The Cultural and Language Effects of the Influence of Russian on West Siberian Tatar Names

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Abstract

This study is part of a general investigation examining how political, economic, and cultural forces might affect a minority indigenous people speaking a different language (in this case, West Siberian Tatar in Tomsk, Siberia and the surrounding area). West Siberian Tatar is a non-written language. What this specific investigation focused on was naming patterns and their change. The hypothesis tested whether naming patterns in villages (where the dominant first language is Tatar) compared with naming patterns of Tatars who have gone to the city (many of whom have Russian names) might give a measure of how far Russification of Tatars has gone. For this question we measured the number of Tatars who adopted Russian given names as opposed to continuing their original Tatar names. A second question was whether the influence of Russification was greater for men or for women. While some might have predicted that the city-dwellers might have changed more, it came as a surprise that women in both communities were almost twice as likely to adopt Russian given names. The Appendix shows the name's language origin, meaning, significance, and frequency. Projected future analyses include time periods, religious background, first language spoken, second language spoken, and where the languages are spoken—home, school, or work.

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Names that people carry are a window on the language, culture, religion, nationality, patriotism, and personality of the family. Often, these factors are combined. Some cultures have naming patterns where children are named after grandparents and other relatives. Other cultures honor living relatives by naming children after them; still others will only honor deceased relatives. The broader question for this investigation was how language and customs in a minority culture are being absorbed or modified by the dominant culture.

Several investigations have examined patterns of naming in different countries: Azerbaijan, China, Estonia, Latvia, Lithuania, and Russia. These studies have shown the influence of the factors mentioned above and the effect of the time period.

The Tatars of West Siberia

The 2002 Russian census reported over five and one-half million Tatar people in the Russian Federation of whom about five million speak Tatar. Tatars are descendants of the Turkic-Mongolian peoples of the Ural-Altaic region. This investigation focused on the Tomsk area of Western Siberia. It has a regional population of about 950,000. Tatars make up about 2% or about 20,000 people, and are mostly Sunni Muslims. Some live in villages, and some live in the city of Tomsk itself.

The Tatar language belongs to the Turkic group. It has two active dialects: Mid and Western and a passive Eastern dialect. Siberian Tatars speak Eastern dialect, which is divided into various

sub-dialects depending upon the areas where they are spoken. These sub-dialects are non-written and colloquial only. Siberian Tatars speak a slightly different language than other Tatars, a Uralic-influenced Turkic dialect. Tomsk, one of the most important cities in Siberia, was founded by the Russian Czar Boris Godunov in 1604, but had an indigenous Tatar population. The Russian and Tatar populations have long been in interaction which is one reason why Tomsk was selected for this study.

Many, if not most, Tatar city residents and villagers have perhaps an informal double naming pattern, one for the Russian-speaking community, the other for use in the family. As evident from conversations with respondents, many Tatars, in the course of time, began to forget their Tatar names and began to use their Russian names, even in the family. It was one of the main goals of this investigation to determine the extent of these patterns.

Russian influence

One of the major purposes of this investigation was to examine the role of Russian influence on names and naming. We assumed that the village populations would have more names of Tatar derivation than the city groups but this had to be checked.

The past one hundred years has seen a great deal of turmoil and change in Russia and the vast number of peoples and cultures that it has controlled. Political and religious pressures have been shown to reflect how parents name their children. This naming of children is an indicator of the various pressures that cultures and families have been subjected to in parts of Russia, especially those areas where Russian was not a first language. In these areas, Russification was a major political and language pressure.

A second pressure has been urbanization. Non-Russian speakers, such as Tatars, who moved to urban areas, have been forced to use Russian in the business world. One major question asks to what extent has the pressure to use Russian affected the naming of children whose parents' original language was non-Russian. The main goals of this investigation were to ask:

1. Whether there is a general pattern of language Russification of an indigenous people (West Siberian Tatars),

2. Whether there is significantly greater language Russification of the indigenous people who became urbanized versus those who remained in the villages.

![Map of Russia showing location of Tomsk and Moscow.]

Figure 1. Map of Russia showing location of Tomsk and Moscow.

![Map of Tomsk region with Tatar villages shown with a circle.]

Figure 2. Map of Tomsk region. Tatar villages shown with a circle.

Methods

A questionnaire similar to the one used by Lawson and Glushkovskaya (1994), Lawson and Butkus (1998-1999), and Lawson and Alakbarli (2002) was prepared. The items gathered

information over three generations for each family member on first names, the reason(s) for selecting the names, their meaning, nicknames, the language(s) spoken at home, birth year, community or region where born, occupation, religion, and level of religious observance.

In other investigations using naming patterns as an index of political and religious influence, families have been evaluated over three generations. Using this technique, it is possible to evaluate the various influences among city and rural Tatars over time and to provide for some measure of control. This investigation is different from others in some ways. First, the items in the questionnaire were designed specifically for the Tatar culture, especially since Tatar and Russian names were asked for. Secondly, the type of religious involvement is different than in other cultures.

Results

There were 100 families studied (50 from the City of Tomsk and 50 from Villages in the Tomsk area). There were data on 799 individuals. Examination of the data suggested that analysis of the data could be broken down into nine time periods: (1) Czarist (until 1917), (2) Unsettled (1918-1920), (3) Soviet (1921–1940), (4) World War II (1941–1945), (5) Post-War (1946–1953), (6) Post-Stalin (1954–1964), (7) Brezhnev (1965–1984), (8) Gorbachev (1985-1990), (9) Post-Communist (1991–). Table 1 (below) shows the breakdown by community, sex, and period.

It will not be possible in this presentation to give analyses of all results. We have chosen to present what we think represent the highlights on names.

Time Periods

In Table 1, we show the distribution of the sample in the City and Village samples by sex. While there are differences, the overall patterns show similarity.

Soviet City

	1. Czarist -1917	2. Unsettled 1918-20	3. Soviet 1921-40	4. WWII 1941-45	5. Post-War 1946-53	6. Post-Stalin 1954-64	7. Brezhnev 1965-84	8. Gorbachev 1985-90	9. Post Soviet 1991-2003	Totals
Men	13	3	78	8	13	46	13	18	8	200
Women	13	2	74	10	10	43	28	15	8	203
M & W	26	5	152	18	23	89	41	33	16	403

Soviet Village

	1. Czarist -1917	2. Unsettled 1918-20	3. Soviet 1921-40	4. WWII 1941-45	5. Post-War 1946-53	6. Post-Stalin 1954-64	7. Brezhnev 1965-84	8. Gorbachev 1985-90	9. Post-Soviet 1991-2003	Totals
Men	13	2	56	3	24	36	32	11	18	195
Women	14	1	49	10	22	39	32	15	19	201
M & W	27	3	105	13	46	75	64	26	37	396

Table 1. Distribution by City and Village residents by time periods.

Socio-Economic Status

In comparing two samples, there is the question of similarity of socio-economic status. One measure of socio-economic status is occupation. In Table 2, we have shown the occupational composition of the respondents in a way similar to that used by the United States Bureau of the

Census. Both samples show a high proportion of 'Unskilled', what are generally regarded as blue collar workers. More Village women were in service occupations; more City women were in the 'Unskilled' category indicating more of a full-time job in a factory or work situation. In general, the occupations were similar.

Table 2. Occupational categories of the samples.

City

	Men	% M	Women	% W	M + W	% M +W
1. Professional	1	0.5	4	2.0	5	1.2
2. Managerial	None		None			
3. Sales	1	0.5	–		1	0.2
4. Agriculture	2	1.0	–		2	0.1
5. Skilled	9	4.5	8	4.0	17	4.2
6. Semi-Skilled	1	0.5	1	0.5	2	0.5
7. Service	–	–	7	3.4	7	1.7
8. Pupil/Student	25	12.5	21	10.3	46	11.4
9. Unskilled	159	80.0	141	69.5	300	74.4
10. Housewife	–		21	10.3	21	5.2
11. Child	1	0.5	1	0.5	2	0.5
12. Retired	–		–			
13. Don't know	1	0.5	–		1	0.2
14. Not given	–		–			
Totals	200		203		403	

Village

	Men	% Men	Women	% Women	M + W	% M +W
1. Professional	3	1.5	6	3.0	9	2.2
2. Managerial	none		none			
3. Sales	–		1	0.5	1	0.3
4. Agriculture	–		–			
5. Skilled	5	2.5	7	3.5	12	3.0
6. Semi-Skilled	1	0.5	–		1	0.3
7. Service	–		15	7.5	15	3.8
8. Pupil/Student	21	10.8	14	7.0	35	8.8
9. Unskilled	158	81.0	108	53.7	266	67.2
10.Housewife	–		37	18.4	37	9.3
11. Child	2	1.0	10	5.0	12	3.0
12. Retired	–		1	0.5	1	0.3
13. Don't know	2	1.0	–		2	0.5
14. Not given	3	1.5	1	0.5	4	1.0
Totals	195		201		396	

The Names

In the home visits, a member of the household was asked about the members of the family. Along with other basic information such as age, occupation, and language ability, questions were asked about the given names and patronymics. These were recorded in Cyrillic characters.

Table 3 shows the names that were the most popular in the two communities and in a combined category. Examination of the table shows that the majority of the names are of Arabic origin with a few names probably perceived as Russian but not really Russian such as Renat and Liliya. The names that can be understood as Tatar are: Aigul, Ildar, Ilmira, and Ruslan.

———City———				———Village———				–Combined City and Village–			
Men		*Women*		*Men*		*Women*		*Men*		*Women*	
Rinat	11	Zulfira	8	Marat	4	Zulfiya	5	Rinat	14	Zulfiya	12
Ramil	8	Alfiya	6	Ramil	4	Alfiya	4	Ramil	12	Alfiya	10
Anvar	4	Liliya	6	Renat	4	Zaituna	4	Renat	9	Nailya	10
Damir	4	Nailya	6	Zainulla	4	Juliya	3	Marat	8	Liliya	8
Marat	4	Tanzilya	4	Zinur	4	Maryam	3	Anvar	6	Nuriya	6
Rashit	4	Elmira	3	Ansar	3	Nailya	3	Nail	5	Zaituna	6
Renat	4	Faizura	3	Anvar	3	Nuriya	3	Rashit	5	Gulnara	5
Nurulla	3	Fatima	3	Nail	3			Ravil	5	Saniya	5
Ravil	3	Gulnara	3	Rail	3						
Timur	3	Nuriya	3								
		Saniya	3								
		Zahira	3								
		Zukhra	3								

Table 3. Most frequent names for men and women in City and Village.
For the City and Villages, names with frequencies of more than 2 are included.
For the Combined Group, names with a frequency of more than 4 are shown.
Meanings of the names are shown in the Appendix.

The small number of Tatar (including Turkic in general) names, among the most frequent, could be possibly explained by the influence of Russification. We think Tatars borrowed not only purely Russian names but also any others used by Russians considering them as Russian. Renat (originally from Latin) and Liliya (also originally from Latin) would be in the category of names perceived as Russian.

Mismatches

Now we turn our attention to those names that we call "Mismatches." These are the names that are given by the respondents when they were asked for their formal first (given) name for Russian documentation and their name as given when asked within the Tatar community.
Table 4 shows the results.

	City			**Village**		
	Men	*Women*	*Total*	*Men*	*Women*	*Total*
Mismatches	44	72	116	10	19	29
% of Total	22%	35%	29%	5%	10%	7%
Totals of sample	200	204	404	198	200	398

Table 4. Comparisons of City and Village: Formal names and Tatar names (Mismatches).

Examination of Table 4 shows that the total of men and women in the City who had one name in the Tatar community and another in the Russian community was four times those in the Village. As the table also shows, it was the women who had Russian names more often than the men, almost twice as many.

Table 5 goes on to show that when a "Russian" name was adopted, it usually had the same initial letter for the City Men and the Village Women. In about a third of the City Men and City Women, the Russian name had the same number of syllables. For example, Malik > Mikhail, Nadiya > Nadezhda. The Village Men had the smallest number of changes that are not significant. The Village Women did show a clear trend for the same initial letter but of these only a third had the same number of syllables.

City Men

Formal	Tatar	Period	Formal	Tatar	Period
Nikolai	Ahmadilla	3	Mikhail	Minerahkma	3 >
Nikolai	Alikber	1	Mikhail	Minezaki	5 >
Boris	Bakhtiyar	3	Mikhail	Mirzyan	3 > SNS
Fedor	Fanil	4 > SNS	Nikolai	Nafik	8 >
Fedor	Fanis	3 > SNS	Nikolai	Nail	9 >
Vladimir	Farid	4	Nikolai	Nurulla	3 > SNS
Fedor	Farid	6 > SNS	Roman	Rafil	6 > SNS
Fedor	Farit	6 >	Roman	Ralif	6 > SNS
Gennadij	Genatulla	1 >	Roman	Ramil	6 > SNS
Alexander	Haip	7	Roman	Ramil	7 > SNS
Nikolai	Halliul	3	Roman	Ramazan	3
Alexei	Hamib	8	Alexander	Saifulla	3
Vladimir	Hamidula	5	Alexander	Samigula	5
Vladimir	Hamil	7	Alexander	Sultan	6 > SNS
Alexander	Hisabula	3	Timofei	Tagir	6
Iliya	Ildas	6 >	Artyom	Tahir	1 >
Ivan	Ismagil	3 >	Zakhar	Zaidulla	6
Jakov	Jamaletdin	3 >	Alexander	Zainutdin	3 >
Konstantin	Kamil	9 >	Zahar	Zakariya	6
Mikhail	Malik	3 > SNS	Viktor	Zaribzyan	3
Mikhail	Mansur	5 > SNS	Nikolai	Zinatulla	6 > SNS
Mikhail	Miftahutdin	6 >	Zakhar	Zinur	

City Women

Formal	Tatar	Period	Formal	Tatar	Period
Alla	Alfiya	7 >	Galina	Galiya	7 >?
Dar'ya	Diniya	8 >	Galina	Gariza	3 >
Faina	Faizura	7 >	Galina	Golfina	6 >
Faya	Faniya	4 >	Gulnara	Gulfiya	6 > SNS
Faya	Farilya	6 >	Gulya	Gulsum	7 >
Faina	Farkhana	3 >	Galina	Guzal	7 >
Efrosin	Farzana	1	Katerina	Haadema	3 >

Irina	Fatima	7	Ekaterina	Halisa	3
Flora	Flyura	6 >	Irina	Iririya	6 >
Galina	Galiya	6 >?	Ekaterina	Kashifa	3
Maria	Madenya	3 >	Roza	Roziya	3 >
Marina	Madina	6 >	Roza	Roziya	3 >
Marina	Madina	6 >	Svetlan	Sagida	6 > SNS
Maria	Maisara	6 >	Svetlana	Sagida	6 > SNS
Mariya	Marhaba	6 >	Sofia	Saliha	7 > SNS
Maria	Mavliya	6 >	Sonya	Saniya	3 >
Maria	Mavzida	5 >	Sonya	Satyira	5 >
Mariya	Minibojan	2 >	Sonya	Shamsiahar	3 >
Vera	Minisa	3	Sofya	Sofiya	6 >
Mariya	Minsyilu	6 >	Tatyana	Tanzilya	3 > SNS
Marina	Minzifa	6 >	Tatyana	Tanzilya	4 > SNS
Nadezhd	Nadina	9 >	Vasilisa	Vasilya	4 >
Nadezhda	Nadiya	6 >	Vera	Vinira	6 >
Nadezhda	Nadiya	7 >	Zinaida	Zahira	7 >
Nadezhda	Nadiya	8 >	Zoya	Zaikyuna	3 >
Nelli	Nailya	8 >	Zina	Zaitula	3 >
Nelli	Naliya	5 >	Zoya	Zaituna	5 >
Nelli	Naliya	7 >	Zoya	Zamira	7 >
Nadezhda	Nasima	3 >	Zoya	Zuhra	3 >
Nadezhda	Nurifa	8 >	Zoya	Zukhra	3 >
Anna	Nuriya	8 >	Zoya	Zulfira	6 >
Roza	Rakhima	6 >	Zoya	Zulfiya	3 >
Raisa	Rakiya	3 >	Zoya	Zulfiya	6 >
Raisa	Rakiya	6 >	Zoya	Zulfiya	6 >
Raisa	Rashida	6 >	Zoya	Zulfiya	7 >

Village men

Formal	Tatar	Period	Formal	Tatar	Period
Jakov	Jaguda	3 >	Alexej	Samehatdin	1
Gennnadij	Kazim	5	Sasha	Shaihula	3 >
Mikhail	Minulla	6 >	Timofei	Timurgale	6 > SNS
Jurij	Nurgali	3	Jurij	Zinur	5

Village Women

Formal	Tatar	Period	Formal	Tatar	Period
Anna	Aininur	1 >	Nelli	Nailya	7 >
Dina	Fardina	7 **	Raisa	Rahima	6 >
Galina	Galima	6 >	Raisa	Raisya	5 >
Galya	Galiya	3 >	Valentina	Raufa	3 >
Galina	Gulbustan	6 >	Sonya	Sabira	3 >
Liza	Lyazateldina	3	Sonya	Sakinya	3 >
Mariya	Minisa	7 > *	Sonya	Saniya	5
Marina	Minzifa	6 >	Vasilij	Vasifulla	7 >
Larisa	Nailya	3 >	Zoya	Zulfiya	5 >

* Same sound
** Suffix of Tatar name similar

Table 5. Mismatches First Name.
Note that > indicates both names begin with the same initial letter.
SNS indicates that the Tatar and the Formal name have the same number of syllables.

Discussion

The term *salvage ethnology* has been used to describe research in which cultures that are in the process of dying out or in danger of dying out are studied. The West Siberian Tatars are a group that we feel fall into this category. It appears to be an ethnic group in the process of being absorbed by Russian culture – Russification.

In our field work, we examined two types of setting: Tatars in the City and Tatars in Villages for adoption of Russian given names by Tatars with originally Tatar given names. From available literature, it might have been predicted that city dwellers would do so. Nevertheless, we felt it worthwhile to empirically verify this since ethnic communities do vary.

As we reported, the City sample did adopt Russian names at about four times the rate of the Village sample. This brings us to the related question as to whether it was Men or Women who were more likely to change. Here the literature is somewhat ambiguous since the studies available on Russification are less likely to have attention on women and their naming. Our results did come as somewhat of a surprise since in both the City and Village samples it was the Women rather than the Men who changed the most (in the City, it was 35% to 22%; in the Village, 10% to 5%).

This greater change by women over men may be a bit harder to explain. At this point, we can only speculate. We suggest that Tatar women in the city do not have the historical role of being employed as the men do (work as drivers, cattlemen, laborers). When the Tatar women seek work on the labor market as we showed in the occupations table, it was most likely in the 'Unskilled' category and it was the City women who were working (70% to 54%). We suggest that in their desire to "fit in" and please their employers that Tatar women chose their Russian names.

Other observations

At this time, we have not yet had the opportunity to explore all the factors that may be involved. However, we can say that:

1) Village respondents have definitely fewer Russian patronymic names than City respondents.

2) City respondents seem to know more about the meanings of their names than Village respondents.

3) Village respondents are much more religious and observe more religious practices than those in the City.

4) The City younger generation does not seem to be at all religious.

5) City respondents do not seem to pay as much attention to the naming ceremony as do Village respondents.

6) The main reason given for giving a name is its sound. This seems to be true for both City and Village.

Further analyses will analyze data from the interviews involving languages spoken in the home and occupation, time periods, and other factors such as what language was used by parents in naming children.

In conclusion, we have shown that West Siberian Tatar culture as shown by onomastic patterns is in the process of transition. We have tried to show how this can be measured by identifying by measuring name change to the pattern of the dominant culture – in this case, Russian.

Appendix

In this section, we have tried to list those names that the respondents gave as their primary names in the Tatar community (they were also asked about those names given for official purposes). Thus, the names reported here are the Tatar names that appeared with the greatest frequency.

In Aigul, the second name listed below, the 'F' shows that it is a female name, its frequency is (2). It comes from a combination of the Turkic and Iranian and combines the Turkic *ai* ' moon' and the Iranian *gul* ('rose'). It is a new name. It appears twice in the Village sample, in Periods 7 and 9.

In several cases, there were individuals who had an informal Tatar name but used another name for official purposes. For example, one of the men named Kamil used the name Konstantin for official papers. He appeared in Period 9. This is shown as C9 > Konstantin. The > indices that he took a different name for official purposes.

In a few cases, we have shown the IPA pronunciation and also the BBC pronunciation. We intend to do this for all names in a future report.

Abdulla M (3) M *Arabic*, 'servant of God.' C3, V5, V9.

Aigul F (2) *Turkic* ai/ay 'moon' + *Iranian* gul 'rose.' Newly invented name without essential meaning. V7, V9.

Alfiya F (10) *Arabic*, 'supreme,' 'long-lived.' C3, *C*4, C5, C, C6, C7, C7; V5, V6, V6, V8.

Aliya F (3) {ah-lee-YĂ}, [A-li-+j\], *Arabic*, 'high, supreme.' C3, C6, V7.

Ansar M (3) *Arabic*, 'helper.' V5, V6, V8.

Anvar M (7) *Arabic*, plural form of *nar* 'flame.' Figuratively, 'light, bright, shining.' C3, C4, C7, C7, V3, V9, V9.

Elmira F (4) *Arabic*, 'princess.' C3, C6, C8, C8.

Elvira F (4) *Spanish*, origin uncertain, possibly from town of Elvira in Spain, more probably from characters in operas and literature. C4, C7, V3, V6.

Farid M (3) *Arabic*, 'unique, unrivaled.' C4 > Vladimir, C6 > Fedor, V1.

Faizura F (3) *Arabic*, variant of the feminine form of Fairuz 'turquoise.' Corresponds to *Persian* 'Peroze' and *Azeri* 'Firuza.' C3, C4, C7> Faina.

Galiya F (3) *Arabic*, 'supreme,' 'holding high position.' C6 > Galina, C7 > Galina, V6 > Galya.

Gulfira F (3) *Iranian*, 'garnet flower.' i.e., it is a flower that looks like the gemstone. C3, C6, V6.

Gulnara F (5) {gül-nah-RĂ }, [gYl-nA-+r\], *Iranian*, 'pomegranate flower.' C7, C9, C9, V7, V8.

Hakim M (3) *Arabic*, 'wise,' 'educated, judicious.' C3, V3, V5.

Ibragim M (3) {ee-brah-HEEM}, [i-brA-+him], *Arabic-Hebrew*, Abraham 'father of a nation' regarded as a prophet in Islam. Note the influence of Russian in the spelling of this name. There is no *h* in Russian. The *h* becomes a *g* as in Adolf Gitler. C4, V3, V9.

Ildar M (3) *Iranian-Tatar*, 'having his native land,' 'ruler.' V7, V7, V9.

Ilmira F (3) *Tatar*, newly-invented name without essential meaning. C8, V9, V9.

Juliya F (4) {YOO-lyah}, [+ju-KA], < Latin, Roman clan name. C7, V7, V7, V7.

Kamil M (3) *Arabic*, 'complete, perfect, educated.' C6, C9 > Konstantin, V7.

Liliya F (8) LEEH-lyah [+li-ljA], Latin *lilium* 'lily.' C6, C7, C8, C8, C8, C9, V8, V8.

Makhsuna F (2) *Arabic*, 'beneficent.' V3, V5.

Mansur M (4) *Arabic*, 'aided by God, victorious, winner.' C1, C5 > Mikhail, C9, V5.

Marat M (8) 1. *Arabic*, 'sacred, saint.' 2. French, Jean Paul Marat was a prominent figure of the French Revolution. Suggest that the name was favored by Russians during the Soviet era and caught on with *Tatar*s. C3, C6, C6, C6, V7, V7, V8, V9.

Maryam F (4) {măr-YAHM}, [m\r-+jAm], *Arabic-Hebrew*. Another possible source is the Russian, Marianna. Meaning uncertain. Mother of Jesus. C3, V4, V5, V9.

Maryan F (1) C3. Variant of Maryam.

Minisa F (3) *Arabic*, 'friendly, gentle.' C1, C3 > Vera, V3 > Mariya.

Nail M (5) *Arabic*, 'present, gift, heritage.' C9, C9 > Nikolai, V6, V9, V9.

Nailya F (8). *Arabic*, 'successful.' Fem. form of Nail, above. C3, C6, C6, C7, C8 > Nelli, V3 > Larisa, V7, V9.

Nasima F (3) *Arabic*, Fem form of Nasim, 'breeze, fresh air.' C3, C3 > Nadezhda, V9.

Nelli F (3) Affect form of Russian Elena, itself < Greek Helenç 'the bright, shining one.' < Elena, yeh-LYEH-nah, [jE-+KE-nA], < Greek, (h)élen, daughter of Zeus, meaning 'Greek, educated' by extension 'the bright one, the shining one.' C3, C8, V7.

Nuriya/Nuriyya F (6) *Arabic*, 'light, shiny.' C5, C6, C8 > Anna, V1, V4, V7.

Nurulla M (4) *Arabic*, 'ray of light,' 'shining Allah.' C3 > Nikolai, C3, C3, V5.

Rafael M (2) {rah-fah-AYL}, [rA-fA-+el], *Hebrew*, 'God has healed' or 'God, please heal.' Angel in Islam, Judaism, and Christianity. C5, C7.

Rafail M (3) the Arabic version of Rafael in the Koran. C5, C6, V6.

Rafik M (3) *Arabic*, 'friend.'C3, C5, V5.

Rahilya F (2) *Arabic*, 'a female camel used for riding.' Literally. 'a mount to ride.' V6, V7.

Rail M (3) *Arabic*, 'founder.' V4, V6, V9.

Rakiya F (2) *Arabic*, 'leader,' 'one who worships.' C3 > Raisa, V3.

Ramil M (12) *Arabic*, 'fortune-teller.' C3, C4, C6, C6 > Roman, C7 > Roman, C7, C8, C9, V7, V7, V8, V9 > Roman.

Rashid M (1) {ruh-SHEED}, [rɪ-+Sid], *Arabic*, 1. 'rightly guided,' 2.' reasonable, rational,' 3. 'mature.' C3.

Rashit M (5) C3, C5, C7, C7 > *Roman*, V8. Same as Rashid or a variant.

Rauza F (2) *Arabic*, 'flower garden.' V3, V8 > Roza.

Ravil M (5) Possibly *Hebrew* 'friend of God.' C5, C5, C8, V3, V5,

Raziya F (4) *Arabic*, 'concordant,' 'precious,' 'selected.' C3, C3, V3, V3.

Renat M (9) Latin, *renatus*, 'newborn, renewed.' Russian, Soviet abbreviation of Soviet slogan *Revolutsia, Nauk, Trud* ('Revolution, Science, Work'). C3, C3, C6, C7, C7, V7, V7, V9, V9.

Rinat M (14) variant of Renat. C3, C3, C5, C6, C6, C6, C8, C8, C9, C9, C9, V7, V7, V9.

Roman M (3) raw-MAHN [rO-+mAn] < *Latin* Rômânus 'Roman.' Name of several early saints. C8, C8, V9.

Ruslan M (6) Ancient *Turkic*, variant of Arslan ('lion'). C3, C6, C7, C8, V5, V8.

Saniya F (5) *Arabic*, 1. 'high, noble.' 2. 'the second daughter in a family.' C3, C3 > Sonya, C6, V3 > Sonya, V3, V9.

Shafiya F (5) *Arabic*, 'peacemaker.' 'high, noble.'C3, C3>Sonya, C6, V3>Sonya, V3, V9.

Tanzilya F (4), *Arabic*, 'godsent.' C3, C3 >Tatyana, C4 >Tatyana, C7.

Timur M (3) *Turkic*, 'iron.' Related to the Turkic temir or demir. C3, C6, C8.

Zaidulla M (3) *Arabic*, 'gift of Allah.' C1 > Zakhar, C3, C6.

Zainulla M (4) *Arabic*, 'beauty of God.' V3, V3, V3, V4.

Zaituna F (7) *Arabic*, 'olive tree,' 'evergreen.' C5, C5 > Zoya, C6, V2, V3, V6, V7.

Zamira F (3) *Arabic*, 1. 'essence, contents'; 2. 'heart.' C7>Zoya, V6, V6.

Zemfira F (3) *Moldavian-Gypsy* (Romany). The name of a beautiful Gypsy woman in Pushkin's poem 'Gypsies.' Meaning is questionable. One source says it has a Latin root and means 'unruly, rebellious.' C7, C7, V8.

Zufar M (4) *Arabic*, 'the winner,' 'he who realizes his dreams.' C3, C3, V6, V7.

Zukhra F (3) *Arabic*, 'shining morning star,' 'flower.' C3, C3, C3 > Zoya.

Zulfiya F (12) *Iranian*, 'girl with locks, curls.' C3, C3>Zoya, C6>Zoya, C6>Zoya, C7>Zoya, C7> Zoya, C9, V3, V6, V6, V7, V8.

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