram. (Nagipova, 2011).

3. The Role of the Tradition of Naming the Name of a Deceased Relative in the Formation of Personal Names Based on Terms of Kinship

The tradition of naming the name of a deceased relative is characteristic not only of the Siberian Tatars, but also of other Turkic-speaking peoples. Researcher of the Kumyk language N.E. Gadziakhmedov notes: "The material at our disposal allows us to conclude that the name of children by the names of their ancestors is a very common phenomenon. The existence of the custom of giving the newborn the name of a deceased close relative should be noted among all ethnic groups of Dagestan. Meanwhile, tracing, in connection with hereditary names, various forms of treatment among the local population, it can be noted that kinship appeal to children who have received the names of their

ancestors is in one case more significant and much more widespread, as a result of which the terms of treatment by kinship then become personal names of people, and in another - it not only does not go beyond the family, but inside it has a rather narrow, fractional use, reflecting the real relationship of kinship of this person only with respect to the speaker. In this case, the term of kinship does not become a personal name". (Gadzhiahmedov, 2008).

It should be noted that in modern genetic studies, very valuable facts of the origin of the Bukhara people are found. For example, in the collective article "Bukhara Tatars and peoples of the Caucasus: striking parallels in the gene pool and fund names" (Bukhara Tatars and peoples of the Caucasus: amazing parallels in the gene pool and the surname fund), the authors write: "Contrary to historical legends about that the Bukhara Tatars are descendants of missionaries from Central Asia and Bukhara merchants, the paternal lines of their gene pool (namely, these migrations should have manifested themselves most clearly) do not show any similarities with the gene pools of different groups of Uzbeks, including the gene pool of the population of Bukhara. The study of haplogroups of the Y chromosome showed that the gene pool of the Tatars-Bukhara residents has clear links with the gene pool of another region - the Western Caucasus" (Lavryashina, 2016). Consequently, this naming tradition may have entered the culture of the Siberian Tatars along with a "newcomer" component that has its roots in the Western Caucasus or has ancient roots dating back to the distant historical past of the Turkic peoples.

It was revealed that the terms of kinship can go into the category of personal names, as evidenced by the data of the pedigrees of the Siberian Tatars. In the pedigree of the Isenevs, natives of the Kondan yurts, the name of the ancestor - Atei, which is formed from the term of kinship *əti* "father" is listed. The person probably had a different name, but during the census, his children did not dare to pronounce their real name in tribute to the parent.

At the same time, children, named after the ancestor, parents (and then close circle) also did not dare to call by name (this was considered disrespect for the memory of the parent or grandparent), therefore they addressed the children *əti*, *ətkə* "father", *inə* "mother", *ollata* "grandfather" *onna* "grandmother", *karta* "grandfather". Subsequently, such names became personal, which is proved by the functioning in the XX century of the anthroponyms Atey, Inash /

Inashka (from *inə* "mother"), Kartina (from *kart inə* "old mother").

In the dialectological notes of D.B. Ramazanov we can find the following: "The Siberian dialects are characterized by the curious semantic functions of this term (*inə*): it serves as a form of appeal to a girl named after her mother (Tyumen. Tobol. Tevriz). For example, *Ətkələre ʁs kysyn inəy typ yəri, isemnəre anyh inəsenəhne beln pertəy* - the Father calls his daughter *inəy* (os. Mother), the names of the daughter and mother are the same (tobol.). Often in this function diminutive names *in(n)əsh*, *inəkəsh*, etc. are appear. This phenomenon is associated with the custom of using the terms of consanguinity and as a proper name, which was typical, for example, for Altai, Khakass, also occurs in the Nogai, Kumyk languages" (Kim, 2019; Ramazanova, 2002).

According to the available archival information, we can state that the tradition of naming under consideration spans three centuries. At present, this tradition continues to be preserved among the swamp Tatars, and among other groups of Siberian Tatars it is private. In addition, the swamp scholar R.S. Barsukova notes that among the indigenous people, terms of endearment *ətəy* (from *ətkə*, *ətə* "father") to the boy and *əwbəy* (from *əbə* "sister") to the girl are used. (Barsukova, 2004; Tokhtabayeva *et al.*, 2020). "

Thus, it has been established that the tradition of naming the name of a deceased relative lies at the basis of the formation of personal names based on kinship terms.

CONCLUSION

As a result of the analysis, we came to the following conclusions:

1. Male and female generic names form direct and oblique patterns (models). Direct models are presented by male models with an interval of 1 or 2 knees, and female models - by 1 knee. Oblique models are created based on the nearby knee along the male line (no research has been conducted on the female line).
2. The largest share of generic names is made up of Turkic-Tatar (44.8%). The second largest group of names of Arab origin is 26.5%. Persian and Arabic-Jewish names have the same number of uses - 6.1% each. Consequently, the Turkic-Tatar core is preserved in the generic names.
3. The tradition of naming the name of a deceased relative lies in value relations to

kinship - not only to the parent or grandparent, but also to the closest older relatives. At the same time, deep folk wisdom lies in the tradition, affecting all facets of the spiritual and moral education of the individual as the bearer of the cultural code of his people.

The study of personal names in the context of a pedigree reveals archaic views of the people on traditional family values. An analysis of the tradition of honoring the ancestors of the Siberian Tatars showed that, based on the terms of kinship, secondary human nominations are formed and personal names are formed. For example, a metaphorization of the term of kinship *əti*, *ata* or *fatherot* is represented as follows:

Ancestor → Descendant → Person nomination

Grandfather → Grandson → Boy

(terms of endearment)

əti, *ata* → *əti*, *ata* → *atakau*

↓

↓

Personal name personal name

Atey Atey

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