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ON THE INTERNAL AND EXTERNAL ETHNONYM OF THE ABORIGINES-TURKICS OF WESTERN SIBERIA (SIBERIAN TATARS)

Abstract. This article highlights the origin of the West-Siberian Turkic ethnonyms of Siberian Tatars. Studies of the latest decades allow us to concretize many questions about the origin of the Siberian Tatars. The data from various sciences give grounds to assert that the main core of these groups were Turkic tribes. The background of the article deals with the fact that Siberian Tatars by their origin goes back to the Turks of Sayano-Altai, who came to the Middle Irtysh region in the VII–VIII centuries, and the Kipchaks – the Turkic people who migrated here from the southern steppes in the X–XI centuries. The original inhabitants of Western Siberia were the Ob Ugrians – the ancestors of the modern Khanty and Mansi. The evolution of these ethnonyms and their relevance in the construction of the Siberian Tatars' identity are examined through an analysis that draws on historical documents, linguistic studies, and ethnographic research.

While conducting the research, the authors employed sampling tactics, etymological investigations, primary source analysis, ethnolinguistic studies, comparative historical procedures, and diachronic analyses. Based on the influential writings of well-known Turkologists and dialectologists, the study's methodological framework was developed. The research's findings assert that although the name «Siberian Tatars» unifies, it also captures the intricate interaction of social, linguistic, and historical elements that have influenced the community's development. The study concludes that researching the internal and external ethnonyms of the indigenous Turkic peoples of Western Siberia – in particular, the Siberian Tatars—offers insightful knowledge into the processes of identity formation and cultural adaptation. Prior to the late 19th and early 20th centuries, the Siberian Tatars identified both internally and externally with the ethnonym «nugai».

Keywords: linguistic landscape, ethnonym, Siberian Tatars, Nogai, Turkic languages, Tobol-Irtysh dialect, morphology.

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(Қазақстан, Павлодар қ.), e-mail: omardos@mail.ru**Батыс Сібір абориген-түріктерінің (Сібір татарларының)
ішкі және сыртқы этнонимі туралы**

Аңдатпа. Бұл мақалада Сібір татарларының Батыс-Сібір түркі этнонимдерінің шығу тегі туралы айтылады. Соңғы онжылдықтардағы зерттеулер Сібір татарларының шығу тегі туралы көптеген сұрақтарды нақтылауға мүмкіндік береді. Түрлі ғылымдардың деректері бұл топтардың негізгі өзегі түркі тайпалары болғанын дәлелдеуге негіз береді. Мақалада Сібір татарларының шығу тегі бойынша VII-VIII ғасырларда Орта Ертіс өңіріне келген Саян-Алтай түркілерінен, ал қыпшақтар – осы жерден қоныс аударған түркі халқынан бастау алатыны туралы әңгіме қозғалады. X-XI ғасырлардағы оңтүстік далалар Батыс Сібірдің бастапқы тұрғындары Об-угриялықтар - қазіргі Ханты мен Мансидің ата-бабалары болды. Бұл этнонимдердің эволюциясы және олардың Сібір татарларының тұлғасын құрудағы өзектілігі тарихи құжаттарға, лингвистикалық зерттеулерге және этнографиялық зерттеулерге сүйене отырып, талдау арқылы қарастырылады.

Зерттеуді жүргізу барысында авторлар іріктеу тактикасын, этимологиялық зерттеулерді, бастапқы дереккөздерді талдауды, этнолингвистикалық зерттеулерді, салыстырмалы тарихи процедураларды және диахрондық талдауларды пайдаланды. Белгілі түркологтар мен диалектологтардың ықпалды еңбектері негізінде зерттеудің әдістемелік негізі жасалды. Зерттеу нәтижелері «Сібір татарлары» атауы біртұтас болғанымен, ол қауымдастықтың дамуына әсер еткен әлеуметтік, тілдік және тарихи элементтердің күрделі өзара әрекеттесуін көрсетеді. Зерттеу Батыс Сібірдегі байырғы түркі халықтарының, атап айтқанда, Сібір татарларының ішкі және сыртқы этнонимдерін зерттеу тұлғаның қалыптасу және мәдени бейімделу процестері туралы терең білім береді деген қорытындыға келеді. IX шы ғасырдың аяғы мен XX ғасырдың басына дейін Сібір татарлары ішкі және сыртқы жағынан «ноғай» этнонимімен бірдей болды.

Кілт сөздер: тілдік ландшафт, этноним, Сібір татарлары, ноғай, түркі тілдері, Тобыл-Ертіс диалектісі, морфологиясы.

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(Казахстан, г. Павлодар), e-mail: omardos@mail.ru**О внутреннем и внешнем этнониме аббориненов-тюрков Западной Сибири
(сибирских татар)**

Аннотация. В данной статье освещается происхождение западносибирских тюркских этнонимов сибирских татар. Исследования последних десятилетий позволяют конкретизировать многие вопросы происхождения сибирских татар. Данные различных наук дают основание утверждать, что основным ядром этих групп были тюркские племена. В основе статьи лежит тот факт, что сибирские татары по своему происхождению восходят к тюркам Саяно-Алтая, пришедшим в Среднее Прииртышье в VII–VIII веках, и кипчакам – тюркскому народу, переселившемуся сюда из южной степи в X–XI вв. Коренными жителями Западной Сибири, были обские угры – предки современных хантов и манси. Эволюция этих этнонимов и их значение в построении идентичности сибирских татар рассматриваются посредством анализа, основанного на исторических документах, лингвистических исследованиях и этнографических исследованиях.

При проведении исследования авторы использовали тактику выборки, этимологические исследования, анализ первоисточников, этнолингвистические исследования, сравнительно-исторические процедуры и диахронический анализ. На основе влиятельных трудов известных тюркологов и диалектологов была разработана методологическая база исследования. Результаты исследования утверждают, что, хотя название «Сибирские татары» объединяет, оно также отражает сложное взаимодействие социальных, языковых и исторических элементов, повлиявших на развитие сообщества. В исследовании делается вывод, что исследование внутренних и внешних этнонимов коренных тюркских народов Западной Сибири, в частности сибирских татар, дает глубокие знания о процессах формирования идентичности и культурной адаптации. До конца XIX — начала XX веков сибирские татары как внутренне, так и внешне идентифицировались с этнонимом «нугай».

Ключевые слова: лингвистический ландшафт, этноним, сибирские татары, ногойцы, тюркские языки, тоболо-иртышский диалект, морфология.

Introduction

Historians, ethnographers, archaeologists, anthropologists, toponymy data, and written sources present the ethnogenesis of the Siberian Tatars as a process of mixing Ugric, Samoyed, Turkic, and partially Mongolian tribes and nationalities that were part of different groups of this ethnic community [1, pp. 25–59].

For scholars studying the history and languages of local populations – such as the Siberian Tatars living in the Russian Federation's Tyumen, Omsk, Novosibirsk, Tomsk, and Kemerovo regions – the study of the ethnogenesis and ethnonym of the Tatars is highly intriguing. Ancient Turkic, Ugric, and Samoyed tribes underwent complex cultural fusion and absorption processes that formed the Siberian Tatars [2]. The intricate roots of the Siberian Tatar language can be seen in several linguistic aspects, including word construction, phonetic organization, and grammatical structure.

Notably, the linguistic landscape of Siberian Tatar students exhibits distinct phonetic, lexical, and morphological disparities from the language of indigenous peoples in Western Siberia, thereby posing challenges in its acquisition within the framework of the standardized curriculum in the Russian Federation. The literary Tatar language, typically taught in educational institutions, predominantly mirrors the linguistic traits of Middle and Western dialects prevalent among the Volga Tatars. Consequently, it inadequately represents the phonetic nuances, lexical richness, and morphological intricacies inherent to the language of the Siberian Tatars. They interacted with the early Turks and Kipchaks, as a result of which they were partially displaced from the occupied territory to the north, and partially assimilated. These people became the basis of the ethnos of the Siberian Tatars, who were later conquered by the Tatar Mongols. The study of the material culture

of the Barabin people reveals features that bring them closer to the Khanty, Mansy, Selkups, and a minor extent, the Evenks and Kets.

International mandates, such as UN documents and the Council of Europe-approved «European Charter for Regional or Minority Languages», promote the increased use of these languages in a variety of public spheres to protect the cultural legacy of small and indigenous populations. Customized accommodations are necessary in educational environments that incorporate an ethnocultural component to respect the Siberian Tatars' language quirks, historical narratives, cultural ethos, and customs. This calls for additional teaching time to study native language competency, local literature, historical accounts, and cultural customs.

Strong links between many indigenous communities are maintained, such as the Altaians, Shors, Tuvinians, Yakuts, Khakas, Tofalars, Chulym, Kirghiz, Kazakhs, Uzbeks, and later Kazan Tatars, Mishars, and Bashkirs.

Research methods and materials

We used a wide range of approaches in our research, such as analyzing primary sources, sampling strategies, etymological research, ethnolinguistic studies, comparative historical methods, and diachronic studies.

The study's methodological foundation was derived from the influential writings of prominent Turkologists and dialectologists, including but not limited to N.A. Baskakov, N.K. Dmitriev, M.Z. Zakiev, L.Z. Zalyai, S.E. Malov, E.R. Tenishev, and D.G. Tumashev.

To delve into the study of the ethnogenesis and ethnonym of the Siberian Tatars, we drew upon the scholarship of scholars including G. Miller, I. Giganov, N. Atnometov, V.V. Radlov, E. Eliseev, G.H. Akhatov, D.G. Tumashev, and D.B. Ramazanov. Additionally, we referenced the book «Russian-Tatar Conversation», albeit not a focal point of linguistic inquiry, as it is referenced in scholarly discourse.

G. Miller also called the Siberian Tatars «the first and foremost people in Siberia» [3, p.166]. Siberian Tatars are usually divided into Tobolo-Irtysh, Barabinsky, and Tomsk groups.

The Kalmaks, Chats, and Eushtins make up the Tomsk Tatars, whereas the Barabinskys are descended from the Barabinsk-Turazh, Lubeyko-Tunus, and Tereninsko-Choy lineages. In a similar vein, the Tar, Yaskolba, Kurdak-Sargat, Tyumen-Turin, and Tobolsk groups are included in the Tobolo-Irtysh subgroup. There are smaller factions inside each subgroup, depending on where they live permanently. As an example, the Tobolsk contingent includes the Aremzyansk-Nadtsinsky, Iskerotobolsky, Babasansky, and Ishtyaksko-Tokuz Tatars, whilst the Tyumen-Turin group consists of the Tyumen, Yalutorovsky, Turin, and Verkhoturinsk Tatars. In addition, the Kurdak-Sargat group consists of the Kurdak and Sargato-Utuz Tatars, the Tar group contains the Ayala and Tural people, and the Yaskolba group includes the Yaskolba, Koshuk, and Tabarin Tatars [4, p. 27].

N.G.Babayev et al., regarding the term «Turkish» state the following «Turkish» ethnos, who have their ethnic names (Sarmag, Skut, Saka, Kemer, Hun, Massaget, Usun, Pecheneg, Kipchak, Khazar, Abar, etc.), there are ethnic groups who belong to the Altai-language family and whose ancestry is Turkish («Turkish-speaking») [5, p. 2].

In this vein, O. Naumova et al state that «In general, the ethnogenesis of Siberian Tatars is a good example of the mixture of Ugric, Samodian, Turkic, and, to a lesser extent, Mongolian tribes [6, p. 215].

Native Turkic tribes in the Tatar population of Siberia include the Ayals, Kurdaks, Turals, Tukuz, Sargats, and other similar groupings. The main ethnic basis of the Siberian Tatars is thought to have been these old Turkic tribes, not the Kipchaks. In the 11th and 12th centuries, the Kipchaks emerged later and had a major impact on the evolution of several present Turkic languages. In the

ninth and tenth centuries, Kipchak tribes and ethnic groups emerged in the Tomsk Ob region as a result of the migration of Kimaks, who were linked to the Srostkin archeological culture.

By presenting three distinct models of the national cultural policy among the Siberian Tatars, B.M. Yunus and A.M. Ghazali posit that “Those three models are a complex model of national culture, where the highest axiological level is the degree of religiosity, which depends on the level of development of ideology (the system of ideas of the subjects), the goal-setting of a society that reflects the needs, desires, and special experiences of the individual’s inner world” [7].

According to F.H. Gilfanova et al the ethnic features of Siberian Tatars in the medieval period (10th – 15th centuries) include their connection with the ancient Turkic, ancient Kipchak ethnic groups, Oguz- Kipchak tribes, Ugrians, and at later time, their close contacts with the Volga Tatars, Bashkirs, Bukharans, Kazakhs, which significantly influenced their culture [8, p. 549].

Additionally, samples of village song folklore, wedding chants, chant reading genres, baits, and munajats were recorded, which are still preserved in the memory of older people [9].

Notably, the Siberian Tatars are documented as comprising tribes and clans such as the Khatans, Kara-Kipchaks, and Nugais. Neighboring communities, including the Bashkirs, Kazakhs, Khanty, Mansi, Selkups, and Chulym Turks, refer to the Siberian Tatars by various names, such as Khatan, Turaly, Nogai, Baraba, tyn (in the case of the Selkups), and Chulym Turks.

As articulated by Tatar linguist M.Z. Zakiev, the notion of a single-root origin for any ethnic group, achieved through the proliferation of one tribe, is a fallacy. Even in antiquity, clans and tribes recognized the necessity of biological and physical intermingling for biological survival, rendering the existence of any tribe in its unadulterated form implausible. Instances where a tribe remained pure eventually led to its biological demise within several generations [10].

In terms of ethnonymy, one tribe among the several tribes that inhabited a certain territory usually rose to the position of leadership. As a result, all other tribes began to be recognized by the ethnonym of the dominating tribe, both internally and internationally [10, p. 267].

The real self-designation of the Siberian Tatars is not recorded in Russian historical documents. Thus, the indigenous peoples of Western Siberia formed between the 15th and 19th centuries from numerous (mostly Turkic) tribes speaking distinct Turkic languages, have been referred to as Siberian Tatars by modern historians, ethnographers, and linguists.

Kh.S. Shabganova contends that elucidating the role and significance of the Siberian Tatars in the history and culture of the peoples of Siberia necessitates first defining the concept of passionarity [11, p.126].

According to E.R. Saidimova, an analysis of the origins and development of people shows that ethnicity and ethnonyms have a special relationship. The evolution of the ethnonym «Tatars» reflects this trend, as it has been utilized to bring together a multitude of ethnic groups that have experienced name changes due to processes of blending and, on the other hand, breaking away from other tribes [12, p.79].

Results and discussion

It seems that the Siberian Tatars adopted the ethnonym «Tatars» as a self-designation around the beginning of the 20th century, after the October Revolution. Significantly, there are no historical records about the Siberian Tatars that mention this ethnonym.

Over ten religious texts were written in Tobolsk by Christian missionary E.K. Eliseev in the late 19th and early 20th centuries, in both Russian and the Tatar dialect of the Tobolsk province. The purpose of these texts was to explain the principles of Orthodoxy to Tatars in their language. This is a noteworthy historical account. Language experts haven't yet examined one of these books, «Russian-Tatar Speech: Practical Lessons of the Russian and Tatar Language». This book, which includes 46 conversational lessons, was published in 1905 by the Orthodox Missionary Society's Tobolsk Committee.

Although the author and compiler are not specified, the printing permission was granted by the chairman of the translation committee of the Orthodox Missionary Society, Professor M. Mashanov, on July 22, 1905 [13, p.8].

The Siberian Tatars referred to themselves (self-designation - ethnonym) as Nugays instead of Tatars around the end of the 19th and the beginning of the 20th centuries, according to the book's text. Throughout the text, there are numerous instances of this. In Russian questions and replies, the word «Tatar» is used everywhere; nevertheless, in Tatar answers, «Nugai» appears in place of the expected «Tatar». The book's questions and answers are provided in two columns, one for Russian and the other for the Siberian-Tatar «dialect» (Cyrillic). These are a few samples from classes on the discussion:

Lesson 1:

<i>Who are you?</i>	<i>Sin kem?</i>
<i>I am Tatar, I am Russian.</i>	<i>Min nugai, min ury.</i>
<i>What is your name?</i>	<i>Sinen atyn kem?</i>
<i>In Russian, Nikolai,</i>	<i>Urysha Mikolai,</i>
<i>in Tatar, Nurey.</i>	<i>nugaicha Nurei.</i>
<i>Whose son are you?</i>	<i>Sin kem palacy?</i>
<i>In Russian Mikhailov,</i>	<i>Urysha Mikhailov palacy,</i>
<i>in Tatar Makhmutov.</i>	<i>nugaycha Makhmutov.</i>
<i>I am not a simple Tatar.</i>	<i>Min kara nugai tugel. (P. 5)</i>

Lesson 5:

<i>Did you go to the fair?</i>	<i>Yarminkage partynma?</i>
<i>Who is there?</i>	<i>Anta kem par?</i>
<i>There are both Kyrgyz</i>	<i>Anta kyrgyzlarta, sartlarta, uruslarta par</i>
<i>and Bukharans and Russians</i>	
<i>What do Tatars sell?</i>	<i>Nugailar ni satatylar?</i>
<i>Tatars sell hay.</i>	<i>Nugailar petsan sataty. (P. 9)</i>

There are instances in which the ethnonym «Tatar» is used in Russian, and the Tatar people of Siberia identify as «Nugays» for the duration of the novel. Remarkably, in the discourse of the book, the translation uses the name «Tatars» just once, on page 15, lesson 9.

- *When it is necessary to say a compound number, then do as in the Tatar account.*
- *Per kushaylgan isap aitkele kerek pulganta tatarza isepka oshauly kylatlar.*

The writings in these courses are unquestionably written in the Siberian Tatar language, as evidenced by their phonetics, vocabulary, and morphology, all of which correspond to the modern Tobolo-Irtysh dialect spoken by the Tatar people. Now, let us try to find the historical self-designation (ethnonym) of Western Siberian indigenous people.

The introduction to «Samples of folk literature...» (Part IV) by V.V. Radlov notes that Muslim Tatars living near the Ob, Irtysh, and Tobol rivers provided samples of folk literature. Russians refer to these Tatars collectively as the Barabinskians and Tobolsk Tatars, respectively. Furthermore, according to Radlov, these Turkic tribes have ancestral relations to the Altai Teleuts, and Turkic migration from Eastern Russia and Central Asia has influenced the evolution of their language [14].

According to recent research, Turkic tribes made up the majority of the Siberian Tatars. This information sheds light on the group's historical background.

Tribes and clans of Khatans, Kara-Kipchaks, and Nugays are recorded as part of the «Siberian Tatars» [4, pp. 41–42]. “Neighbors - Khanty and Mansi, Bashkirs, and Kazakhs – called Tatars, respectively, Khatan, Turaly, Nogai, Selkup – tyn” [15, p. 234-235].

Three distinct peoples were identified in 1394 when Islamic preachers arrived in the Irtysh River region: the Khotan people, the Nogai people, and the Kara-Kipchak people. These manuscripts, attributed to Sagdi Waqqas ibn Rejeb and Kashshaf ibn Abu-Said, are kept in the

library of the Provincial Museum of Tobolsk and were translated into Russian by N.F. Katanov. It is also mentioned that the Ostyak people (Ishtyak) exist [16, p. 21].

Furthermore, in the Sargat-Utuz group, it is suggested that the Sargats likely originated as a Turkic tribe of local descent. Additionally, the area was inhabited by various other groups including the Ktani, Ishtyaks, Nogai (Tatars), and Kalmyks [4, pp. 41–42].

The early ethnic history of the Siberian Tatars is associated with the mysterious people «sypyr». The social standing of the Siberian Tatars was determined by dividing them into isakly (yasachny), yomyshly (servicemen), and trespassers; Bukharans-Sarts held a particular position and were entitled to certain perks. «The ethnopolitical society established under the framework of the Tyumen and Siberian Khanates had considerable consolidation, notwithstanding the varied ethnic backgrounds of the Yasach and the feudal strata of the Siberian Tatars. Its stable names, which date back to Russian sources from the sixteenth century, attest to this. Names like «the Siberian country», «the Siberian land», or «the whole Siberian land» (regions of Siberia), «the Siberian Kingdom», or «the kingdom of the Besermens in Siberia» are examples of these [17, p.15].

«In most cases, the state-forming, i.e. politically dominant ethnic formation in this khanate, is referred to in the sources (Russian. Author's note) «tatars» (tatarovja). Sometimes it is also defined as «bosurmans», «cursed Busormans», «filthy» or «unholy Tatars», which characterizes this community as a whole as an Islamic...» [17, p.16].

In manuscripts attributed to Sagdi Waqqas ibn Rejeb and Kashshaf ibn Abu-Said, housed in the library of the Provincial Museum of Tobolsk and translated into Russian by N.F. Katanov, it is documented that during the arrival of Islamic preachers in the Irtysh River region in 1394, three distinct peoples were identified: the Khotan people, the Nogai people, and the Kara-Kipchak people. Additionally, the presence of the Ostyak people (Ishtyak) is noted [16, p. 21].

Furthermore, in the Sargat-Utuz group, it is suggested that the Sargats likely originated as a Turkic tribe of local descent. Additionally, the area was inhabited by various other groups including the Ktani, Ishtyaks, Nogai (Tatars), and Kalmyks [4, pp. 41–42].

Because of the political climate at the time, Ibak is referred to in Russian historical documents as the Tyumen or Nogai tsar. The Tyumen Khanate was nominally in charge of the Nogai Horde during this time, even though the latter was not yet a fully-fledged state. Ibak's rule over Kyzyl Tur as the Blue Horde's khan from 1460 to the beginning of the 1470s was the reason for this arrangement. It was at this time that the Nogai Horde acknowledged Ibak's absolute power over them. The Nogai then remained formally loyal to the Tyumen Sheibanids from 1481 until the early 1490s, when they accepted the reign of Ibak and then his brother Mamyk.

It's important to note that the title «Nogai king» did not denote the ethnic or tribal affiliation of the khan, but rather reflected the composition of his military forces and subjects. Despite their formal affiliation with the Tyumen Khanate, the Nogai exercised considerable influence over political decisions, often dictating the strategic direction to Ibak [18, p. 133].

In 1597, a letter was sent from Moscow to Khan Kuchum, which said: «... And those Nagai uluses of Taibugin Yurt, who roamed with you, lagged behind you, on which people you had great hope ..., and others went to Bukhara and Nogai and the Cossack Horde ...». It turns out that the Taibugids ruled the «Nogai ulus», therefore, they had to be Mangyts [17, p. 35].

Over the 18th and 19th centuries, the Siberian Tatars experienced processes of ethnogenetic consolidation that led to their eventual unification as a unified ethnic group. But rather than a single ethnic identity, they acted more like a historical and ethnographic community at this time, defined by shared linguistic, cultural, and economic traits. With self-designations like «Muslims» and «yasashnye» (later, immigrants), their identity was primarily group-based. The local Turkic people were called Tatars by the Russians, although the Tatars themselves did not immediately identify as such. That being said, the word «Tatars» came to be more and more linked with them over time.

The influx of Volga Tatars into Western Siberia during the late XIX to early XX centuries prompted the need for the Siberian Tatars to differentiate themselves from these newcomers, leading to the emergence of the ethnonym «sibir tatarlar». Since the XIII century, the ethnonym *Tatars* in the West has been used to refer to the peoples conquered by the Tatar-Mongols, i.e. the Kublai ulus (China, Korea), Hulagu ulus (Persia, Arabia, Turkey), Chagatai ulus (Turkey, Persia), Jochi ulus (Turkic, Finno-Ugric, Slavic people). In the word «tartarus» they also put the meaning of the people of hell. Over time, Western scientists have significantly narrowed the semantics of the word *Tatars*, but they continue to represent today's Tatars as direct descendants of those Mongol Tatars.

As Russian knowledge of Eastern regions grew in the 17th and 18th centuries, Turkic peoples who had converted to Islam were mostly referred to as «Tatars» by Russians. Even later, when the self-designations of indigenous peoples became public, Russians frequently kept using compound phrases, like Tatars from Kazakhstan, Uzbekistan, Kyrgyzstan, Altai, Bashkir, and Azerbaijan.

In Altai, Mongolia, and other nearby territories in the 18th and 19th centuries, the term «Tatars» was used as an internal ethnonym (self-designation). It later became a commonly accepted ethnonym in the same regions during the 18th and 19th centuries. But only in the XIX century, when nation-states were emerging, did this ethnonym begin to change and become the self-designation of several Turkic peoples, such as the Crimean, Volga-Ural, Siberian, and Dobrudja Turks. The twentieth century saw this tendency continue.

Western Siberia is characterized by a multi-ethnic national composition of the population. The ethnogenesis of its part, which, as a rule, is defined by the term «indigenous» is inextricably linked with a given territory. The other part is descendants of settlers of the 16th–20th centuries, who formed an incredible mosaic of modern «Siberian» peoples with different «destinies» for the preservation of ethnic culture and gene pool [19, p. 44].

After thorough analysis and meticulous scrutiny of the topic at hand, the following results have been elucidated:

- The ruling elite of the Siberian Tatars, comprising the Shibaniids and Taibugins, originated from the Mangyt (Nugai) il and maintained close cooperation with them in military endeavors and alliances.
- The Khotans, Kara-Kipchaks, Nogai, and Ostyaks were the main groups that made up the Siberian Tatars and were the core of their society.
- The links that existed between the ruling class and the Nogai contributed to the Siberian Tatars' unification into a unified nationality by creating a sense of identity.
- During the late XIX and early XX centuries, the Siberian Tatars constituted an ethnic community characterized by dialectical proximity, cultural coherence across various facets of life, predominant adherence to Islamic beliefs, shared notions regarding their homeland in the Tobolo-Irtysh basin, and a collective sense of belonging to the same people.
- The Siberian Tatars used the ethnonym «Nugai» as an internal and external identification before the late 19th and early 20th centuries. That being said, they subsequently came to refer to themselves internally as «Tatars» and externally as «Siberian Tatars», indicating their geographic origin, for particular reasons.

Conclusion

The creation of the Siberian Tatars has been influenced by the interaction of many different ethnic groups since antiquity, with Turkic peoples making up the majority core. These groups include ancient Turks, Turks from southern Siberia, Ugrians, Samoyeds, Kimaks, Kipchaks, Mongols, Bashkirs, Kazakhs, Central Asian Bukharans-Sarts, and Kazan Tatars. From historical documents, it was discovered that the Mangyt (Nugai) were the ancestors of the Shibaniids and

Taibugins, the ruling class of the Siberian Tatars, with whom they had strong relationships and military cooperation.

The foundational constituents of the Siberian Tatars encompassed the Khotans, Kara-Kipchaks, Nogai, and Ostyaks. The process of consolidating the Siberian Tatars into a distinct nationality was largely influenced by the affiliations of the ruling elite with the Nogai, fostering a sense of collective identity under their auspices.

The Siberian Tatars were a closely knit ethnic group that adhered to Islam throughout their vast territory, spoke close languages, and were cohesive in many spheres of life in the late 1800s and early 1900s. Their conceptions of their homeland were similar, linking it to the Tobolo-Irtysh basin, and they felt a sense of unity among themselves. Remarkably, before the late 19th and early 20th centuries, the Siberian Tatars used the ethnonym «nugai» as an external and internal identification. But given certain conditions, they came to refer to themselves internally as «Tatars» and externally, based on geographic differences, as «Siberian Tatars».

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