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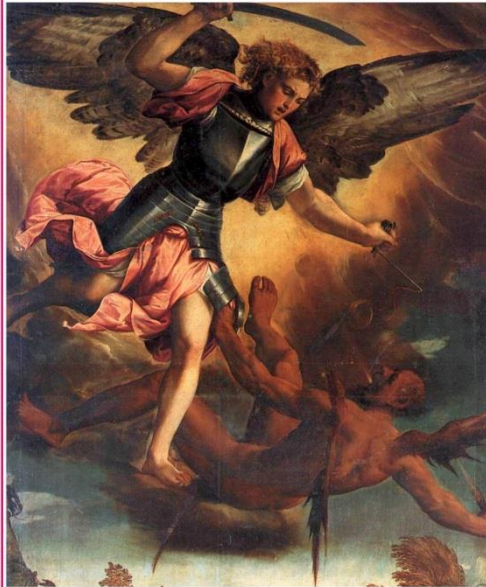
The Structure of Evaluative Anthroponymic Semantics of Siberian Tatars

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Abstract

The article analyzes the anthroponymic semantics of adjectives, that is, evaluativity of naming, which allowed the authors to reconstruct value-evaluative relations between a subject and an object via qualitative comparative research method. As a result, the object of evaluative relationships varied with the religiousness level, starting with the fact that a name was implicated with the religious rituals of the pre-Islamic period, then a name began to include the epithets of the Most High and, finally, a name became merely a symbol. In conclusion, the cultural and historical development of society and ethnic groups directly reflects in linguistic processes.

Keyword: Anthroponymic Semantics, Value-Evaluative Relationships.

La estructura de la semántica antroponímica evaluativa de los tártaros siberianos

Resumen

El artículo analiza la semántica antroponímica de los adjetivos, es decir, la evaluación de la denominación, lo que permitió a los autores reconstruir las relaciones valor-evaluación entre un sujeto y un objeto a través del método de investigación comparativa cualitativa. Como resultado, el objeto de las relaciones evaluativas variaba según el nivel de religiosidad, empezando por el hecho de que un nombre estaba implicado en los rituales religiosos del período preislámico, luego un nombre comenzó a incluir los epítetos del Altísimo y, finalmente, , un nombre se convirtió simplemente en un símbolo. En conclusión, el desarrollo cultural e histórico de la sociedad y los grupos étnicos se refleja directamente en los procesos lingüísticos.

Palabra clave: semántica antroponímica, relaciones valor-evaluativas.

1. INTRODUCTION

The relevance of the article is determined by the fact that the semantics of adjectives in anthroponymic vocabulary from a linguistic perspective is studied in conjunction of language and culture, which allows the authors to establish what a person sees as a value, to see unique values that are typical for the Siberian Tatars and universal values that are common to all nations. This research shows the national and the typical for the Tatar language system and its dialects, and finds

an explanation of the naming motives of Tobol Tatars in different periods of their historical development. A paper by Luiza Karimovna Bayramova named Philosophical and linguistic axiology of fortune–misfortune//A nominative unit in semantic, grammatical, and diachronic aspects is most related to the current study in the linguistic axiological terms.

This topic was extended in Bagautdinova's work Phraseological units: anthropocentric and axiological aspects dealing with the issue of the linguistic value of linguistic units, in particular, phraseological units. Values–anti-values themselves can be viewed at various levels, for example, at physiological, material, social, spiritual, moral, intellectual, emotional, etc. The work of F. R. Avazbakiyeva Linguistic axiological aspect of the semantics of adjectives that characterize a person in terms of decency (based on the Tatar, Russian and English languages) reflects the linguocultural ideas about the notion of decency in the linguistic world view of the Tatar, Russian and English peoples, which serve to articulate knowledge and experience, retain it and pass it down to next generations.

2. RESEARCH PROBLEM

Previous research was devoted to ethnolinguistic studies of anthroponymy of the Siberian Tatars, to special aspects of the formation of their system in different periods of historical

development, beginning in the middle of the 18th until the end of the 19th century, based on the above archival sources. Earlier, mainly anthroponymic semantics expressed by nouns and verbs was considered. This article discusses anthroponymic evaluative semantics of adjectives of the Tobol Tatars.

The study of the semantics of adjectives in the anthroponymic system of the Tobol Tatars in linguistic axiological terms is also due to the fact that the term values is perceived by many as alien, imposed by the West. The research shows that values have been formed together with a name since ancient times; they have undergone changes and have survived to this day. Preservation of values by the Siberian Tatars and a proper national policy has been the key to successful development of the Russian state. The concept of value has been always associated with peace, protection, and purity (Tomilov, 1992).

3. METHODOLOGY

The material for this article was extracted from Russian archival records of population censuses of the mid-18th and the 19th century and the First Nationwide Census of Russia of 1897, stored in Tobolsk Branch of the State Archive of the Tyumen Region (TB SATR, fund 154, 417, inventory 8). However, to describe characteristics of anthroponyms functioning in the Old Turkic era and the middle Ages,

the authors used works of (Sattarov, 1998; Makhpirov, 1997). The following methods were used in the research (Hartmann, 1926):

- Theoretical: study and analysis of various materials of domestic linguistic scientists, for example, the problem of philosophical axiology was developed in the papers of scientists. Logical analysis, synthesis, generalization, systematization, classification, comparison, and terminological analysis were also used;

- Empirical: purposeful observation, the study of the activity results, questionnaire survey, testing, various forms of the experiment; interpretation of the research findings.

The experimental base of the research was Tyumen State University, namely its branch in Tobolsk. The study was conducted in three interrelated stages from 2005 to 2017. At the first search-theoretical stage (2005-2006), philosophical scientific literature on the research problem was selected, studied and subjected to theoretical analysis; the research topic, its relevance, scientific novelty, and practical significance were identified; the main objectives, hypothesis, object, subject, scientific apparatus and base of research were determined (Iskhakov, 2006; Raus et al., 2014; Millanei et al, 2016).

At the second experimental stage (2007-2010), the authors worked in Tobolsk Branch of the State Archive of the Tyumen Region where they studied the population censuses that were taken from 1718 in order to ensure population registration of the so-called native yasak payers of Siberia. A primary type of Russian census materials is family

records that provide core detail for anthroponymic research such as father's, mother's, and their children's names and surname. Another part of the material was derived from cadasters, inventories, reports of yasak committees, and rural household registers (Superanskaya, 1978). The authors' visits to the Tobol Tatars' places of residence and collection of ethnographic and linguistic material by means of directly interviewing the population were of great importance (Rescher, 2005; Wiseman, 2016; Mardani & Fallah, 2018).

4. RESULTS AND DISCUSSION

This study proceeds from the structure of an evaluative judgment that consists of four components: the first component is an evaluating subject and an object or item being evaluated. The second component is the evaluation nature, that is, choice of attitudinal meanings (rational, sensory, or sublimated). The third component is the evaluation basis, that is, the subject's attitude to traditions and customs (see Table 1).

Period	Subject	Object	Nature of evaluation	Basis of evaluation	Values
Old Turkic 5th-10th centuries	Clan, tribe	Patronymics, btribal names	Choice of rational attitudinal meanings	Paganism, mommet worship	Respect for seniors in the tribe and the clan. Compliance with community rules

Middle Turkic 10th-15th centuries, pre-Islamic	Senior generation in the family, parents.	Personal names	Names with rational attitudinal meanings persist, names with sublimated and sensory attitudinal meanings expand	Paganism and introduction of Islamic religion	Maintaining extended families, respecting the opinions of seniors, discipline and order
New Turkic 15th-19th centuries	Parents, seniors, religious figures (mullahs, imams)	Personal names + epithets of the Most High	Names with rational attitudinal meanings persist, names with sublimated and sensory attitudinal meanings expand	Adoption of Islam, Arab-Persian traditions	Maintaining extended families, respecting the opinions of seniors and religious figures, compliance with the rules of morality, honor, dignity
20th-21st centuries	Parents; the influence of religious figures and the opinions of seniors is reduced	Names without religious content, secular names	Reduced persistence of names with rational attitudinal meanings, names with sublimated and sensory	Mass atheization of the population, separation of religion from the state	Reduction of extended families, decline in the birth rate; persisting respect for the opinions of seniors, compliance

			attitudinal meanings expand		with the rules and standards

Table 1: Structural organization of evaluative anthroponymic semantics

Premised on the structure of an evaluative judgment, the authors considered a subject and an object in the Old Turkic period. The subject was a group of people having kinship ties, where one group of people was opposed to another one, so that certain names belonged only to specific clans in a tribe (Makhpirov, 1997). In that period, the object of evaluative judgment was the name of a tribe, then that of a clan, of a kinship community, and a particular ancient man. The name performed a number of functions, one of them was to designate, that is, to name individuals for communication within certain communities, and the other function was to reflect and to define the state of their culture. When choosing an attitudinal meaning, the ancient people abode by rational evaluations, that is, reasonableness and appropriateness, when choosing a name (Yang et al., 2019).

A name verbally reflected their customs, morals, religious rituals and their subjective features. The status of an anthroponym is another important factor that makes anthroponymy especially distinctive in both functional and nominative terms. Even the Rigveda identified a name and the name bearer's nature with each other. The ancient man was characterized by such an understanding of a name that has a deep inner essence, which is the object of evaluative relationships. The evaluation basis is the ancient man's attitude to

cultural and historical traditions that reflected in the inner essence of a
name (Radlov, 1888; Soo et al., 2019; Saidi & Siew, 2019).

Ancient artifacts established the fact of assuming er ati, a heroic
name, or a male name given to persons who won fame proving valiant
in battle. The functioning scope of heroic name extended beyond the
tribe, was much larger than merely the personal, it went beyond the
kinship community. Having received a male name, a warrior could
attach titles thereto to indicate his nobility or rank in the military and
administrative system of the time. As for a patronymic, it was of
significant functional importance and served as a kind of retainer
securing the clanship of an ancient man, which distinguished him from
others like him. In the Turkic Khaganate, for example, only the
members of Ашина [Ashina] clan had the right to supreme power,
therefore, all the successive rulers who followed each other in the
Western Turkic Kaganate had patronymics with the Ashina component
in their title: Ашина-Миш [Ashina-Mish], Ашина-Боркин [Ashina-
Borkin], Ашина-Торчи [Ashina-Torchi], etc. Some examples of
Tobol Tatar patronymics were Абайдулины [Abaydulinï] /the
Abaydulins/ and Хамидулины [Khamidulinï] /the Khamidulins/ who
were referred to as абайтуклар [abaytuklar], хамитуклар
[khamituklar]. Кучум [Kuchum] and all the members of his clan, the
so-called шейбаниды [sheybanidï] /sheybanids/, lived as late as during
the Siberian Khanate in the latter half of the 16th century and were
mostly born in Central Asia. From the 16th century, the lower reaches
of the Tobol River and the adjacent lands were ruled by the local Tatar

ruler's тайбугины [taybugïnï] /taybugins/. One of the early taybugins, a brother of the leader on whom the Nogai or Golden Horde authorities had conferred the title of тайбуги [taybugi] – the governor of uluses and nomad camps – founded the town of Toboltura on the bank of the Tobol River, which was later preserved as Toboltura yurts. In functional terms, patronymics were very close to dynastic names, which were the next level in the Old Turkic anthroponymy. Only the supreme rulers who headed the state formations of the Turks in ancient times and the Middle Ages assumed a dynastic name, for example, the dynasties of Kara-Khanid rulers who had the dynastic names of Арслан-хан [Arslan Khan] and Богра-хан [Bogra Khan] were widely known.

The dynastic name in its functional parameters was close to patronymic, but unlike it, its origin may have the (arbitrary) nature of an agnomen. Personalized regnal titles were not recorded for all the rulers mentioned in inscriptions and other artifacts but they were widespread both in ancient society and later. Some typical regnal titles in ancient Turkic society were anthroponym components of the Turkic kagans: Иль-каган [Il Kagan] was the title of Бумин-каган [Bumin Kagan], Эльтериш-каган [Elterish Kagan] was a personified title of Кутлук [Kutluk], the founder of the second Turkic Kaganate, etc. Expanded naming forms were used officially with reference to the supreme rulers (Kagans). Apart from a dynastic name-title, they included additional components-epithets, which usually served to testify to the divine origin of Kagan, defining him as given by heaven

or born from heaven. These were the major categories that formed the basis of ancient anthroponymy.

The conducted lexical-semantic analysis of anthroponyms shows that evaluativity allows for expressiveness of proper names by using figurative comparison; they are systematized as description names: comparison with flowers, for example, Чэчэк/Чачак [Chächäk/Chachak], Гульнара [Gulnara] (п.) /a pomegranate flower/, etc., comparison with strong, able-bodied animals, wish names: Арслан [Arslan] /lion/ was used by all the Turkic peoples, Болан [Bolan], Руслан [Ruslan], etc., and by means of complex name formation, whereby one of the components must be an epithet of Allah, devotion names (theophoric names) that played an important role in formation of the anthroponymic system of the Siberian Tatars, which were widespread until the middle the 1920s. The described lists of names of all the Siberian Tatar groups clearly illustrate that the Arab-Persian traditions were an extra-linguistic factor in the Muslim period of social development (Indriastuti, 2019).

5. RESULTS

1. Having considered the structural organization of evaluative anthroponymic semantics, namely, its subject-object relationships, the authors established that the subjects were a tribe, a clan in the Old Turkic period, the younger and older generations in the Middle Turkic

period, and religious figures (imams, mullahs) that determined the naming outcome came in during the New Turkic, Islamic period.

2. The object of evaluative relationships varied with the religiousness level, starting with the fact that a name was implicated with the religious rituals of the pre-Islamic period, then a name began to include the epithets of the Highest and, finally, a name became merely a symbol.

3. The nature, the basis of evaluation, the choice of attitudinal meanings and their stability also varied, for example, rational attitudinal meanings depended on the level of historical and cultural social development; at first, there was one attitudinal meaning for a group of people connected by kinship ties (patronymics), later, such personal names as protective names, Muslim names, secular names, etc. appear. Sensory attitudinal meanings were related only to sensory attitude to the object, which in the ancient period could be disguised with opposite semantics.

4. The categories of norm and evaluation are created on the basis of a generalization of a person's actions and are designated as values of an individual and a group of people, and become valuable reference points for an entire nation's behavior. Evaluative stereotypes were identified; they reflect value paradigms of the Siberian Tatars and are also called behavioral stereotypes, or types of societal norms.

5. The values of the Old Turkic period included having respect for the seniors of a tribe, a clan, where the members of those associations were connected by kinship ties. In the middle Ages, they retained extended families, respect for the opinions of seniors,

discipline and order, compliance with the norms and traditions. In the New Turkic period, such values as a creation of extended families, respect for the opinions of the older generation, religious figures, adherence to standards of honor and dignity were preserved.

According to the research, the sacred values are forms of reverence that were involved in the cult and sacraments of the Siberian Tatars, for example. Each of these value levels is associated with its own personalities, for example, a genius (a heroic personality) and a saint, respective communities – simple forms, for example, an ancient community, a society (the state in the Middle Ages), a legal and cultural community, a love community (mosque).

6. CONCLUSION

1. The objective significance of values can be cognized by theoretical sciences. This study based on the Siberian Tatar historical record provides the theory of values with material for its further research, for example, in the value world of culture. History as a science dealing with culture allowed the article to show the subject mastering the naming value world in time and in development, as well as the connection with the true needs of a self-fulfilling and self-affirming individual.

2. The study of linguistic units of any language is relevant in linguistics, since its lexicon has been valuable in its cognition. The

cultural and historical development of social and ethnic groups directly reflects in linguistic processes. Evolutionary processes related to a great extent to culture, and transformed shifts that have led to a change in the ethnic identity, therefore, reflect on all the aspects of the real world.

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