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PERSONAL NAMES AS A MARKER OF PRESERVING NATIONAL IDENTITY (ON THE EXAMPLE OF THE TATAR DIASPORA IN CHINA)

***Annotation.** The article examines the role of language in the structure of the national identity of the Tatar diaspora living in China. Based on the conducted research, it is concluded that the name, along with the native language, is an important component of national identity. The anthroponymic picture of the Tatar diaspora living in China is characterized by the interpenetration and mixing of lexical phenomena of the Uyghur, Kazakh and Chinese languages. Formal and semantic transformations of canonical names, the ratio of native and borrowed in the regional anthroponymicon are analyzed. The article shows the share of using the fund of personal names of the national Tatar language that are relevant for residents of the Tatar diaspora in China, and identifies factors that influence the naming process of people with Tatar roots who permanently reside in the multicultural region of China.*

***Keywords:** name; national identity; tatar diaspora; tatar language; vocabulary; saving.*

Introduction

In the context of globalization, the problems of studying national identity are becoming particularly relevant for linguistic science. Various aspects of ethno-cultural identity are presented in the works of many foreign and Russian scientists [1; 2; 3; 4; 5; 6]. National identity can be defined as a complex socio-cultural phenomenon. By I. V.'s definition. Malygina: ethno-cultural identity is a complex socio-psychological phenomenon, the content of which is both an individual's awareness of community with a local group on the basis of shared culture, and the group's awareness of its unity on the same grounds, the psychological experience of this community, as well as individual and collective forms of its manifestation [1, p.10].

The national identity of the diaspora is a set of diverse identities [7]. It connects elements of two or more ethnic cultures, is supplemented by components of regional, confessional and civil identities, since the diaspora implies a set of diverse cultural, social, economic and other spheres that are characteristic both for the country of origin and for the country of residence [2, p. 85].

As you know, some diasporas exist in socio – cultural conditions close to their own ethnic group, while others-on the contrary, in very different conditions. The place of residence and its socio-political and historical conditions have a significant impact on the process of forming the ethnic and cultural identity of the diaspora. The attitude of the region, the peculiarities of migration policy can influence the formation, functioning and development of ethno-cultural identity. Thus, ethno-cultural identity intersects with regional, confessional and linguistic identity.

Language is one of the most important components of ethno-cultural identity. In the works [8; 9; 10; 11] language is considered as the basic symbolic environment for the functioning of an ethnic group. In recent years, scientific research on the study of diaspora identity in the context of



Russian, Korean and other diasporas has intensified [7]. The history, culture and language of the Tatar diaspora is becoming the subject of close attention of Russian and foreign scientists. Quite a lot of attention has been paid to studying the linguistic identity of the Tatar diaspora living outside the Russian Federation [11; 12; 10; 13, 14].

The issues of studying linguistic and ethno-cultural identity are particularly relevant for the Tatar diaspora living in China. On the one hand, due to historical events in the regional Chinese-speaking environment, the Tatar diaspora identity developed in isolation from the modern Tatar ethnic culture. On the other hand, as a result of close territorial contact and socio-cultural ties with the Turkic peoples, especially Uyghurs and Kazakhs, the diaspora identity has undergone certain changes.

The purpose of this work is to study the personal names of the Tatar language living in the Xinjiang Uygur Autonomous Region of the People's Republic of China, since this part of China has become the center of Tatar eastern emigration. The paper uses materials collected by the authors during an expedition to the territory of Tatar speech distribution in the cities of Urumqi and Golzha in China in 2008-2013, books, collections and other written sources published by Tatars in China, as well as works of oral folk art.

Currently, about 5 thousand Tatars live in the People's Republic of China. The majority of Tatars live in the cities of Urumqi, Chavuchak, and Golzha, and during their time here they have played an important role in reforming the old religious educational system, spreading scientific and cultural knowledge, and trading.

Tatar Diaspora in China

As indicated in most sources, the migration of Tatars to western China began in the 1830s. Tatars took an active part in the social life of the region, in the educational sphere, and engaged in commerce. As a result, a Tatar community was formed in western China (now the Xinjiang Uygur Autonomous Region of the People's Republic of China) [15; 16; 17].

According to Chinese official statistics for 1998, 4,873 Tatars live in the Xinjiang Uygur Autonomous Region (XUAR) of China (according to Tatar national organizations-more than 5,5 thousand). [16, p. 66-67]. The main contingent of Tatars who came to Chinese Xinjiang is highly educated representatives of the Tatar intelligentsia, representatives of the wealthy strata of the Tatar people and the clergy. Tatars came here from the Volga region, the Urals, Orenburg and Ufa provinces.

The difficult migration path that the Tatars went through affected all aspects of their life and became a kind of test and fulcrum for the preservation of the nation. It should be noted that in the late XIX-early XX centuries, the Tatar language was a significant factor in the self-identification of the Tatar emigrant diaspora in China, this distant and very peculiar country.

The dual position of the Tatar diaspora in China – in terms of its attitude to the host country and its historical homeland-led it to perform the following functions::

1. Social function-protection of members of the diaspora, assistance in obtaining citizenship and professional self-determination.

2. Political function – participation in electoral campaigns and other political actions that took place in the country of residence, which influenced the position of the region of residence of the Tatar diaspora in the international arena.

3. The ethno-cultural function consisted in preserving or reviving the national culture of one's own people; developing and transmitting ethnic cultural values; preserving and developing national identity. The need to maintain and develop one's own ethnic culture contributed to the preservation of ties with one's historical homeland, and adaptation to a new environment required assimilation of the socio-cultural norms and values of the host community. At the same time, the diaspora's resistance to assimilation is ensured by the presence of a certain core, which can be historical memory, national idea, religious views, etc., which unites the diaspora and does not allow it to dissolve in a different ethnic environment.



The language policy of the Chinese state in relation to the Tatar and other peoples who lived in China can be described as loyal. In particular, there was no ban on the Tatar language and the requirement to speak the language of the country of residence, on the contrary, there was a search for a language compromise for the best possible co-existence.

Note the following phenomena in the language of the Tatar Eastern diaspora.

There is an opinion in the linguistic literature that the language of Tatar emigration, in particular, can be considered as a separate language form. A number of special features are indicated: 1) the language of the Tatar diaspora has its own speakers: these are Tatar emigrants from Russia and their descendants; 2) the Tatar language abroad functions under certain conditions. In our case, it is used primarily when communicating in the home circle or between members of the Tatar diaspora. The use of the Tatar language in foreign countries is primarily due to the need for ethnic self-preservation, and therefore the language is particularly relevant in the context of emigration, when the separation of Tatars from their historical homeland is aggravated by isolation from it and political and ideological differentiation. The growing separation of Tatar emigrants from their historical homeland was complemented by the need for coexistence with other languages and their direct influence on the language of Tatar emigrants. Therefore, inevitably, the language of Tatar emigration in Xinjiang acquired features due to various factors—both linguistic and sociolinguistic in nature [13].

At the beginning of the 20th century, representatives of the Tatar intelligentsia in China made every effort to open schools and monitor their work. Some of them traveled to remote rural areas and made significant contributions to the formation of Xinjiang's education system. They brought benefits not only to the Tatars, but also to the Uyghurs, Huis, Kazakhs, Sibis, and Uzbeks. Tatar schools were opened in the cities of Kuldzha, Urumqi and Chavuchak (Tatar maktabe 'Tatar school', kizlarmaktabe/'school for girls', "Nur" maktabe (Nur school), "Maksudiya" maktabe ('Maksudiya school'), Chanyshvmaktabe (Chanyshv school)', Urumqi Tatar maktabe ('Tatar school of Urumqi'), and the Tatar language functioned primarily as the language of education, i.e. in primary and secondary educational institutions, instruction was conducted in the Tatar language. Tatar schools were attended not only by Tatars, but also by Uyghurs, Kazakhs, Uzbeks, Dungans and Chinese. In order to maintain and preserve its ethno-culture, the Tatar diaspora has held and continues to hold various public, scientific and cultural events.

The center of the Tatar eastern diaspora was the cities of Kuldzha, Urumqi and Chavuchak. They can be considered as the focus and expression of the essence of Tatar life in the conditions of Eastern emigration. In these cities, the Tatars created a unique cultural environment—in the image and likeness of the one that was in their homeland—a kind of Tatar civilization. In 1987, with the permission of the Chinese government, the Tatar Society was organized, and the center for the preservation and development of Tatar culture "MadaniNur" operates.

Cultural and educational work of the Tatar diaspora in China contributes to the preservation of their native language and national traditions. Culture, language and religion have played an important role in preserving the national and cultural image, lifestyle and personal qualities of immigrants in a foreign cultural and linguistic environment. In our opinion, the issue of studying and preserving the native language is one of the main issues in the diaspora identity. It is the language that allows emigrated families to keep their children connected with the Tatar culture and with the culture of their homeland. Knowing their roots allows them to learn much better the culture and values of a new society. Preserving national traditions is the main task of every nation. The Tatar people have many national traditions, and Tatars living in China try to preserve them and pass on their knowledge to children, introduce their culture to representatives of other nationalities. Tatars in China hold Sabantui, literary evenings in memory of the great Tatar poet GabdullaTukai.

The cultural life of Tatar Kuldzha – literary, theatrical, musical—was extremely rich for this small provincial city. The influx of creative intelligentsia, especially during the period of pre-revolutionary emigration from Russia to China, contributed to the development of Tatar cultural life



in the cities of Urumqi and Kuldzha. Tatar culture and Tatar speech became available to Tatar emigrants through the collections of Tatar libraries, where they had access to the works of Tatar writers. Textbooks in the Tatar language were published: Gomumitarikh (General History), Halyktarikhy (History of the people), and Tatarchaalifbakitaby (Tatar alphabet). A collection of poems by Tukay was published in 1947 in the city of Kuldzha.

Tatar is the language of oral business communication and business correspondence. In the city of Kuldzha, which was built in the likeness of a Tatar provincial settlement, while preserving the infrastructure of the former Russian society, the level of organization of business life was very high. The established forms of documents with archaic turns traditional for such papers were strictly observed. Oral business communication and business correspondence of Tatar emigrants with each other were carried out in the Tatar language. The Tatar language was widely used among Tatar entrepreneurs, as well as in providing household, transport, medical and legal services to members of the Tatar diaspora. This is evidenced by numerous ads in local newspapers, information in city address reference books. The Tatars of Xinjiang wrote letters in the Tatar language, greeting cards, invitations to family holidays.

Urumqi, Kuldzha and Chavuchak are cities with Tatar toponymic space throughout the entire period of the Tatar colony's stay there. It is enough to point out that the streets had typical Tatar names or names formed according to productive models used in Tatar toponymy (Nugai city 'Kuljimicrodistrict, where Tatars lived compactly', Tashlyapka bazaars 'Tashlavka market', Altai shirkate 'Altai partnership', Tien-Shan shirkate 'Tien-Shan partnership', Tukaykuchase 'Tukay Street', KhabipYunichkuchase 'KhabipYunich Street', etc.). In addition to the Tatar names of streets, shops, hotels, etc., the toponymic space included signs and advertisements in the Tatar language, which were also elements of its iconic organization.

In the cities of Kulja and Urumqi, the native language remained a means of communication within ethnic groups and within the family circle, which, being an essential feature of an ethnic group, contributed to its ethnic self-identification. In the city of Kulja, you could do without knowing the language of your country of residence – Chinese, using only your native language and Uyghur. In the centers of Tatar eastern emigration – Kulja, Urumqi, Chavuchak- the structure of life and everyday life corresponded to the Tatar traditional and Islamic canons, and the Tatar language was used in all spheres of communication, despite the existence of Tatars in a foreign country and with the numerical predominance of the population of this country. Other national groups of the multinational cities of Kulja and Urumqi (Uyghurs, Kazakhs, Uzbeks, Kyrgyzs, etc.) also supported their language and culture, but the Tatar culture should be considered the dominant one in terms of the totality and scale of facts.

Thus, in the late 19th and early 20th centuries, the Tatar language in Xinjiang became an influential factor in the self-identity of the Tatar emigrant diaspora. The functionality and amazing viability of the Tatar language in these conditions, from our point of view, was ensured by the fact that the main part of the Tatar emigration in this region was made up of Russian Tatars, who had high intellectual and business qualities, educated, creative people who successfully combined a global worldview and a developed national sense of self. The merit of the Tatar diaspora in Xinjiang is the widespread use of the Tatar language in this region of China, and in its multinational cities.

Having lived for more than 100 years surrounded by the Chinese-speaking population and its culture, the Tatars of China preserved their ethno-cultural and linguistic identity and formed a cohesive spiritual and cultural Tatar diaspora. However, according to information about the degree of preservation or viability of the Tatar language, it is now spoken only at home, in everyday life, and in other areas its use is limited. It should be noted that the current linguistic situation in the Tatar diaspora may lead to the loss of the Tatar language with the departure of the older generation. In this regard, it is necessary to focus special attention on young people.

As the Tatars of Xinjiang interacted with the Uyghurs and Kazakhs, all three languages had a strong influence on each other and became the source of numerous local dialects. Today, Tatars



spread across two ethnic regions speak Uyghur and Kazakh languages in addition to Tatar. Inter-marriage between Tatars and members of other Muslim ethnic groups, such as Uyghurs and Kazakhs, is not uncommon. The older generation of Tatars is the bearer and transmitter of Tatar culture, traditions, and customs. They pass on the treasures of national culture from generation to generation. The younger generation uses the language of their ancestors, but mixes it with Uyghur or Kazakh. Naturally, the Chinese language is a means of business communication. The younger generation is more likely to speak Chinese, especially for those who studied in Chinese secondary schools and universities. The Tatar language is not very popular among young people, since it is spoken only at home, but it is necessary for communication of Tatar youth from different countries and for contacts with the Turkic-speaking population.

Personal names of representatives of the Tatar diaspora in China

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 accepted three-term anthroponymic model "first name + patronymic + surname" (AzatAskhatovichMukhitov, AlsuAskhatovnaMukhitova, etc.) or the more common model in the field of official business communication "last name + first name + patronymic" (MukhitovAzatAskhatovich, MukhitovaAlsuAskhatovna, etc.) 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, law, and so on. In the living colloquial language, Tatars use various monomial and binomial names and forms of naming or their substitutes-equivalents, which differ significantly from the official model.

Among the Tatars, the personal name and nickname are the oldest anthroponymic categories. Surnames (with endings in-ov/ - ova, ev/ - eva, in/ - ina, skyy/ - skaya) and patronymics (with endings in -ovich/-aries, evich/-evna) appeared relatively late. The surname in Tatar anthroponymy was finally formed and came into active use in the second half-at the beginning of the XX century. Currently, in official documents, the use of patronymics, like in Russian, is mandatory, so they are formed from all Tatar male personal names.

The anthroponyms identified by us among the Tatars living in China have different origins. Lexical and semantic analysis of Tatar names common in China has shown that many of them bear the imprint of the historical homeland, customs and traditions associated with naming people of the Tatar people.

So when naming a child, the scope for parental imagination was and remains unusually wide: depending on the circumstances that accompanied the birth of the child, the physical data of the newborn, the religious beliefs of the parents, etc. The basis for the name could be any common word, if its choice was somehow motivated.

A special place in the anthroponymic system, which reflects every historical and social event in the history of the nation, is occupied by the names of people who have a great linguistic, onomastic significance. They clearly express not only the beliefs and customs characteristic of the inhabitants of this region, but also the ethnographic features of the historical homeland of the Tatars living in China.

In many cases, names are chosen by the elderly or family. The chosen name is pronounced three times in the right and left ears of the newborn. In addition to Tatar names, Uyghur and Kazakh names are often found among Tatars living in China. The main reason for this is mixed marriage with Tatars living in China, that is, marriage or marriage with other Turkic Muslim peoples.

When classifying human names in the Turkic languages, there are different principles, however, the anthroponymic system of any language, first of all, is divided into two large groups by gender, male and female names. An anthroponym as a feminine or masculine name is a linguistic phenomenon that arose as a result of the historical development of Tatar names and is still preserved today. Thus, the Tatars living in China currently use the following female names: *Marfuga, Mahfuza, Shamsia, Shamsenur, Dilara, Mahbuba, Gulgen, Kamila, nafiga,*



Fayrouza, Zulfiya, Gulfiya, Munjiya, Shafika, Raviya, Ragna, Adiba, Fahima, Halima, Sayara, Khurshida, Ilbika, Ifira, Zainab, Gulmira, Gulzira, Gulchahra, Zumrat, Sajida, Banu, Ilsiyyar, Rosa, Ainura, Labiba, Nadira, Lala, Lydia, Sagida, Saria, Sajida, Dilya, Ilsiyyar, Nadia, Ramzia, Dilbar, Raida, Rufiya, Clara, Asia, Rashida, Fatima, Munira, Aitegin, Gulpari, Raspberry, Alfira, Alfira, Lala, etc.

Male names: *Rakip, Abdrahim, Rauf, Rashid, Abdullah, Irek, Dulkyn, Raphael, Daniyar, Rafik, Ildus, Gaziz, Malik, Askhat, Jabbar, Jaudat, Gizzatullah, Farhat, Adel, Gayrat, Nagiullah, Valiullah, Ildar, Akhat, Fatih, Nadir, Muslim, Rishat, Ilmurat, Hagarman, Anwar, Salih, Hafiz, Sagit, Ildus, Farouk, Shawkat, Shamil, Shakir, Shafat, Ilzat, Zia, etc.*

Several groups could be distinguished genetically:

1. Ancient Turkic anthroponyms that go back to the ancient Turkic appellatives and form the basis of common Turkic names in almost all modern Turkic languages: *Irek, Ilyar, ilbika, Ilsiyyar, Ildar, etc.*

2. Old Tatar personal names that are genetically related to ancient Turkic (*Timerhan, Huntimer, Timerbike, Aisylu, Chulpan, Chakmak, etc.*), Kipchak (*Agish, Aidar, Tashtimer, Tashbulat, Baltai, Ishtugan, Aitugan, etc.*), less often to Mongolian (*Bayan, Saikhan, Saiman, Chanysh, etc.*) and Oguz (*Abas, etc.*) this formation is characterized by heterogeneity.

3. names of Arabic origin: *Marfuga, Mahfuza, Shamsia, Shamsenur, Mahuba, Kamila, nafiga, Fayrouza, Zulfiya, Munjiya, Shafika, Raviya, Ragna, Adiba, Fahima, Halima, Sayara, Rakip, Abdrahim, Rauf, Rashid, Abdullah, Kudrat, Zumrat, Ravil, Mukhabar, Hallur, etc.*

In the Turkic languages, including Tatar, Arabic names penetrated mainly through the medium of Persian. Such names are the largest and are actively used to this day.

4. Names of Persian origin: *Dilara, Gulgena, Gulfiya, Dilbar, Farhat, gulchakhra, etc.*

5. In recent years, Tatars living in China, along with traditional names, have started using names borrowed from the Russian language to name their children: *Clara, Elmira, Lydia, Raphael, Filura, Lily, rose, raspberry, Reza, Elvira, etc.* There are relatively few such names among the Tatars living in China, since the names borrowed from Russian and through it from European languages became more active among the Tatars mainly after the October Revolution

6. Among the Tatars living in China, there are also some names that are very little or not found in the territory of Tatarstan and Russia: *Suat, fidat, Shadiya, Kuntagin, aitegin, ilmurat, Kudrat, Ildana, Vildana, Sayara, Salnur, Bazarbai, Nurshat, shirmamet, shakhtiyar, Shakhrizat, etc.* They are active in the Uyghur language and our compatriots borrowed them from the Uyghurs. As a result of the interaction of Uyghur-Tatar and borrowed Arabic-Persian strata, many hybrid, complex personal names have been formed in the Tatar language over the centuries

Tatars living in China have long preserved traditional Tatar names as a marker of national identity. There were cases when families gave their children the names of those relatives who remained in their historical homeland. For example, Najip Safin, who emigrated from the Kukmor district of Tatarsatna, named his grandchildren after his brothers and sisters who stayed in their native village of Arpayaz: *Abdrakyip, Abderschayit, Abderakhim, Marfuga, Abdulla*, This can be explained by the longing for their native land.

And when the borders opened in the 1990s, names like *Laysan, Lily, Gulnaz, Bulat, Syuyumbike etc.*

As with all peoples, in the Tatar family, parents use an affectionate form in relation to their children. They are widely used and are abbreviated variants of the full name. For example: *Shadi* (Shadia), *Pakush* (Фәрхәт), *Porridges* (Кәшифә), *Lidush* (Lydia), *Filush* (Fleur), *S auli* (Сәүләш), *Apu* (Abdullah), etc.

The centuries-old neighborhood of the Uyghurs also influenced the phonetics of personal names. Our compatriots living in China use phonetic variants of such names as *Golfiya/ Golpiya, Zolfiya/Zolpiya, Golfari/Golpari, Zolfiqar/Zolpikar, Rifkat/Rapkat, etc.* in the Uyghur way.

Some colloquial names change beyond recognition. This is especially pronounced among Tatars, who live in close contact with Kazakhs: *Ismeagzam – Magyn, Shaukat – Shaka, Rifkat –*



Rakaetc. Names *Shirmukhamet*, *Nurmukhamet* they are also subject to various abbreviations in colloquial speech. They are used in the form *Shirmemet*, *Shire*, *Nurmemet*.

Many Tatars living in China have lost their family names. Like the Chinese and Uighurs, they only have their first and middle names recorded in their passports. For example, *RifkatAkhat*, *ShafatIlzat*, *ShirmamatKasym*. But these names are written in hieroglyphs in official documents, and they change their appearance very much: *ZhefuhaitiAihaiti*, *SyafukateIerzati*, *SeyrmaimaitiKasenmu* etc. But at the same time, there are generic surnames, for example, *Abbasov*, *Valiff*, *Sharif*, which are passed down from generation to generation. The same surnames have been preserved in their historical homeland, which helps them find relatives, restore pedigrees and establish contacts.

Conclusions

The study allows us to draw the following conclusions.

In China, Tatars live mainly in the Xinjiang Uygur Autonomous Region. Some of them know the language and traditions of their people, and seek contacts with their compatriots in Tatarstan. The Tatar diaspora in China has preserved the continuity of language and culture and personal names from generation to generation for a century, despite the distance from the historical homeland. The mother tongue is a major cultural asset.

In the language competence of many Tatars who have lived in China since birth, regardless of how many languages they know, the Tatar language occupies a special position. The native Tatar language and first name, family name (although they are rarely preserved in official documents) embody a connection with the motherland, with family roots.

The linguistic picture of the Tatar diaspora identity is characterized by the phenomenon of interpenetration and mixing of languages. The interaction of the Tatar language with Chinese and Uyghur occurs in all spheres of functioning of the Tatar language: every day socio-political, scientific and, to a certain extent, official business and also in naming. Examples include the preservation of purely Turkic-Tatar names; the abundance of borrowed anthroponyms (Uyghur, Arabic, Persian, Russian, and European), which is justified by linguistic and extralinguistic factors of the Tatar language's native speakers.

Thus, the ethnic culture of Tatars living in China contains elements of the culture of the country of residence. In this context, it is the collective ethno-cultural identity that is the basis for the existence and development of the diaspora. This study does not exhaust the entire content of the problem under consideration. It seems that the results obtained open up opportunities for further research of the onomolexicon of the Tatar diaspora in China. We see the prospects of this research in the further study of the language of foreign Eastern and Western Tatar diasporas, in expanding the corpus of linguistic material, in generalizing and systematizing scientific results.

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ҰЛТТЫҚ БІРЕГЕЙЛІКТІ САҚТАУДЫҢ БЕЛГІСІ – ЖЕКЕ ЕСІМДЕР (ҚЫТАЙДАҒЫ ТАТАР ДИАСПОРАСЫНЫҢ МЫСАЛЫНДА)

Аңдатпа. Мақалада ҚХР–да тұратын татар диаспорасының ұлттық бірегейлігінің құрылымын дағы тілдің рөлі зерттелген. Зерттеу негізінде бұлатау ана тілімен бірге ұлттық бірегейліктің маңызды құрамдас бөлігі болып табылады деген қорытынды жасалады. ҚХР-да тұратын татар диаспорасының антропонимдік көрінісі ұйғыр, қазақ және қытай тілдерінің лексикалық құбылыстарының өзараенуімен және араласуымен сипатталады. Канондық атаулардың формалды және семантикалық өзгерістері, аймақты қан тропонимикондағы ата-бабамен қарыздың арақатынасы талданады. Қытайдың татар диаспорасының тұрғындары үшін өзекті ұлттық татар тілінің жеке есімдер қорын пайдалану үлесі көрсетілген. Қытайдың көп мәдениетті аймағында тұрақты өмір сүретін татар тамыры бар адамдарды атау процесіне әсер ететін факторлар анықталған.

Кілт сөздер: аты; ұлттық бірегейлік; татар диаспорасы; татар тілі; лексика; сақтау.

Юсупова А.Ш.

ЛИЧНЫЕ ИМЕНА, КАК МАРКЕР СОХРАНЕНИЯ НАЦИОНАЛЬНОЙ ИДЕНТИЧНОСТИ (НА ПРИМЕРЕ ТАТАРСКОЙ ДИАСПОРЫ В КИТАЕ)

Аннотация. В статье исследуется роль языка в структуре национальной идентичности татарской диаспоры, проживающей в КНР. На основании проведенного исследования делается вывод, что имя, наряду с родном языком является важным компонентом национальной идентичности. Для антропонимической картины татарской диаспоры, проживающей в КНР, характерно взаимопроникновение и смешение лексических явлений уйгурского, казахского и китайского языков. Проанализированы формальные и семантические трансформации канонических имен, соотношение исконного и заимствованного в региональном антропонимиконе. Показана доля использования фонда личных имен национального татарского, актуальных для жителей татарской диаспоры Китая, выявлены факторы, оказывающие влияние на процесс имянаречения лиц с татарскими корнями, постоянно проживающих в поликультурном регионе Китая.

Ключевые слова: имя; национальная идентичность; татарская диаспора; татарский язык; лексика; сохранение.