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PRE-TIBETAN ANTHROPNYMS OF THE BURYAT ZUN-KHUATSAI KIN OF THE AGINSK STEPPE DUMA

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Abstract

The article (based on the material of the census inventories of the 19 century) is devoted to the review of archival documents of the State Archive of the Transbaikal Region (Zabaikal'sky krai), in particular, the revizsky opisi of the 'inorodchesky' population of the 19 century, in which pre-Tibet-Mongolian anthroponyms of the Khori group are recorded of the clan Khuatsai. The historical personal names extracted from the 'revizsky opisi' (census inventories) of the Aginsk Steppe Duma are structurally and semantically distinct from Tibetan and Mongolian names. The study of the proper names of one of the most numerous clans - Zun-Khuatsai and Barun-Khuatsai - is of separate scientific interest both with regard to the history of the Buryat language and the deep ethnogenetic processes. The article provides examples of the comparative nature of historical anthroponymy of Buryat. Lexical parallels with the Soyot anthroponymies have been discovered, confirming the presence of Samoyedic complement in the ethnogenetic processes of the autochthonous population of North Asia, including Buryat. The pre-Tibetan proper names of the Khuatsai kin including their number as well as their linguistic origin make sure thesis of the role of different tribes, kins and nomadic clans of the Northern Asia in the genesis of the Khori-Buryat.

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1. Introduction

Onomastic investigations of Eastern Transbaikalia allow us to refer to such valuable documents in terms of objectivity as census inventories of the aboriginal population of the Nerchinsky district of the XVIII and XIX centuries. The revealed and sufficiently studied substrate toponymy of the region, which is of good level of preservation, suggests the relative stability of the indigenous population in this territory.

The introduction into scientific circulation of the personal names of Buryat kins from the census inventories of 1850 from the funds of the State Archive of the Zabaikal'sky krai represents a certain perspective in terms of the study of the onomastic substrate, primarily of Samoyedic origin (Zhamsaranova & Budaeva, 2019). This position is justified by the latest results of research and description of a dense toponomastic (toponyms and geographical terminology), ethnonimic names of Samoyedic language substrate, including lexical and semantic parallels of Selkup and Buryat appellatives of different grammatical classes, kinship terms.

Lexical and semantic connections of a number of kin's names in Tungus and Khori-Buryats with non-Altaic language appellatives have been found, which make it possible to refer genonyms (kin names) different ethno-linguistic units (Bazarova, 2019), including Samoyedic kin names. In addition, the etymology of the ethnonym Mongol is adequately explained only from the vocabulary of the Koibal language – one of the extinct Samoyedic languages (Zhamsaranova, 2018, 2019). From all this, it is possible to conclude that there is a Samoyedic anthroponymic substrate in the historical anthroponymy of the Khori-Buryats as autochthonous inhabitants of the region.

2. Problem Statement

We have previously tried to describe information about personal names revived from archive documents namely fund. 1. op.1. file 17555 “ General Law Department. Census of natives of the Nerchinsky district. Revision tale of 1850 December 20 of the day of the Irkutsk province of the Nerchinsky district of the Tsugolsky inorodny Council about the male and female souls of Nomadic natives of the Zun-Khoatsai kin ”. This article describes a set of personal names of nomadic natives of the census from 1851 "Byrky's of the Tsugolsky inorodny Council Board of the Aginsk Steppe Duma about the available souls of natives of the Zun Khuatsai kin consisting of men and women" (Zhamsaranova, 2020a).

In total, the document recorded 29 families of which “available souls of all male are 1190, and female 1190 souls”. The elected assessor. There is a postscript at the end of the document “the teacher Ivan Gantimurov translated and copied in full from the Mongolian census tales" (Zhamsaranova, 2020a, cover 657).

Of the census of only one family, the head of this genus, consisting of 14 personal names, including patronymic (surnames), 10 names are presumably of Tibetan-Mongolian origin. The names are Gombo Zhap (modern Gombojab), Sanzhie Zhigmit, Badma, Dalai, Nimba, Radna Bazar (modern Radnabazar), Delyk as male names. The names of the women and girls Tsyden, Namzhil, Soktoeva, Sybyk and Sybykova like distorted shapes from Tsebeg or Tsibic – modern form of the name.

3. Research Questions

The appeal to the historical human names of any ethnic group or nation is due to a number of reasons. First, the presence of stable root morphemes, which, as we know, allow us to more objectively determine the level of preservation of the tribal (kin's) identity of a person (Molchanova, 1970). Secondly, the identification of these root morphemes in the structure of a name provides an opportunity for the researcher to find out the main motivational feature that fixed individual, personal characteristics or characteristics of a person in motivated nicknames (which exist as a name), for example (Nikonov, 1970). Third, a certain kind of lexical and semantic motivation of the corpus of human names allows us to identify a particular principle of naming (Kurshunova, 2016).

The research material uses the corpus of historical proper names or anthroponymy, compiled by the method of overall extract and selective analysis of some names from the census inventories of the Aginsk Steppe Duma of 1830-1831, 1858 years, having pre-Tibetan language origin (Zhamsaranova & Budaeva, 2018). It is known that the vast majority of Khori-Buryat personal names have, first of all, a Tibetan-Mongolian language origin due to the long-standing spread of Lamaism (Northern Buddhism) on the territory of ethnic Mongolia from the XV-XVI centuries. Tibet-Mongolian anthroponyms are widely spread out among Turk-Mongolian people on the territory of the Russian Federation (Vasilyeva, 2017).

The process of writing out names presented an objective complexity. The inventories often recorded the names of "aborigines" in any form, and oral transmission "helped" to distort the name due to the inventory's ignorance of the Mongolian languages. In addition, it was important for the inventories to record the number of taxable souls, not their names and "nicknames". The result of this process is sometimes fixing the same name form in different revisions in different versions. By comparing, and tracking the relative "correctness" of records for years and revisions of different years, it was possible to compile a list of variants of the studied personal names, whose lexical and semantic identity is determined by the original root morpheme. At the same time, it is impossible to say unequivocally about the accuracy of fixing names, and therefore their semantic interpretation.

4. Purpose of the Study

The rest of the names as Tuguldur, Toboev, Arsalon, Sumuya and patronyms like Bosoeva, Balueva are of a different linguistic origin names. It should be noted the relative frequency of such a name as Tuguldur or Teguldur in the revision, for example in 1850, stored in the State archive of the Republic of Buryatia. So, we found the name in Tegulder in the census of the Galzutskiy kin Khorinsk Steppe Duma 1850 (age of the taxed natives recorded at the time of the audit, i.e. by 1850): Tegulder of Salyuudin, 71, died in 1831 (Zhalsanova & Kuras, 2016), Tugelder Markha-in 58 years (ibid, p. 212), Tugelder Parkhoni-in, 57 years, Tegud Tugelder-in, 32, Shinchi Tugelder-un, 22 years old (ibid, p. 213), Tegulder Mogsun-u, 7 years, died in 1840. (ibid, p. 215), Tegulder - Bagish- in 39 years, died in 1834 (ibid, cover 216), Tegulder Maximun, 52 years (ibid, p. 243). In total the census with the name of Tegulder recorded 6 persons. It's worth to say that this name is transliterated from Old-Mongolian language, while the translator tried to convey the features of oral record by Mongolian binomial system of

writing of the proper names/ Traditionally the name is written by means of the possessive case, by means of the suffixes –in; -un and –u as –e.

Aldarova (1989) noted “the use of the Buryat language suffixes – ai, -in, -e etc. with a value of the genitive genus: Batozhab-ai, Gombo-in, Linkhovo-in, Dondog-ai, Galsan-ai (-e), Dogdo-me. Such surnames are found mainly among zabaikal’sky Buryats” (p. 88). As you can see, the transliterated list of names from old written Mongolian reveals the practice of writing names using the possessive affix-in or -un / - u.

In the "Dictionary of the Buryat personal names" Mitroshkina (2013) the name Tugelder explained from “tugelder expresses the fullness of what is expressed is defined; tugelder ukhaantai – a rare mind; tugelder beligte exceptional talent”. According to the author, this name is recorded in the environment of the Aginsk group of Buryats and in the Galzot native’s administration (p. 79).

In the Buryat-Russian dictionary functions the attribute tugelder, “expresses the fullness of the quality of what is expressed is defined, is also used postposition with the preceding noun in informal or orudnom case (Abl.); *tugelder ukhaantai* – ‘a rare mind’; *tugelder beligte* - ‘exceptional talent’; *tugelder husan* ‘extreme strength, power’”, etc. (Buryat-Russian dict., 1973, p. 442). Lexical-semantic analogue of the Buryat tugelder is attributive Soyot language тугьһыгыры (adj.) ‘quarry, lucky, happy to quarry’.

It is interesting to note the conditional coincidence of the denotative meanings of the Buryat tugelder, which expresses the completeness of what is defined and the attribute of the Soyot language тугьһыгыры (adj.) ‘quarry, lucky, happy to quarry’ (Rassadin, 2003, p. 113). The coincidence of the names that nominate a successful hunter of the Soyot language and the Buryat *tugelder*, which expresses the presence of an outstanding mind or talent, strength, is not accidental. We believe that attributive of the Soyot language тугьһыгыры (adj.) ‘prey, lucky, happy to quarry’ as the root morpheme of the personal name of such an outstanding person, such as the chief Taisha of the Aginsk steppe Duma, Tuguldur Toboyev, “turned” into an eponym. In addition, it should be taken into account the fact of the dictionary entries of the Buryat-Russian dictionary, which was created much later (in the 20th century) compared to the period of the appearance of the name of the eponym of Tuguldur. In other words, the name functioned in the vocabulary, which much later entered the vocabulary of the Buryat language as an attribute.

The primacy of the soyot attribute in relation to the Buryat one is presented, allowing us to assume that the meaning of ‘quarry, lucky, happy for quarry’ (vs a lucky hunter) /soyot./ has a greater onoma potential in comparison with the additional meaning of the already secondary meaning (“expressing the completeness of the quality of what is expressed by the defined” / bur./) Buryat language. Presumably, the soyot lexeme, because of its obvious anthroponymic potential, could be exactly the attribute whose value has a high degree of desirability. This is the meaning of the names-wishes of the ancient hunters-Soyotes, Tofalars, who gave new-born children as benevolent names, a kind of name-talisman.

5. Research Methods

Therefore, we believe that the personal name Tegulder or Tuguldur (as recorded in the census of the Aginsk steppe Duma) is a Samoyedic-Turkic anthroponymic substrate. Usage of the comparative method gives the opportunity to consider that attribute тугьһыгыры ‘quarry, lucky, happy for quarry’ (vs a lucky hunter) is lexically and semantically comparable to the Buryat tugelder, revealing the presence of

historical alternation of vowels of the Altaic languages, for example, Soyot -y in Buryat is passed as -e or -y. In addition, in Tofalar language vowels (“narrow”) of the type “y” tend to be reduced, i.e. fall out in speech.

Consonants –h and –g V. I. Rassadin refers to weak consonants of the Tofalar language, which in the Buryat system of consonants “pass” and sound like sounds –g -, for example, tyhygyr < tygeldar. The initial soyot тьһыгыры, having passed lexically into the Buryat language in the form of a loan, morphologically rebuilt, “acquiring” instead of 4 morphemes тьһ-һы-гы-ры 3-morphemic tu-gel-der /Bur./ by means of elysia and the addition of the inlaut –d-morpheme -der in the Buryat language.

Onomastic method supports the idea that desirable or desiderative names are one of the most frequent names in traditional cultures (Lamozhapova, 2016; Lazareva, 2017; Vasilyeva, 2017), for example, as the name Teguldur / Tuguldur for Soyots-ancient reindeer herders and hunters who inhabited the spurs of the Eastern Sayans, later assimilated by neighbouring peoples. Soyots belong to the Uralic language family. They are descendants of the Sayan Samoyedics, who eventually switched to the Turkic and then to the Buryat languages in different periods of their history. The Soyot language is being revived, thanks in large part to the efforts of the outstanding linguist Rassadin (see: Rassadin, 2003), who created the Soyot-Buryat-Russian dictionary.

Comparative method of non-relative languages we have used to study the patronym of Toboev. It turned out that this surname is also not of Mongolian or Tungus-Manchu linguistic origin. We believe that the basis of the name according to an ancient ethnonym du- bo or to-ba / tufa – touba-tuhfa ’saganthan Uyгур, Uriankhai (Bur.) / Uighur-herder, Uryankhaez, Tofa (Rus.)’ (see: Rassadin, 2003, p. 108), “decorated” with the Russian affix of possessive case –ev (Table 01).

6. Findings

Table 01. We present archival data from the census about the family taisha Tuguldur Toboev

Name, Surname	Age	Name, Surname Of His Wife, Age	Names Of The Children (Minor), Age
Aginsky’s kins second taisha of Tuguldur Gombo Zhap Toboev	55	Wife Balma Bosoeva	Daughter Tsyden 7 years
Monk sorzhi Sanzhi Zhigmit Tuguldurov	34		
His son Badma Tuguldurov	13 died in 1845	Wife Namzhil Sybykova, 31	
His son Dalai Second son Nimba	8 7	Wife Balueva	his daughter Sumuya
Radna Bazaar Tugulturov	31 died in 1847	Wife Sybyk Soktoeva 26	his son Dylyk 2

Based on the proximity of kin’s name Saganut(s) Khori-Buryat with ethnonimic ’saganthan Uyгур, Uriankhai (Bur.) / Uighur-herder, Uryankhaez, Tofa (Rus.)’ we selected from the census of this kin from 1830-1831 the name Tugultur, which is written as the name of 9 souls: Tugultur Yakshiev (57 years old) (Zhamsaranova, 2020b), son of Tuguldur Tuguta Vashirova (ibid., p. 336), Tuguldur Bysiev

(*ibid.*, p. 342), Rashan Tugulturov (*ibid.*, p. 348), Tugultur Kulyrov (*ibid.*, p. 349), Tuguldur Sorzhiev (*ibid.*, p. 350), son of Hotoktu Nokhoev Tugultur (*ibid.*, p. 351), Tugultur Ibanov (*ibid.*, p. 352), Tugultur Munkuev (*ibid.*, p. 357), which confirms the presence of a self-speaking (specifically, Soyot) onoma substrate.

Proper names Bysyev, Bosoev, as well as the names of Bozha Galtzanov (Zhamsaranova, 2020b), Bokhoy Takhirov, Boson Takhirov (*ibid.*, cover 336), of Bojigi Bodogoev, Khara Boziyev, Bakshi Bozhigiev, Bal'zhi Bozhigiev (*ibid.*, cover 354), Basai Borkhojiev (*ibid.*, cover 354), Horigan Bazhigiev, Simun Bazhigiev (*ibid.*, cover 354), which we wrote out from the census of the Saganut genus of the Aginsk steppe Duma for 1830-1831, can be explained from the Soyot appellative buzaa (buzaasy) 'newborn calf (large domestic and wild hoofed animals)' (see: Rassadin, 2003, p. 34). The anthroponyms like Bozha, Bokhoi, Boson, Bozhigi, Bazai with derived from these names by surnames Bosoev, Bozhigiyevev, Bazhigiev is an example of the name of nickname origin, when a new-born was able to name a common noun "the calf".

Aldarova (1989) writes that in the Buryat historical system of names, a noticeable strata is made up of names where the root base is formed from common words denoting the names of wild and domestic animals – Bulgan 'sable', Shono 'wolf', Buha 'bull', Tugal 'calf', etc. (p. 86). The same principle of naming the Buryat mentions Mitroshkina (2013), as well as Semyonova (2018), considering the so-called "fish"-names among the proper names of Buryat.

Such a name as Horigan Bazhigiev, recorded under the number 342 in the revision of the Aginsk steppe Duma, can be compared with the Buryat appellative hurga (n) 'lamb, lamb' (Buryat-Russian dict., 1973, p. 604). Note the frequency of anthroponyms such as Khusa or Khotsa (compare with the name of the first Buryat writer Khotsa Namsaraev) in the anthroponymy of Buryat as a nickname.

Researchers of archaic personal names believe that common names have a certain anthroponymic potentia, which are usually associated with the main elements of the national or ethnic ecosystem. This circle of common names includes elements of nature in the form of names of flora and fauna, as well as the person and his life support (Chindina & Malinovskaya, 2015; Malinovskaya & Raikaya, 2012; Molchanova, 1970; Skorik, 1970).

In their article "Reflection of ethnocultural processes in Selkup anthroponymy of the XVII century in the Narym Ob region (experience of interdisciplinary research)", Chindina and Malinovskaya (2015) distinguish a strata of Selkup names whose meaning is comparable to the common vocabulary – names of fish and their breeds, birds and animals, etc.

Researchers of Selkup anthroponymy Malinovskaya and Raikaya (2012) rightly believe that "among the roots-motivators, which are the basis of proper male names recorded in documents of the XVII century, names associated with biological species and attributes of fish, animals, birds, plants and other representatives of flora and fauna prevail. This is undoubtedly a very ancient, if not the most archaic, layer of Selkup anthroponymy" (Malinovskaya & Raikaya, 2012, p. 244).

In the case of Mongolian-language anthroponymy, or rather, names of personal Mongolian tribes, it is more likely to have a vocabulary of a livestock or cattle-breeding nature as the most potentially significant vocabulary with motivational features (Lamozhapova, 2016; Lazareva, 2017). Therefore, objectively, the interpretation of the name according to Bosoeva or Bosyeva, Bysiev from Soyot of busaa

(buzasi) ‘a newborn calf (large domestic and wild ungulates)’. Such a name as Khorigan Bazhigiev, recorded under the number 342 in the revision of the Aginsk steppe Duma, can be compared with the Buryat appellative *hurga* (n) ‘lamb, lamb’ (Buryat-Russian dict., 1973, p. 604). Note the frequency of anthroponyms such as *Khusa* or *Khotsa* from the appellative *khutsa* or *khusa* ‘goat’ (comp. with the name of the first Buryat writer *Khotsa Namsaraev*) in the anthroponymy of Buryat as a nickname.

Another visible strata in any list of names of indigenous peoples constitute ethnoanthroponyms. L. A. Chingina writes that “the use of names as personal names can be explained in two ways. In the early stages of the development of the tribal society, the ethnic and personal names did not seem to differ. In this regard, the observations of G. Morgan are interesting, who writes that the North American Iroquois Indians had personal names that were their exclusive property. These names could point directly to the genus to which the Indians belonged, or were generally known as such (as cited in Chindina & Malinovskaya, 2015, p. 97). On the basis of this remark, it is possible to recognize the probability of the ethnonymous origin of the patronym of the *Toboev* from the naming of the ancient inhabitants of the Altai-Sayan highlands of *du-bo* or *Tofa*.

Rassadin (2014) writes that the *Tofalars*, whose self-name is known as *Tofa* ~ *tyfa* ~ *Topa* ~ *typa* since the XIX century, dating back to the ancient tribal name *du-bo* // *tuba*, are one of the few Turkic-speaking peoples related to *Soyotes* (p. 3). Referring to the works of S. I. Weinstein on the ethnogenesis of the Sayan Turks represented by the *Rassadin* (2014) supports his opinion that the Turkic-speaking *tuba*, ethnically close to the medieval *Uighurs-tele*, penetrated the *Sayans* in the first Millennium ad and found themselves in an alien keto-speaking and *Samoyedic* ethnic environment (p.4). “The ethnonym *tuba* is the self-name of the *Tofalars-Tofa*, *Tuvas-Tuva*, a group of northern *Altaians* - *Tubalars* or *tuba-kizhi*, as well as the genus *tuba* // *tuma* as part of the *Kachin* tribal unit (as part of the *Khakas*)” (ibid.)

7. Conclusion

Therefore, conventionally *Soyot* appellatives as potentially motivated lexical units for the formation of archaic anthroponyms of unclear linguistic origin in a part, including the *Khori-Buryats*, on a remote territory both in time and space from the *Sayan highlands*, have, of course, a very ancient origin and are associated with the period of the probable *Samoydic* ethnic past of the *Buryats*.

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