

THE ANTHROPONYMICON OF SMALL GENRES OF TATAR FOLKLORE IN THE CONTEXT OF THE SUFI PICTURE OF THE WORLD

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ABSTRACT

The article studies the anthroponymicon of small genres of Tatar folklore in the context of the Sufi picture of the world, which played a certain role in the propagation of the names of religious content. The scientific novelty of this article is determined by a new approach to the study of anthroponyms of the Arab and Persian origin – a description of the laws of functioning of the Arab-Persian Sufi terminology, vocabulary and concepts in proverbs and sayings. In the course of the study, one analyzes the influence of Sufi notions and concepts on anthroponymicon, the formation in this perspective of separate groups of personal names, in the motivation of which there is reflected the Sufi religious worldview; and also the semantic transformation of traditional Sufi concepts into common anthroponyms of the Tatar language is determined.

The study concluded that a significant part of the anthroponymicon of small genres of Tatar folklore is composed of the Arab-Persian borrowings used in the context of the Sufi picture of the world and characteristic of the Sufi world view on the whole. It is proved that as a result of the influence of Sufi concepts and concepts on anthroponymicon, separate groups of personal names are formed, which also reflects in the material of small genres of folklore.

Keywords: folklore texts, small genres, anthroponymicon, personal names, Arab-Persian borrowings, Sufi picture of the world, concept.

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INTRODUCTION

In modern linguistic science, the study of the anthroponymic system of a certain language and anthroponymicon of individual people occupies a special place. Since “the name, first of all, is the keeper of the cultural information of the people, which is formed under the influence of various factors, including extra linguistic factors, moreover, it is connected with the perception of the world and in a certain way reflects its knowledge” [Kajumova Z.M., 2016]. In this connection, the scholars note that “Tatar anthroponymy is a synthesis of national, eastern, Russian and European linguistic cultures and develops by transforming under the influence of linguistic and extralinguistic factors, according to the traditions that were laid down in the ancient Türkic name” [Galiullina G.R., 2008: 8].

In this perspective, proverbs and sayings arouse great interest, which, passing from generation to generation, reflect the people’s historical experience, their spiritual world. In the Tatar linguistic folklore, small genres of the Tatar folklore have long attracted the attention of the scholars, but previously published works were carried out mainly within the framework of traditional descriptive linguistics. In recent years, in this area there have appeared the works in which the language of folklore is studied with regard to linguocultural problems [Galieva N.F., 2015; Sibgaeva F.R., 2015], the paremiological fund of the Tatar people is studied with regard to ethnolinguistic and linguistic aspects [Mugtasimova G.R., 2014; Nabiullina G.A., 2014]. The problem of the penetration of Arab and Persian personal names into the Tatar linguocultural space [Galiullina G.R., 2013] and anthroponymic units in Tatar proverbs also became the subject of special studies [Galiullina G.R., 2016; Gulimila T., 2016]. However, the study of anthroponyms of Arab and Persian origin in the context of the Sufi picture of the world, the description of the laws of the functioning of the Arab-Persian Sufi terminology, vocabulary and concepts in proverbs and sayings remained beyond the bounds of sight of special linguistic studies. In this regard, the purpose of this article is to study the anthroponymicon of small genres of Tatar folklore in the context of the Sufi picture of the world and the features of their functioning.

The source of the factual material was the three volumes by N. Isanbet “Tatar mäkal'läre” [Isänbät N., 1959-1967], where all proverbs and sayings are given through numbering. Further references (numbers of proverbs) to the three-volume will be pointed out in parentheses.

In general, the problem of influence of Sufism on the Tatar language was studied in the works of Tatar linguists [Yusupov A.F., 2004; Husnutdinov D.H., 2016]. Besides, scientific research focuses on the study of the influence of Christianity on the worldview and culture of the Tatar people and on the language [Nurieva F.S., 2016].

METHODS

The complex of existing basic research methods is effectively with reference to the research problems: descriptive (methods of observation, comparison, generalization of the compared material), comparative-historical, contrastive, methods of partial and continuous sampling of the material under study (Arab-Persian borrowings). In the course of the study, the elements of etymological analysis are also used to determine the origin of the word and exclude the possibility of incorrect interpretation.

The main method of investigation is *a descriptive method*, which includes such techniques as observation, comparison, generalization of the compared material. A comparative-historical method was used in the analysis of semantic features of anthroponymic units in the diachronic aspect in relation to the modern Tatar literary language, in determining the genetic belonging of anthroponymic vocabulary. For the purpose of a comprehensive analysis of Arab-Persian anthroponyms, a comparative method was applied, it makes it possible to reveal the features of interaction of the Tatar language with Arabic and Persian in the process of the formation of personal names, as well as for the typological characteristics of the anthroponymic vocabulary of the Tatar language.

RESULTS

1. A significant part of the anthroponymicon of small genres of Tatar folklore is made up by the Arab-Persian borrowings used in the context of the Sufi picture of the world. As a result of the influence of Sufi concepts and concepts, the following groups of names have been formed: anthroponyms and name-forming components genetically related to the names and attributes of the Most High; anthroponyms and name-forming components associated with Sufi titles; anthroponyms formed from appellative vocabulary and denoting various concepts related to Sufism. In this perspective, the anthroponyms belonging to the first group are singled out by their activity.
2. Using the example of factual material, it is asserted that under the influence of Sufism, individual names and name-forming components (*qol*) expand their functioning; some traditional Sufi concepts and terms, functioning as proper names, undergo semantic transformation. At the same time, the semantic potential of loan words disappears, and they are filled with a connotation of “informal” (for example, *Wali*, *Gali*); along with the borrowed Arabic Sufi titles (for example, *wali*, *qotb*) Turkic-Tatar variants of these terms (*išan*), characteristic of the Turkic branch of Sufism, participate in the enrichment of the Turkic-Tatar nomenclature.

3. In the texts of small folklore genres, the semantics of not only Sufi concepts and terms but also anthroponyms with religious content completely lose their original meanings. Within the Tatar lingvocultural space, they become nationally marked, and their connotative potential accumulated in the process of functioning becomes dominant.

DISCUSSION

Of all the schools of medieval Arab-Muslim philosophical thought, Sufism was the most common trend in the Muslim East. With the adoption by the Bulgars of Islam, Sufism gained its place in the history of the Tatar people, entered the spiritual, cultural life of the Turkic-Tatar area [SibgatullinaÄ.T., 2000] and “intensified mainly during the fall of the Kazan Khanate and was particularly strengthened during the colonization and forcible Christianization of the Tatar people” [SibgatullinaA.T., 2000: 24]. Sufism played an important role in the formation and development of the religious worldview of the Tatars as a whole. It should be noted that “the influence of Islam on the Turkic-Tatar world is very significant: it has changed even traditions that came from folklore, transformed not only pagan elements in the national consciousness, but also common, social and philosophical views” [YusupovaN.M., 2014: 598-599].

On the material of the Arabic language, A. Shimmel notes that “Sufism contributed to the development of language” [Schimmel A., 2000: 34]. And there is the same tendency in the Tatar language. Sufism furthered the development of the Tatar language, giving it flexibility and introducing new stylistic dimensions. Proceeding from this, “knowledge of special Sufi concepts and terms is necessary for an authentic understanding of the author’s position” [YusupovA.F., 2015: 278].

The influence of Sufism on the Tatar language did not by-pass the onomastic subsystem, in particular the anthroponymic one. The Sufi philosophy played a certain role in advocacy of the names of religious content. Under the influence of the Sufi school and Sufi philosophy, a large number of anthroponymic units have been formed, which previously had nominative meanings, i.e. the traditional Sufi concepts are transformed into common anthroponyms of the Tatar language. Due to their popularity, they begin to function as part of small genres of Tatar folklore:

1. Name-forming components, genetically related to the names and attributes of the Almighty: *-ulla* (Arabic: essential and unique, truth, God, Allah, Lord), *gabd-gabde-* / *abd-abde-* (Arabic: slave, servant; servant of God).

The names with the component *-ulla* (Arabic: essential and unique, truth, God, Allah, Lord). According to the teachings of the Sufis, God is embodied in all things, reflected in every smallest element of the reality. According to the Sufi ideology, all existing things are the essence, attributes of God, any name in the world belongs to God [Galiullina G.R., 2008: 129]. In the language of Tatar proverbs this component is fixed in the following names: *Abdulla – Gabdulla, Äxmädulla, Gyjbadulla, Gobäjdulla, Näbiulla, Säxibulla, Fätxulla*. In the Muslim nomenclature, the component *-ullais* used in the postpositive of compound anthroponyms and only as a part of male personal names (*Näbiulla – näbi* -prophet + *-ulla*; *Säxibulla – saxib – master, friend + -ulla* and others).

As the results of the research show, in the small genres of folklore, among the names with the component *-ulla* the most frequent is the name *Abdulla – abd-abde*-the slave of God + *ulla* and its phonetic version *Gabdulla – gabd-gabde*-slave of God + *-ulla*. For example: *Gabdullaciteškänče Fätxullanyñcanyčygar*(24773) (Verbatim. *Meanwhile Gabdulla will embark on work, Fathulla will have already been exhausted*); *Aša, ašagannanülmässeñ, Abdullabijäse tügelseñ*(16136) (Verbatim. *Eat, you will not die of the meal, you are not Abdullah's mare*).

The names with the component *gabd-gabde- / abd-abde*-(Arabic: slave, servant, servant of God). As is generally known, the concept “servant of God” immediately reflects the religious picture of the world. In Sufism, the traditional Muslim concept “servant of God” finds further development and acquires a new meaning.

It should be noted that in the historical anthroponymicon, there was also a synonym of Arabic borrowing *gabde* “slave” – *qol* “slave”. Thus, the basic meaning of the Sufi term is conveyed by the Türkic word and variability is formed in the anthroponymic system. In the language of Tatar proverbs, a masculine name with a component *qol* “slave” – *Etqol – et – dog + qolis* fixed. For example: *Etqolnyñbašy oly, Moratnyñbašy oly*(19710) (Verbatim. *Etkulahasabighead, but Murat – intellect*).

Thus, in the Tatar proverbs, the anthroponyms and name-forming components, genetically related to the names and attributes of the Most High, are the most frequent.

2. The anthroponyms and name-forming components associated with Sufi titles: *wäli* (Arabic: master, protector; godly), *išan* (religious figure), *qotb* (Arabic: eminent person; axis, pole; fulcrum).

As is known, “in Sufi practice, depending on the reached level, the quality and amount of gained knowledge, a Sufi is called differently” [Yusupov A.F., 2015: 281]. In the language of Tatar proverbs the variation of Sufi titles of different rank is observed.

The names with the component *Wāli* (Arabic: master, protector; holy) – are used in the meaning that is close to God, saint, “a friend of God” (the plural form – *äwliüä*). In Sufism the role of *wāli* – godly, devotee to Sufism, was high. In the hierarchy of ranks of Sufi orders *wāli*s are on the top. Attention is drawn to the fact that in the language of folklore genres under study, *wāli* functions only as an independent anthroponym, but it has not been fixed as the name-forming component of complex anthroponymic units. Besides, in the Tatar proverbs, the anthroponym *Wāli*s is predominantly used with the name of *Gali*. For example: *Wāliüzeşendä, Galiüzeşendä* (1190) (Verbatim. Valigoes about his duties, and Gali – his ones).

Işan (a religious leader, counsellor) – In the Sufi spiritual hierarchy is used in the meaning of *şejx, murşid, ustaz, pir/ sheikh, murshid, utaz, feast*. They are spiritual leaders of Sufi tariqats and have the right to mentee or murids [Bartold V.V., 1966: 675]. This title in Central Asia terminologically means “mentor”, “leader”. The very word *işan* has not turned into an anthroponym, but in the language of small folklore genres, it functions as a nominal component, indicating a spiritual or social position: *Xäzinä Şylдыrлыşanda* (25043) (Verbatim. *Ishan's riches from the place of Shyldyrov*).

Qotb (Arabic: outstanding man, axis, pole, fulcrum) – denotes a high rank of the Sufi spiritual hierarchy, the head of the Sufi brotherhood, “master”. Like the previous title of the Sufi spiritual hierarchy, the word *qotb* did not become an anthroponym, and it is used in Tatar proverbs as a component of compound names: *Qotbetdin* – *qotb* + *din* – religion. For example: *Ajaz könnärdä alma cyja Qotbetdin, jawym-jawym könnärdä peçän cyja Qotbetdin* (32511) (Verbatim. *On a clear day, Kutbatdin gathers apples, on a rainy one - hay*).

Thus, the Sufi titles participate in enriching the anthroponymicon of small genres of folklore. They are mainly involved in the formation of male names, but we have not fixed female names with these components in the language of the texts studied.

3. The anthroponyms that are formed from appellative vocabulary and that denote different notions associated with Sufism: *Qamil* (Arabic: full, entire; perfect), *Äxmäd* (Arabic: praiseworthy), *Gali* (Arabic: prominent; high; highborn) and others.

“Through the Muslim world, the traditions of social and philosophical thought (Sufi doctrine) are penetrated into the Tatar literature, based on the teachings of “Qamil İnsan” (“Perfect

Man”), proposed by Ibn Arabi (1165-1240), who created the philosophical basis of Sufism” [Yusupova N.M , 2014: 600]. The figure of a perfect man in the person of Muhammad, who managed to rally the pagan Arab tribes into a single “Muslim people”, is also perceived as the core of a center that can unite human society around itself [Ibrahim T., 1991: 62-63].

As the studies show, in small genres of folklore, the anthroponym *Qamil* (Arabic: complete, entire, perfect) is used exclusively as a female name in the form of *Qamilä* (Arabic: perfect). For example: *aša-aša Sabira, peškän-peškän, Qamilä* (16018) (Verbatim. *Eat, eat, Sabira, well-cooked (food) of Qamil*). It is used in those cases when a person tries to please his interlocutors who have two opinions that differ from each other.

The anthroponyms with the name-forming component *Äxmäd* (Arabic: praiseworthy) in folklore texts are common and are the most frequent among the names formed from the appellative vocabulary. With the help of this component only male names are formed and the following variants of names are encountered: *Äxmät, Biräxmäd, Äxmädi, Äxmädulla, Šahiäxmäd, Äxmädša*. For example: *Äxmät abzyj ašap tora, Ämir abzyjjotybtora* (16427) (Verbatim. *Akhmet eats, and Amir gulps down*), *Axirättä Äxmädigäaq taka* (38645) (Verbatim. *Akhmadi will get a white ram in the next world*) and others.

The names with the component *Gali* (Arabic: prominent, high; highborn). In the language of small folklore genres, the name *Gali* as the name-forming component is not fixed and is used exclusively as an independent anthroponym. It should be noted that the Arab loan word, functioning as a proper name, undergoes a semantic transformation and the semantic potential of the borrowing disappears, and begins to be used with the connotation of “common people”. For example: *Galibajgakergän, bajjalgakergän* (25640) (Verbatim. *Gali started working at the rich man's place (began his work), and the rich man took a rest*). As it was mentioned above, the anthroponym *Gali* is frequently used with the name *Wäli* in the texts of folklore.

CONCLUSION

Thus, using the example of factual material, it is asserted that under the influence of Sufism, individual names and name-forming components have expanded their functioning; while Sufi concepts, concepts and titles participate in the enrichment of the Turkic-Tatar's anthroponymicon. However, their original semantics is completely lost and the main meaning is the connotative potential accumulated in the process of functioning.

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