

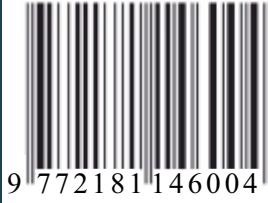
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## NATIONAL NAMES OF RUSSIA

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**Abstract.** *The article describes names of varying degrees, such as beliefs, aspirations, occupation and attitude to the outside world, artistic creativity of peoples. It is said that names are foci of social energy and that the health of a nation lies in its attitude to names. Also, a person's first and last name are peculiar social signs that are cherished. A name is always social, and the absence of a name is also a social sign. The name often carried a vivid social characteristic, was used in a certain social environment. The proper name is identified with the physical and spiritual individuality of a person.*

**Keywords:** *anthroponymy, onomastics, anthroponymics, personal name, men's names, female names, personal name.*

## ROSSIYANING MILLIY ISMLARI

**Annotatsiya.** *Maqolada u yoki bu darajadagi ismlar, masalan, e'tiqodlar, intilishlar, kasb va dunyoga munosabat, xalqlarning badiiy ijodi haqida so'z boradi. Ismlar ijtimoiy energiyaning diqqat markazida ekanligi va millatning sog'lig'i uning ismlarga bo'lgan munosabatida ekanligi aytiladi. Shuningdek, odamning ismi, familiyasi odatda qadrlanadigan o'ziga xos ijtimoiy belgilardir. Ism har doim ijtimoiy va ismning yo'qligi ham ijtimoiy belgidir. Ism ko'pincha yorqin ijtimoiy xususiyatga ega bo'lib, ma'lum bir ijtimoiy muhitda ishlatilgan. To'g'ri ism insonning jismoniy va ma'naviy shaxsiyati bilan belgilanadi.*

**Kalit so'zlar:** *antroponimiya, onomastika, antroponimika, shaxsiy ism, erkak ismlari, ayol ismlari, shaxsiy ismi.*

## НАЦИОНАЛЬНЫЕ ИМЕНА РОССИИ

**Аннотация.** *В статье описываются наименования различной степени, такие как верования, стремления, род занятий и отношение к окружающему миру, а также художественное творчество народов. Утверждается, что имена являются очагами социальной энергии, а здоровье нации заключается в её отношении к именам. Также имя и фамилия человека представляют собой особые социальные знаки, которые бережно хранятся. Имя всегда социально, а отсутствие имени также является социальным признаком. Имя часто несло яркую социальную характеристику и использовалось в определенной социальной среде. Собственное имя отождествляется с физической и духовной индивидуальностью человека.*

**Ключевые слова:** *антропонимия, ономастика, антропонимика, личное имя, мужские имена, женские имена, личное имя.*

**Introduction.** The names reflect to one degree or another the way of life, beliefs, aspirations, occupation and attitude to the world around them, the artistic creativity of peoples, even their historical contacts with each other. Names are foci of social energy. It is believed that the health of a nation lies in its attitude to names. A person's first and last name are peculiar social signs that are cherished. A name is always social, and the absence of a name is also a social sign. The name often carried a vivid social characteristic, was used in a certain social environment. The proper name is identified with the physical and spiritual individuality of a person. In ontogenesis, a name as a part of self-awareness determines a person's value orientations in his claims to recognition, features of sexual identification, the nature of building life prospects, as well as the system of rights and duties. The name appears before a person is born, and remains after his death – passing from descendant to descendant. Since ancient times, based on centuries of experience, there has been a firm belief in the vital importance of names, the connection with each of them of a certain spiritual and partly psychophysical structure. Hence the persistence of rituals and superstitions associated with the name.

**Literature review.** Bashkirs (self-named Bashkort), who make up approximately 2.8 million people, live in compact groups in Bashkortostan, Samara, Kurgan, Orenburg, Saratov, Yekaterinburg, Chelyabinsk regions, Perm Krai, Tatarstan, and Western Siberia. The modern Bashkir nomenik consists of common Turkic (mainly Kipchak), Bashkir proper, Persian, Arabic, partly Mongolian, Western European and Russian names.

The most common name-forming components are words that function in many Turkic languages: ai "moon", kon "day", tan "dawn", gol "flower", bai "host", "man", batyr, timer "iron", bulat "steel", ish "pair", min "birthmark", guzel "beautiful", tash "stone", etc. Up to the October Revolution and even up to the 30s of the twentieth century, Bashkir names were exceptionally multicomponent, consisting of two, sometimes even three root words. Currently, the trend of naming short names is completely predominant; monosyllabic and two-syllable names are becoming more and more common.

Of great importance in naming children is the choice of a name for the child that is consonant with the name of the father, mother, older brothers and sisters. Even in single-component names, they try to select consonant names by initial or final syllables: Aidar – Haidar, Zilo – Lilo, Rafik – Typhoon, Ildus – Ildar – Goldar, Rim – Dim, etc. Paired consonant names are given in the same family to a girl and a boy: Shakir – Shakira, Yomil – Yomile, Royal – Royle et al. Gemini also gets consonant names in most cases. By name, you can guess the last child in the family; he was usually given a name with the kinye component "last one", "most recent" to distinguish him from others as the heir. If children appeared after him, they could receive a name with either a negative or a positive assessment, depending on the attitude of parents (and relatives) to the fact of their birth: Artyk "superfluous", Altyn "golden", etc.

The Bashkir anthroponym now consists of three members: last name, first name and patronymic. Surnames began to appear in the 17th century, but became widespread in the 19th century. Until the revolution, the tradition of turning the father's name into the children's surname remained, there were very few generic surnames; they were mainly worn by representatives of the propertied classes. Now the surnames have become permanent; they are decorated with the Russian suffixes -ov, -ev, -in. Before surnames, the name was binomial, i.e. it consisted of the bearer's own name and the name of his father: Salauat Yulai, his father Yulai References, etc. The words uly, waly, ibn, bin "his son", kzy "his daughter" were often used with the name. Patronymics on the Russian model with the suffixes -ovich, -evich, -aries, -evna, etc. began to be formed mainly in Soviet times.

Among Bashkirs, it is customary to address elders with the words agai "uncle", apai "aunt", babai "grandfather", hoarfrost "grandmother", etc. The elders could address the younger ones by name or without a name. Addressing younger people with terms of kinship and other words such as myrza, neme "brother", yelem, karendash ylyu "little sister" has a special touch of affection. When talking about seniors or juniors who are absent at the moment, a name and a word denoting the relationship of seniority are mentioned.: Mansur agai "uncle Mansur", Karim usty "brother Karim".

In everyday life, the pronunciation of the name of a husband, wife, and relatives was considered unethical, and this tradition has been preserved. All relatives, husband and wife of each other, children of their parents are called in terms of kinship and properties. Even if there are two or three brothers or sisters, they are called olo agai "elder brother", urtansy agai "middle brother", kese agai "younger brother". It is considered especially impolite to pronounce the names of the father and mother, grandfathers and grandmothers by children, grandchildren and great-grandchildren. Peers could freely address each other by their first name or without a first name. When addressing a namesake, his name is usually not mentioned, but the word agashe "namesake" is usually pronounced to avoid mentioning his name.

Before the revolution, the social and religious titles murza, bek, tarkhan, foreman, hazrat, mullah, abyz, etc., which were usually placed after the name, were very widely used. They are recorded in historical documents, folklore works, etc. The use of the word khanum in the name of a woman was considered a respectful address to a woman. In the Soviet period, when officially addressing with respect, the word iptish "comrade" was placed before the surname.

Formal names for men and women are not regularly contrasted, they most likely differ in semantics and tradition. Some names are given to both men and women; these are names ending in a consonant. Over the past 30-40 years, the set of Bashkir names has been shrinking, and an increasing number of newborns receive the same names, but still the list of names used remains huge. The modern system of official naming of Buryats, like most peoples of Russia, is threefold: "surname, first name, patronymic", for example: Bazon Vladimir Sandanovich, Malashkina Maria Banaevna. The full AM is not used in everyday life. Different forms of naming and addressing are accepted in different spheres of life. In family and household communication among the inhabitants of a village (or ulus), several forms of personality definition are used.: 1) the father's name in the genitive case + II (Zandanai Larisa, Solbonoy Bator);

2) if the grandfather or mother is more famous in a particular environment, they resort to the model: the name of the grandfather or mother in the genitive case + a term with the meaning "grandson" or "son" + AI in the nominative case (Galdanai asha [or zee] Erhito [Erhate], which means "grandson of Galdan – Erhito", Nataaliin hubuun Bair "son of Natalia – Bair"); 3) grandfather's name in the genitive case + father's name in the genitive case + II (Badmyn Dugaray Erdem, Burain Garmyn Tamara); 4) the name of the head of the family with the suffix -tan (-ton, -teng), denoting a group of people belonging to a genus or family, + II in the nominative case (Oshortonoy Marina, Badmatanai Zorikto);

5) last name + first name of the father in the genitive case + II (Saganov Matvey Svetlana "Svetlana Saganova Matvey"); 6) surname with the suffix -tan (-ton, -teng) in the genitive case + II (Arsalanovtanai Oyuna, Ochirovtonoy Erzhena). When using official polite address, one of the following models is used: AI + patronymic – Bargai Ivanovich; the word nuher "comrade" + surname – nuher Ulanov; nuher + position – nuher brigadier.

In the old days, the Buryats, like other peoples of Asia and the East, had a custom of replacing personal names with terms denoting official duties, degrees of kinship and properties. Teachers were called Bagsha "teacher", lam, lama or lambagai "father", elders – "father or mother of so-and-so" (by the name of the eldest child), "brother or sister of so-and-so" (by the name of his peer), relatives – in terms of kinship. The taboo of the name, as you know, goes back centuries and is associated with superstitious beliefs of people and the identification of the word with the object, the name with the named. Due to the weakening of religious influence and the widespread influence of the Russian anthroponymic system, modern Buryats are not aware of the prohibition of the name, but the custom of avoiding direct address by name has been preserved.

**Results and their analysis.** Most of the young people do not know the specific meanings and traditional terms of kinship, having only a general idea of a person as a relative, whereas in the old days the assimilation of the family tree was cultivated up to the tenth generation and beyond. At festivals and festivities, a kind of competition was held for the best knowledge of relatives on the father's and mother's side, and the winners were encouraged. This was due to clan-tribal relations, because marriage of members of the same clan was not allowed.

When addressing children in the family, terms were used indicating the seniority and gender of the child: the eldest son was called aha, ahaadai, ahaadi, the eldest daughter was egeshe, egesheedi, the youngest child was otkhon, otkhonda. In many families, these terms were used not only by children when addressing each other, but also by parents when addressing children. If there are many children in the family, then new names could appear that clarify the birth sequence or indicate any features of the child's appearance or character traits.

The individual names of the Buryats, like the names of other peoples, are diverse in origin and semantics. A notable layer consists of anthroponyms, which are common words. Despite the transparency of semantics, the majority of the names of this group date back to ancient times and are associated with the religious beliefs of the Buryats.

There are a lot of names in the Buryat family tree that go back to the names of wild and domestic animals (Bulgan "sable", Harman "squirrel", Shono "wolf", Bukha "bull", Tugal "calf", Eshegan "kid"), as well as birds (Burgad "eagle", Guluun "goose"), fish (Sordon "pike", Algana "perch"). The origin of such names is explained by the zoomorphic representations of ancient peoples, in this case the Mongolian tribes.

The following common group of names goes back to pictorial vocabulary, for example: Bilduu "flattering", "obsequious", Morhoosoy (morhoyho) 1) "to be with a hump" (about the nose), 2) figurative meaning – "to put on airs", "to ask oneself", Khazagai "crooked", "twisted", Dagdaan (dagdagar) "disheveled", "shaggy", "clumsy".

Of the appellative names and attributes are now popular: 1) high-style words denoting concepts such as "peace", "peace", "eternity", "glory": Amgalan "peaceful", "calm", Aldar "glory", Munko (munhe) "eternal"; 2) words whose meanings are associated with the concepts of happiness, strength, well-being: Jargon "happiness", Bair (bayar) "joy", Bata "firm", "strong", Bator "hero", Zorikto (zorig) "brave", "strong-willed", Erhito (erhate) "authorized", "full-fledged"; 3) words whose meanings are related to the concepts of mind, enlightenment, culture: Belikto (balig) "wisdom", "mind", "knowledge", Erdem "science", "scholarship", Tuyana (tuyaa) "ray", Geral "light", "radiance", Soyol "culture"; 4) the names of jewels and flowers: Erdeni "gemstone", Ergena (ergen) "mother of pearl", Seseg "flower".

With the penetration of Lamaism into Buryatia in the 17th century, names of Tibetan and Sanskrit origin began to spread among the Trans-Baikal Buryats, for example, Tibetan: Galsan "happiness", Dorjo "diamond", Sodnom "virtue", Rinchin "jewel", Tsyrma "golden mother"; Sanskrit: Bazar "diamond", Radna



"jewel", Arya "saint", Osor "spreading the light". The Trans-Baikal Buryats have long used the names of Russians. Today, half of newborns in the territory of Transbaikalia receive these names.

Surnames first appeared among the Buryats in connection with the spread of Christianity and the introduction of the rite of baptism among the indigenous peoples of Siberia in the second half of the 19th century. The process of forming surnames among the pre-Baikal Buryats was completed already in the first decade of the 20th century. However, the naming of all Buryats by last name was established only after the Great October Revolution.

Modern Buryat surnames are mainly formed from the personal names of parents. Therefore, the generation of the first years of Soviet power up to the 40s could have a surname and a patronymic formed from one base – the father's name: Tsibikov. Bata Tsibikovich, Nomoyev Nomgon Nomojevich, and their children could become Batoevs, Nomgonovs, Bakojevichs, Nomgonovichs. To form modern Buryat surnames, the suffix –ov (-ev) was used, borrowed from the Russian language: Bolotov, Tugulov, Dorzhiev, Ursheev. Along with this suffix, the suffixes of the Buryat language are used -ai, -in, -e, etc. with the meaning of the genitive affiliation: Batozhabai, Gomboin, Linkhovoin, Dondogai, Galsane, Dogdom. Similar surnames are found mainly among the Trans-Baikal Buryats.

Patronymics first appeared among representatives of the highest social strata and the intelligentsia. The broad masses of patronymics developed and took shape only during the Soviet period. But it is still not uncommon for people of the older generation to not have patronymics in their passports, although they are used when referring to each other. Buryat patronymics are formed on behalf of the father (very rarely on behalf of the grandfather) with the help of Russian suffixes -ovich (-evich), -aries (-evna).

The modern name book of the Mordovian people does not differ from the Russian one. It consists mainly of the so-called Christian calendar names, adopted from the Russians during the Christianization of Mordovia, which took place mainly from the second half of the XVI to the middle of the XVIII century. However, these names in the Mordovian languages gradually underwent adaptation, they began to sound Mordovian. For example, in the Mordovian (Erzya) language Zakhar is pronounced as Zakar, Nikolai – Mikol, Fedor – Kvedor, Maria – Mare, etc. The pre-Christian Mordovian namebook consisted mainly of original names, but also included some borrowed ones (Slavic, Turkic, etc.).

The basics of traditional Mordovian names, of which more than a thousand have been recorded, usually denote either a character trait (Kezhai, Kezhut, Kezhapa, Kezhevut, Kezhedey, from kezhey "evil", Parush from paro "good"), or convey the attitude towards him, the feelings of parents (Vechkas, Vechkush, Vechkan, Vechkovat, Vechkenza from vechkems "love", Teach, Teach, Learn, Learn from learning to "wait"), or they call the place of birth of the child (Pakxiyai, Package, Pakstyan from paksia "field", Viryai, Viryas, Virdyan from vir "forest"), or contain a hint of the time of birth (Nuyat, Nuyanza, Nuyaksha from nuems "harvest", Pivtsai from pivtsems "thresh"), etc.

In other words, the Mordovian names themselves are formed from the corresponding appellatives. Mordvins also had names with bases denoting the names of animals, birds, trees, etc., for example: Ovtai "bear", Pinyai, Pinyas from pine "dog", Kargai, Kargash from cargo "crane", Pichai from piche "pine", Tumai from tumo "oak", etc. Due to the fact that official documentation was drawn up by the tsarist authorities, as a rule, for the male population, written sources contain very few Mordovian female names. They are more preserved in folklore: Syrzha, Mazargo, Share, Atyuta, Kastusha, Senyasha, Sumerge, Tsetsa, and others. It is important to note that Mordovian names, both Erzya and Moksha, had basically the same degree of distribution among both ethnic groups of Mordvins.

The pre-Christian anthroponymic model of the Mordvins was binomial. It included the father's name (patronymic), which comes first in the genitive case, and an individual name, for example: Pivtsain Nuyanza, Teach us Pakxiut, Tumain Viryas, Kezhevutyn Sumerge. Gradually, Mordovian original names began to be used as second names, then as nicknames, and finally were finally replaced by Christian names.

Russian missionary priests and, together with them, officials and landowners, usually gave surnames to the Mordvins, producing them mainly from the father's name or from his nickname, like Russian surnames on -ov, -ev, -in, -(k)in, -onkov, -enkov. Many modern Mordovian surnames contain pre-Christian personal Mordovian names in their foundations: Altushkin – Altush, Vidyakin – Vidyaka, Valgaev – Valgai, Kizhevutov – Kizhevut, Kochemasov – Kochemas, Kirdyashov – Kirdyashkin – Kirdyash, Naraykin – Narai, Nushtaev – Nushtai, Pinyaev – Pinyai, Parakshin – Paraksha, Suraikin – Suray, Simdanov – Simdyan, Chengaev – Chengai, Yangaev – Yangai, etc.

In everyday life, Mordvins still have certain prohibitions (taboos). So, the customs have come down to our time, according to which a husband and wife do not call each other by name, using the interjection hey, the pronoun tone "you" when addressing; the daughter-in-law in her husband's family is not called by her personal maiden name, but is assigned to her, depending on the seniority of the married sons, a certain

property term that replaces the personal name in the address: mazai (from maza "beautiful") – the wife of the older brother in relation to his younger brothers and sisters, tyazai (meaning forgotten) – the wife of the second brother, knit (from knitting "small") – the wife of the third brother, pavai (from pavazu "happy") – the wife of the fourth, tyatai (meaning forgotten) – the wife of the fifth.

The Nanai namesake Nanai (self-designation Nanai – "local person") is a people who speak the Nanai language, belonging to the Amur subgroup of the Tungusic branch of the Tungusic-Manchurian languages, living in the Khabarovsk Territory. The total number of Nanai residents is 12.2 thousand people. In the past, the Nanai people had only first names; there were no patronymics or surnames. During the first All-Russian Population Census

in 1897, each person's family name was recorded in the census form (male by father, female by husband); however, this did not matter to the Nanai people themselves: the lack of writing, the illiteracy of the Nanai people led to the fact that even after the census, only names continued to exist (of course, their ancestral everyone knew the affiliation). Russian names began to appear among the Nanai people in connection with the activities of the Russian Orthodox mission in these places, especially active in the 70s and 80s of the XIX century. By the beginning of the 20th century, most Nanai people had two names – Russian and Nanai, but they constantly used traditional names in everyday communication. The latter were preferred both because of habit and because Nanai names were extremely rarely repeated, and this had a great advantage: by naming only one name, without a surname and patronymic, a person clearly identified who they were talking about.

Traditional Nanai names, originally formed from appellatives, have now lost their meaning in the vast majority. It can be detected in a minority. The boys were called by names going back to the names of tools of labor, hunting (Guida "spear", Sureh "axe", etc.), fish (Oko "chebak"), birds, insects (Zewe "wasp"), utensils and clothing (Ganga "wooden circle for hanging a cauldron", Oton "trough", Sika "jacket", "robe"). Russian communication in the early 20th century gave rise to names derived from Russian appellatives, such as Dokhtori, Kupes, Bulka (women), etc. Women's names were associated with plant names (Nasulte "rowan berries", Singakte "bird cherry"), with various features of human appearance (Nelike "thin", Uleken "pretty", etc.). Among women's names, there were also names with pejorative meaning, such as Kekechen "slave", Kisoakta "dog food". Boys were also called by similar names: Chuki "filthy", "sneaky", Uku "abscess", Husukte "scab on the head". Usually, such names were given to children in families in which babies often died. The names were meant to "protect" the child from evil spirits, "scaring away" them.

Names were given to children shortly after birth, naming was not accompanied by any rituals; any family member, the eldest or even the youngest, could give the child a name, sometimes outsiders were asked for advice, even from a person who happened to come in. If a person whose name was repeated in a given village by another person died, regardless of age, this second person's name would certainly be changed. According to I. Lopatin, the child's name was changed if he became seriously ill. Sometimes a new name was given to a woman if her child was dying. In this case, she was given a "repulsive", "scaring away" evil spirits name.

In Soviet times, the principle of assigning Nanai surnames to the former names of the clans was chosen: Gaer, Tumali, Beldy, Samar, Saigor, Hodger, Kile, etc. Very few Nanai people have surnames based on the names of their fathers or grandfathers – Khaytanin, Muska, Devzhak, etc. – No more than 1-2% of such surnames among Nanai people. There are even fewer Nanai people with Russian surnames (Suslov and others). Since the 20s of the twentieth century, names borrowed from the Russian namebook have been spreading among the Nanai people, and the use of native names has been gradually decreasing. In the 50s and 60s, Nanai children received only Russian names. Currently, the names of young Nanai people do not differ from Russian names. The patronymics of Nanai people appeared only in Soviet times, especially during the certification of the 30s, but then the patronymic was written only if the father had a Russian name. Later, the Nanai names of parents were also used as patronymics, and now they are combined with both Nanai and Russian names. Nevertheless, many old Nanai people, especially women, do not have their patronymics written down in their passports.

The Nanai people had a widespread custom of not calling a person by name; the taboo on the names of old people was especially strictly observed: it was considered indecent to call them by name; therefore, they resorted to various techniques: they called them by the names of their younger relatives and the terminology of kinship; for example, a man could be called by the name of his son (father Petya), brother (brother Ilyusha), wives (Dyarikta's husband). The terminology of kinship is also used in personal communication: the younger brother and sister call the elder brother aga or dai aga "brother", "elder brother"; the same terms were usually used in conversation with others about their elder brother; the terms dama, damin "grandfather" were usually used when communicating not only relatives, but also fellow

villagers, acquaintances, expressing respectful, respectful the relation to a person; the term *danya* "the elder sister of the father (or mother)", "grandmother" was used when referring to women not only by their grandchildren, but also by non-relatives.

Nowadays, old people and elders in the family sometimes deviate from the accepted custom and call these relatives by their first names, but younger family members cannot address their elders by their first names. Similarly, nowadays, according to tradition, younger siblings do not call their older siblings by their first names. The older family members call the younger ones (even teenagers) by singing "little", "little", *neku* (with the same meaning). Adults also use the term *neku* to refer to the children of their fellow villagers. Tatars live in many republics and regions of the former USSR besides Tatarstan. In addition, there are Tatars in Europe (Romania, Bulgaria, Poland and other countries) and in Asia (Turkey and China). The total number of Tatars is 7 million people. The Tatar language belongs to the Kipchak-Bulgar subgroup of the Kipchak group of the western branch of the Turkic languages.

The anthroponymic system of the modern Tatar language consists of both officially accepted categories of names (first names, patronymics and surnames) and unofficial ones (nicknames and other types of proper names). The modern Tatar officially adopted three-pronged anthroponymic model "first name+patronymic+ surname" was developed under the influence of the Russian official anthroponymic system. Names formed according to this model appear in official documents, in the language of the press, jurisprudence, etc. In the living colloquial language, Tatars use various monomial and binomial names and naming forms or their substitutes, which differ significantly from the official model.

The Tatars have a personal name and nickname, which are the most ancient anthroponymic categories. The surname was finally formed in Tatar anthroponymy and came into active use in the second half of the 19th – early 20th century. Currently, in official documents, the use of patronymics, as well as among Russians, is mandatory, therefore they are formed from all Tatar male personal names. In the Tatar language, national forms of polite and respectful treatment (the category of politeness-respect) took shape in ancient times. This anthroponymic category in the modern Tatar language is expressed in various lexical and grammatical ways.

A patronymic combined with a first name implements polite, respectful treatment. In addition to the patronymic of the Russian type (i.e., with the endings on -ovich, -evich; -aries, -evna), respectful treatment is also carried out by national patronymic forms, in which the father's name always precedes the name of the person addressed. National patronymics are formed according to the formulas: 1) the father's name + the kinship term in the possessive form of letters. "his son", *malae razg.* "his boy", "his son", *balasi razg.* "his child", "his child" or *kyzy* "his daughter" + the name of the person, for example: *Habir uly Rizvan* "Rizvan the son of Khabir" (lit. "Khabira son Rizvan"), *Gabdulla kyzy Sabira* "Abdullova Sabir's daughter", etc.;

2) the name of the father (or grandfather) + the name of the person with the possessive affix of the 3rd l. unit. -sy, -se; -s, -e, i.e. with the so-called possessive patronymic (mostly used in colloquial speech): *Habib The Hatima Khabibova hatime* (lit. "Khabibova Hatima"), *Morat Dines "Muratova Dina"*, etc. 2. The second way to express the category of politeness-respect in Tatar anthroponymy is to add to the name of a person, taking into account his age (seniority) and gender, the corresponding term of kinship or property. Tatars observe the ancient custom of polite treatment (not only to people who are related to the speaker) according to the formula: the name of the person + the corresponding term of kinship or property, taking into account his age (seniority) and gender (*abyy, abzy, agay, agha* "elder brother", "uncle", *apa, apai, tatey, abystai, apty* "elder sister", *babai* "grandfather", *zhingi* "elder daughter-in-law", *khanim "khanum", "lady", tutash* "young lady", "girl", etc.). This polite form of address in the Tatar language, acting as a patronymic, can completely replace it, for example: *Shakir Zakirovich* is *Shakir aby* or *Shakir agha*, *Banu Barievna* is *Banu apa* or *Banu khanum*, etc.

3. Polite and respectful treatment in the Tatar language can also be expressed by formulas: 1) the name of the person + the word-the address of the *iptash* is "comrade" (*Gali iptash* letters. "Gali is a comrade," i.e. "Comrade Gali," etc.); 2) the word-address is *iptesh* "comrade" + the surname of the individual (*iptesh Hammatov* "comrade Hammatov", *iptesh Musina* – "comrade Musina", etc.); 3) *iptes* + the corresponding social nomenclature term (title of position, profession, title, rank, etc.), if the person's name and surname are unknown to the speaker or he wants to emphasize the official position, position or title of the addressee when contacting, for example: *iptes director* "comrade director", *iptes general* "comrade general", *IPTESH student* letters. "comrade student," etc.

Several linguistic and genetic strata can be distinguished in the system of Tatar personal names: 1) ancient Turkic anthroponyms, dating back to ancient Turkic appellatives and forming the basis of common Turkic names in almost all modern Turkic languages (for example: *Ilbuga* = *il* "country", "fatherland", "homeland" + *buga* "bull"; *Timerkotlyk* = *timber* "iron" + *kotlyk* "happiness"; *Arslan* "lion"; Arabic = *uraz*

"happy" + bikeh "princess", etc.); 2) old Tatar personal names genetically related to ancient Turkic (Timerkhan, Alpar, Aisyly, Chulpan, etc.), Bulgaro-Tatar (Albars, Tuybike, Kotlybukash, Tutai, Chutai, Kanak, etc.), Kipchak (Agish, Birdebek, Kildebek, Aidar, Tashbulat, Taktash, Aitugan, etc. More rarely, they belong to the Mongolian (Bayan, Saikhan, Saiman, Sarman, Chanysh, Batu, etc.) and Oguz (Abas, Kort, Delesh, Gilde, Kirey, etc.); this stratum is characterized by heterogeneity;

3) names borrowed from Arabic (Gabdullah, Gabdrahman, Gali, Fatima, Shamsetdin, Sania, etc.); Arabic names began to spread among the inhabitants of the Volga region after the official adoption of Islam in 922 by Khan Almush of Volga Bulgaria; 4) names borrowed from the Persian language (Rustam, Banu, Gulnara, Zifa, Niyaz, etc.); 5) names borrowed from Russian and through it from European languages, mainly after the October Revolution (Wil, Svetlana, Radik, Marat, Renat, Rosa, Venus, Lily, Lena, Marcel, Lucia, Fleur, Robert, Albert, Rafael, Albina, etc.); 6) new Tatar names that appeared after the October Revolution (Ilseya, Ilseyar, Ildus, Ilshat, Ilgiz, Alsu, Aizat, Ilsylu, Irek, Yalkyn, Tashkin, etc.).

As a result of the interaction of Turkic-Tatar and borrowed Arabic-Persian strata in the Tatar language, many hybrid, complex personal names have been formed over the millennium (since the 10th century). They are divided according to the following models of component combinations: (a) Turko-Tatar + Arabic (Mullagol, Nursylu, Galimbek, etc.); (b) Turko-Tatar + Persian (Tashmorza, Ishviyaz, etc.); (c) Persian + Turko-Tatar (Zhantimer, Mingleyar, etc.). A large group of Arabic-Persian compound personal names (Shahnazar, Zakirjan, Bibikamal, etc.) penetrated into Tatar anthroponymy.

The Gypsies (self-designation of Roma, unit – rom) are a people associated with the nomadic peoples of India. The departure of Gypsies from their homeland lasted for many centuries; the beginning of this process dates back to the 9th century, and the last groups of Gypsies left India during the invasion of Tamerlane (XV century). For a long time, Gypsies lived in Egypt and the Balkan Peninsula, as evidenced by the influence of the Greek language on all dialects of the Gypsy language. XV–XVII centuries – the period of settlement of Gypsies throughout Europe. The total number of Gypsies is 8-10 million. In Russia, according to the 2002 census, there are 183 thousand people. The Gypsy language belongs to the New Indian group of the Indo-European family of languages.

In Europe, the Gypsy language splits into several dialect groups. 1. The Baltic group. This dialect group includes the dialects of those Gypsy ethnolinguistic groups that arrived at the places of modern settlement from Poland at different times. Northern Russian Gypsies are settled in Russia, Northern Kazakhstan and the eastern part of Belarus. Their names are usually taken from the Russian nominee (Alexander, Alexey). These Gypsies are divided into local groups, called by the names of the area, for example: Smolenska Roma, Pskov Roma. Local groups are divided into genera (cyg. rodo), whose names are formed from the personal name or nickname of an ancestor using the Belarusian-origin suffix -onk (for example, Alexandronki from the personal name Alexander), as well as the Ukrainian and Polish suffix -ak (for example, Voronchaki) and the Gypsy suffix with possessive meaning -gere (for example, Kartoshkengire). The surnames of the Gypsies are mainly Polish (Cybulski, Kozlovsky, etc.) or Russian (Ivanov, Shishkov) models. Belarusian-Lithuanian Gypsies are settled in the northwestern part of Belarus, throughout Lithuania and the Eastern part of Latvia (in Latgale). This ethnolinguistic group is also divided into a number of genera, whose names are formed from the names or nicknames of their ancestors using the Belarusian suffix -onk (for example, Lisenki, Pisonki, etc.). Surnames of Belarusian and Polish origin (Kasperovich, Ostrovsky); in Lithuania, surnames are often decorated with Lithuanian suffixes (Kasparavicius, Astrauskas) or taken from Russian anthroponymy (Ivanov, Petrov).

Latvian Gypsies live in Latvia, throughout Estonia, in some cities of the northern part of Lithuania, and individual families live in Russia (in Moscow). This ethnolinguistic group has been poorly studied. The surnames are mostly of Polish (Burkiewicz, Kozlowski, Mitrovsky), Latvian (Sunitis, Upits), German (Eberhardt, Klein) and, less often– Lithuanian (Dignos) and Russian (Ivanov) origin. There is even a Ukrainian surname Kravchenko. 2. The German band. This dialect group includes the dialects of the Gypsies, who for a long time (since the middle of the XV century) lived and are living in the territory of the German language. The majority of these Gypsies live outside Russia and the CIS: in Germany, Austria, as well as in France, Northern Italy, and some groups in Poland, the Czech Republic, the former Yugoslavia, and the Netherlands. There are only 5-10 German Gypsy families in the CIS. Surnames are of German (Reinhardt, Weinrich), less often of Polish origin.

3. The Balkan Group. This dialect group includes the Gypsy dialects, which have long been in contact with the languages of the Balkan language union. The majority of speakers of these dialects live in the countries of the Balkan Peninsula: in Bulgaria, in the south of the former Yugoslavia, in Greece. Ursari gypsies live only on the territory of Moldova. There are two genera in the village of Ursari – Zahariesti and Gancesti. Surnames are of Moldovan origin (Bogdan, Arapu, Argint, Kantia). Crimean Gypsies live in the



northern regions of the Crimean region, in the regions of the Kherson region adjacent to the Crimea, in Odessa, Zaporozhye, Rostov and Volgograd regions, in Stavropol and Krasnodar territories, in Siberia, the Far East, in Kiev, Moscow, St. Petersburg. Along with Muslim names, they also have Christian names, as well as Gypsy names of unknown origin (Manchi, Khokhan, Kukuna, Lanchai, Dultiai, Monti, Loludi, Ivory). All surnames are of Crimean Tatar origin (Ibragimov, Kemalov, Shekerov, Melemerov, Dzhumassan, Dzhelakaev, Kazibeev).

4. The Ukrainian dialect group. This dialect group includes the dialects of those Gypsies who lived for a long time in the territory of the spread of the Ukrainian language (from the XVI–XVII centuries). Gypsies of the southern regions Russia and the left bank Ukrainians live in Kursk, Lipetsk, Belogorod, Voronezh, Volgograd, Rostov regions of Russia. Gypsies of Pravoberezhnaya Ukrainians mostly live in the Kiev, Cherkassy, Kirovohrad, Kherson and Mykolaiv oblasts. The surnames of the Gypsies belonging to this group are of Ukrainian origin (Kopylenko, Ivashchenko, Danchenko, Slichenko, Kondenko et al.), less often perceived from the Russian language (Musatov, Bizev).

5. Vlas group. This group of dialects is one of the most dispersed in the CIS. The speakers of these dialects include the Kaldari and Lovari Gypsies, who lived until the middle of the 19th century on the Romanian-Hungarian language border in Austria-Hungary. Currently, Calderari live in the CIS, Poland, the Czech Republic, Hungary, the former Yugoslavia, Bulgaria, Germany, France, England, Sweden, Italy, Spain, the USA, Canada, Mexico, Argentina. Lovari live in the CIS, Poland, Hungary, Germany, France, Belgium, England, and the USA.

Calderari are divided into so-called genera. The genus gets its name from the name or nickname of its ancestor. There are about 20 genera in total: Badoni, Bidoni, Busoni, Bambulesti, Buricani, Buculoni, Vovoni, Grekurya, Gyrtsoni, Dilinkoni, Diconi, Duconi, Damoni, Durconi, Enesti, Kretevecconi, etc. The Lovarian dialect is represented by the Ciocesti and Bundasha groups (the division is based on occupation). Female and male proper names and surnames of Romanian, Hungarian, Polish and Gypsy origin: names – Anelka, Bina, Volyana, Gafica, Dana, Diamanta, Zsuzha, Zemfira, Loludi, Margaika, Mileva, Mytsa, Papush, Ruzha, Yana, Badya, Zurka, Istvan, Latsy, Janos; surnames – Angel, Homan, Demeter, Kaldaras, Mihai, Rado, Hristo, Churon, etc.

In addition to the names of the Roma speakers of this dialect, age-related references are used, for example, *naike* – a woman's respectful address to an older man or a peer, *doike* – a woman's respectful address to an older woman, *maike* – an affectionate address to a younger one. Among the Gypsies, the name or nickname and belonging to a family played and still play a more important role than the surname. The Chukchi namesake, along with four other ethnic groups (Alutorians, Itelmen, Kereks, Koryaks), form one of the ethnic communities of the Paleoasiats and are the most numerous ethnic group in it (15.7 thousand people). The Chukchi language refers to the Chukchi-Kamchatka group of Paleoasiatic languages. The Chukchi are one of the few ethnic groups in the North that were essentially untouched by Christianization and therefore retained their distinctive culture, and in particular the traditional anthroponymy that existed among the Chukchi until the recent past, until about the end of the 40s of the twentieth century.

The traditional anthroponymic model of the Chukchi is represented by one component – a nickname. Among the Chukchi, a nickname was usually given to a newborn on the fifth day of his life. As a rule, the child's name was given by the mother, but this honorary right could also be granted to a particularly respected relative or even an outsider. Most often, the name was chosen from the names of deceased relatives by fortune-telling on a suspended object belonging to the mother or child. It was considered accepted that the name at the mention of which the object would swing. Naturally, the decisive role in this belonged to the fortune-teller himself. The name could also have been chosen by the mother in accordance with the dream she had seen and generally by the name of any object or phenomenon.

Chukchi names and nicknames are divided into male and female, and in most cases this gets a special design, for example: *Atch-ytagyn* (husband) and *Iv-nevyt* (wife), *Gyrgol-gyrgyn* (husband) and *Tyna-tval* (women), *Tanat* (husband) and *Tynil* (women). Often, the division of personal names into male and female nicknames is achieved only by their design, for example: *Roptyn* (husband) and *Ropty-na* (wife), *Vykv-ytagyn* (husband). and *Off you go* (women). In special cases, for example, in order to protect a child from illness, to mislead "evil spirits", boys were given female names, and girls were given male names. For the same purpose, second and even third names were often given-nicknames that already corresponded to the sex of the child, and sometimes even several years after his birth.

Chukchi names are nicknames of appellative origin; they usually either indicate the time of day or the year when the child was born, for example, *Tyna-gyrgyn* (husband.) "dawn", or they are the names of animals and birds, for example, *Umky* (male) "polar bear", *Pipik* (female) "bird", and in general they can denote any objects of the surrounding reality, for example, *Keli* (male). "hat", *Kicked out* (husband.) a

"stone", or some sign inherent in a newborn or expressed in the form of a wish, for example Omryn (husband.) "burly man", Gitinnevyt (women) "beauty". Some of the names and nicknames are probably related to the Chukchi idea of the resettlement of the souls of deceased relatives and ancestors in general into newborns, for example: Tygrynkeev (husband) "descended", Vinevyt (wife) "deceased", etc. The idea of the transmigration of souls is ultimately explained by the desire to give the newborn the name of a deceased relative.

As a result of the influence of the Russian people, their culture and language on the life and development of the Chukchi, the Chukchi people, like other peoples of the North, have developed and are rapidly developing bilingualism. Chukchi anthroponymy, especially during the last decades of the twentieth century, has changed significantly in terms of its convergence with Russian anthroponymy. Initially, mainly through school, individual Russian names were borrowed (usually in a diminutive form), which were used on a par with Chukchi nickname names and received registration according to the norms of their native language, for example: Kolya-kai, Valya-na.

Then the borrowing of Russian names became widespread. At the request of the parents, they were given at the registration of infants in the registry offices, and the name-nickname of the parents (father or mother) was fixed as a surname. Thus, the traditional (single-term) anthroponymic model began to transform into a two-component one, with the design of borrowed names approaching the Russian model: Kolya Tegrynkeev, Valya Rovtytvaal, Sonya Ravtukuna. Later, patronymics gradually began to spread, first arbitrarily borrowed from Russian anthroponymy, and then based on the father's name. Russian names are combined in their full form, and the entire three-component anthroponymic unit is used in accordance with the norms of the Russian language, for example: Semyon Mikhailovich Yatgirgin, Vera "I'm sorry." Iuneneut, Pavel Vladimirovich Nutelkut, etc. In some cases, such a three-component unit is completely based on Chukchi anthroponymic material, for example: Tagray Ettuvievich Gyrgoltagin, Century Tanatovna Nuteugi. In this case, the name is the former proper name-nickname, the patronymic – the father's name-nickname, designed according to the Russian model, the surname – the name-nickname of the grandfather.

Currently, Chukchi anthroponymy presents a rather complicated picture. It consists of three-component, two-component and one-component units. The traditional anthroponymic system is being rapidly transformed into a three-component one. However, a significant part of the Chukchi, especially the older and middle generations, continue to practically use the traditional system of anthroponymy, i.e. nicknames. Yakut namesake The Yakuts are a people who currently make up about half of the population of Yakutia. The total number of Yakuts is 450 thousand people. 95.3% of them consider Yakut as their native language, 41.7% are fluent in Russian. The Yakut language belongs to the Uighur group of the Turkic language family.

The modern Yakut anthroponymic model is three-pronged, corresponding to the Russian "first name + patronymic + surname". For the most part, the components of this AM are completely Russian (Egor Zakharovich Ivanov), but many surnames are of Yakut origin (Yakov Yeremeyevich Mogusov). Nowadays, a Yakut personal name is also sometimes found. The most common Russian names among the Yakuts are Ivanov, Petrov, Vasiliev, and others. It is characteristic that in Yakut anthroponymy there are a number of surnames of "church" origin: Protodeakonov, Dyachkovsky, Popov, and among the names attested, even among people of the younger generation, such as Ivan, Evdokia, Innokenty, Egor, Athanasius, Prokopiye et al. Usually, modern young people have such "passport" names as Russian short forms: Galya, Tanya., Petya, Sveta, Zina, Nadia, etc.

Russian names, patronymics and surnames appeared with the arrival of Russians and the Christianization of the Yakuts (XVII–XVIII centuries). Russian anthroponyms have undergone significant sound transformations in accordance with the pronunciation norms of the Yakut language, for example: Anna – Aana, Gregory – Kirghielay, Daria – Yes, Maria – Mariya, Nikolai – Njukulai, Pavel – Baybal, and others. Russian and Yakut language sound systems differ in some cases, leading to the emergence of several variants of the same name borrowed from Russian in the Yakut language: Evdokia – Dvabdekieve, Dvabdekiei, Trofim. – Doroppuun, Doropuun.

Russian-speaking Yakuts usually use the invariable (Russian) form of their name. In official cases, Russian pronunciation and spelling of borrowed names are accepted in the modern language, and in the sphere of everyday communication and in fiction, the Yakut spelling is also allowed. Among the borrowed Russian names of the Yakuts, there are their diminutive forms, which have also undergone sound transformations: Baanya – Vanya, Baasa – Vasya, Baaska – Vaska, Kirilke – Cyrilka, Luhaasky – Lukashka et al.

A personal name may be accompanied by a common name that gives an age characteristic to the person being named, for example: Maayys kyys "Masha the girl", Aany's emeehsin "old Annushka". In the

past, before the adoption of Orthodoxy, among the Yakuts, some of the names were given at birth, others were acquired later. Yakut names themselves continued to be used along with Russian names received at baptism, often acting as their component, for example: Logui Uybaan, i.e. Ivan, aka Logui, Toitokh Kirghieley, i.e. Gregory, aka Toitokh. The names received at birth were formed from Yakut appellatives.

**Conclusion.** Thus, the choice of names had different motives. In some cases, the name was given because of a physical disability of the newborn, in others it indicated some circumstances surrounding his birth, in others the name had a "bad", "pejorative" meaning, as it was given in order to protect the newborn from diseases, death, evil spirits. For the same purpose, instead of the name received at birth, which became forbidden, they gave a nickname that was used as a name. Most often, the names of objects and animals were used as nicknames. Nicknames received later, reflecting features of appearance, character, or in connection with any events, as well as by place of residence, etc., served as names and could even replace the latter by usage. The names-nicknames, the semantics of which are still clear, go back to common nouns – the names of objects, plants and animals, parts of the human or animal body, for example: Atyrdakh "pitchfork", Kytakh "big wooden bowl", Kuobakh "hare". The nickname could also be given by the name of the area or by its characteristic feature, for example: Khorula "came from Khorula".

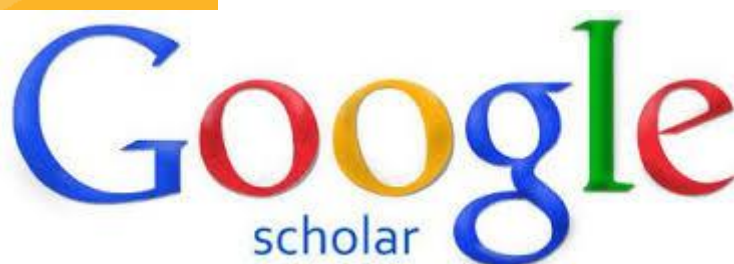
For a long time (XVII–XX centuries), Yakut names existed as second names along with official Russian baptismal names. And now a lot of Yakuts of different ages, especially in villages, have nicknames that they still use in everyday communication and sometimes know each other better than by their first names. Currently, newborns often receive proper Yakut names as the official (and only possible) name. The Yakuts take them from the folk epic, from popular works by modern Yakut writers, give them in honor of the major rivers of Yakutia, choose from old ones, and also create completely new ones, for example: modern male national names – Ayal, Ayan, Aidar, Aldan, Vilyu, Dolan, Dulustan, Kustur, Manchary, Nyurgun, Nyurgustan, Nyurgustai, Omogoi, Walan, Ellyai; female – Aita, Nyurgusun, Saysary, Sargylana, Sardana, Tuyara, Tuyarym, Tulluktana, Tullukchana, Yana.

Russian clerks, atamans, officials, and merchants initiated the formation of Yakut surnames based on pre-Christian names, naming local residents after the "Russian model" with an indication of paternity ("Chuka Kapchinov, son of Kapchin Oktov..."). Thus, on behalf of the fathers using the Russian suffixes -ov, -ev, -The first Yakut surnames were created there. They have survived to the present day: Tayakhov (tayakh "stick", "staff"), Tingeev (ting "squirrel"), etc. Russian surnames were used as surnames over time, followed by Russian patronymics such as Ovich and Evich. Patronymics began to be added to female names much later, and at first they did not differ in form from the male ones (Akulina Nikolayevich). Currently, patronymics are widespread among the Yakuts: Nyukulai Uybaanabys (Nikolai Ivanovich), Baylayabyna Vasilyevna, Haarylaby Karlovich.

Russian-style components of the modern Yakut anthroponymic model function in everyday communication and official business life in the same way as the components of Russian anthroponymy in the socio-linguistic practice of Russians.

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