

The Analysis of the Distribution and Meaning  
of the Evenki's Clan Name:  
Centering on Baj, Kim, and Shama/Sama\*

Eom, Soon-Cheon  
(SungGongHoe Univ.)

❖ ABSTRACT

The subjects of analysis in this paper, the clan name roots “Baj,” “Kim,” and “Shama/Sama,” while distributed commonly among the Altai, Ye i, and isolated language groups, are most widely distributed among the Evenki. The clan name root “Baj-” is widely distributed among indigenous Siberian nations, but is most frequently found among the Manchu-Tungus, especially the Evenki. Therefore, it appears that clans with this root originated from Pribajkal'e, known to be the origin of the Evenki, and spread widely among the nearby Buryats, Mongols, and Yakuts, later spread east to the Nivhi of the Amur River, to the Enisej Protoasiatic language nations such as the Yukaghir or Ket to the north, and the Samoyed language group nations such as the Ne and Selkup.

According to the analysis results in this paper, the Evenki clan name “Kim” has the meaning of “person,” but also is somewhat associated with gold, metal, or stone. On one hand, while the origin of the clan name “Kim” cannot be clearly established, the clan was assimilated into the Evenki near in ancient times, after

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\* 본 논문은 한국학술연구재단의 지원을 받아 작성되었음.  
과제번호: 2015S1A5A2A01014082.

which the clan name became widely known among the Manchu-Tungus nations, and furthermore in the Turk nations. The clan name Shama/sama is widely spread across Siberia, including the Manchu-Tungus language group nations of the Altai language family, the Turk language family, and the Samoyed language groups of the Ural language family. Moreover, this clan name is not associated with famous mythic ancestors or heroes of historically famous Asian nations, and it cannot be translated into contemporary language; thus the identification of the meaning and origins of this word is by no means an easy task.

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### Key Words

clan name, Baj, Kim, Shama/Sama, Evenki

## | . Introduction

The Evenki clan endlessly wandered the borderlands between various nations of Siberia looking for a better natural environment for survival. As a result, the Evenki and numerous nations of Siberia exchanged mutual influences in language and culture. This is reflected in the names of minority Siberian nations, including the Evenki. The names of Evenki clans have greatly impacted the formation of clan names in the Manchu-Tungus language regions, including the Even, Negidal, Nanai, Udegej, Ulch, Oroch, and Orok. Many clan names with the same roots are shared with the Altai language nations, including the Yakut, Buryat, and Mongol, and the Ural Samoyed language nations of the Selk'up, Enets, Nganasan, and Nenets. Most Siberian minorities such as the Evenki have the tendency to maintain their original clan names when being incorporated into other nations, or when relocating to other regions. They also have the tendency to reflect their clan names in the

place names of the region they reside in. Therefore, the study of the clan names of Siberian minorities will assist the identification of linguistic, cultural, and national relationships between the Manchu-Tungus language groups in a narrow sense and between nations using Altai languages and Siberian nations in a broad sense.

The subjects of analysis in this study are the Clan name roots such as 'Baj', 'Kim', and 'Shama/Sama,' which are found quite commonly among the Altai, Enisej, and isolated language groups, and most widely distributed in the Evenki language group. In contemporary times, these clan names have been playing an important role in the formation of Evenki surnames such as Baja, Bajdak; Kima, Kim-Maloni; and Shaman, Shamamjan. This situation is probably not limited to the Evenki. Therefore, the purpose of this study is to identify the distribution and paths of movement of the above clan names, the meanings of these clan names, their origins and variants, and the relationships among the nations of Siberia wherein the clan names exist.

Meanwhile, among the surnames of Koreans and Chinese are Baik (白), Kim (金), and Sama (司馬), which are phonetically similar to the Evenki clan names Baj, Kim, and Shama/Sama. The surnames of Koreans were not collectively assigned to consanguineous groups, and naturally, are hardly related with how the Evenki clan names were developed, making it difficult to discuss the relationship between the two language groups. However, as the Chinese surnames were created in order to differentiate clan groups in maternal clan societies, it may be said that they have some degree of association with how Evenki clan names were formed. In other words, the Chinese surnames: Baik, Kim, and Sama, may have a close relationship with the Evenki clan names: Baj, Kim, and Shama/Sama. Accordingly, this study will contribute, to a degree, to the identification of the relationship between aforementioned

clan names and Chinese surnames: Baik, Kim, and Sama, and further, between them and the Korean surnames: Baik, Kim, and Sama. In addition, this study will help in identifying any close relationships between the people speaking Altaic languages and Koreans.

## || . Analysis of Names of Siberian Indigenous Clans Centering on The Roots of Evenki Clan Names

As the number of Evenki clan names is very large, with complex structure, it is difficult to identify all clan names accurately. However, they are composed of the very regular and systematic structure of ‘Clan name root + suffix.’ Baj, Kim, and Shama/Sama, the subjects of this study, are clan name roots. In Evenki and other Siberian languages, these are combined with a variety of clan suffixes, generating a large number of clan names. As Evenki clan names and the clan names of other Siberian nations vary in phonetics and grammatical morphemes, analyzing clan names will aid in identifying the linguistic characteristics of Siberian nations as well.

### 1. Analysis of clan names with the root ‘Baj’

#### 1.1. Origins of the clan name ‘Baj’

Although there is no clearly established theory regarding the origins of the clan name Baj, this chapter will trace the origin of Baj by analyzing the literatures where Baj appears and clan names and place names including Baj. First, ‘Baj-’ clan names appear in Chinese literature from 694 BCE to 250 BCE: “Baidi (白狄) group<sup>1)</sup> of the

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1) Bichurin (Iakinf), N, Ja., *Sobranie svedenij o narodah, obitavshih v Srednej vremena* 3, M.-L.: In-tetnografiim. Mikluho-Maklaja, 1950, p.17.

Dingling clan's<sup>2)</sup> live on the left bank of the Angara River stretching from the Enisej River to Lake Baikal in the east.” Also, “the Ohwan (烏桓) clan<sup>3)</sup> lives in the area that can be reached by travelling approximately 50 days northeast from the source of the Vitim and Olekma Rivers where the Baegu (拔野古) live.”

From morphological and phonetic points of view it seems that Baidi and Baegu share the same stem, but from semantic points of view they have different stems which are expressed by means of hieroglyphics báì (白) and bá (拔), respectively. Researchers above referred to Chinese literature and expressed the old/middle/modern pronunciations of báì as b'a ~ k/bak/bai and bá asboət/buAt/ba<sup>4)</sup> according to the old/middle/modern phonologies for the Chinese characters used for said names. In Old Chinese the pronunciations of some hieroglyphics were different. Therefore, although a significant difference exists between the pronunciations for 'bai' and 'ba', Russian researchers, based on modern Chinese phonology, consider the two to have the same root. Although such issues exist, based on the above texts, it can be known that Baj~ clan groups resided near Baikal in ancient times. Baj~ words can be found in the Russian Dzhedinson map from 1562. In this map, the following is recorded next to the word 'Baida' between the Ob' and Enisej rivers.

“The people of the country Baida to the east of the Ob' River bow to the sun, and to red pieces of cloth tied to wooden columns. They

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- 2) It is known that the Dingling clan, the Turkic people of Central Asia, originally resided near the Lena River, the west of Lake Baikal. Reference: <http://ko.wikipedia.org/wiki/%EC%A0%95%EB%A0%B9>. Search Date: 2010.10.10
  - 3) Kytmanov, D. A., “Fuktsional'nye nevrozy sredi tungusov,” *Sovetskij Sever* 7-8, 1930, p. 51.
  - 4) The present study referred to <http://www.eastling.org> for the pronunciations of Chinese characters.

live in tents, have their own language, and eat birds, snakes, and insects, etc.”(Anuchin, 2010,p.43).

The ‘Skazanie O chelovetsee neznaemyh v vostochoj strane,’ which mainly discusses the Samoyed nations, includes the passage “Past the Jugor lands to the east, near the Ob' River, is a vast country called Bai d”<sup>5)</sup>. What is interesting in the above texts is the appearance of the place names ‘Baida’ and ‘Baid,’ which have the final vowel and -d (-t) suffix structure of early Evenki clan names. In Evenki clan names, the -final vowel type and -d (-t) suffix types were formed in ancient times. Therefore, place names above seem to be associated with the area near Baikal, the original region of residence of the Evenki. However, it is difficult to pinpoint a location or identify meaning. However, based on the above, it can be presumed that the ‘Baj~’ clan group originated from the Evenki clan near Baikal.

## 1.2. Meaning of ‘Bai’

Although there is no clear explanation about the meaning of Bai, competing theories argue that Bai means ‘north,’ ‘white,’ ‘plentiful,’ or ‘of nature.’ In the present chapter, literature where Bai appears, clan names including Bai, and place names will be analyzed the meaning of Bai.

Pozdneev claims that In light of the Chinese meaning of Baidi in the above Chinese texts, the meaning of Bai is white<sup>6)</sup>. On the other hand, Bichurin claims that in the above Chinese texts, the ‘Bai’ or Baidi means

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5) Anuchin, D. N., *K istorii ozakomlenija s Sibip'ju do Ermaka: Drevnee russkoe skazanie “O chelovetseh neznaemyh v viostochnoj strane,”* SPb.: Al'faret., 2010, p.43.

6) Pozdneev, A. M., *Istoricheskij ocherk ujugurov (po kitajskim istochnikam),* SPb., 1899, p.65.

North<sup>7)</sup>. According to Vasilevich, Baidi in the above text, as it indicates a group created through the mixing of the Dí clan (狄族) of Central Asia and the 'Bai' group to the North, the meaning of Bai is north<sup>8)</sup>. According to the claims of Vasilevich, the Chinese, when writing the above texts, erroneously wrote běi dí (北狄) as Baidi. However, whereas běi dí is a general term indicating the migrant groups to the north, Baidi in the above texts indicates the Dí clan, a specific clan of the Dingling, Baidi in the above texts cannot be běi dí.

Lastly, in an attempt to interpret the meaning of Bai using the records on Baikal in Chinese texts, Staheev (1895) claims that the name, 'Baikal', originated from the Chinese word 'Bejhaj' or 'Pehaj', meaning 'sea in the north (北海)' where Bai represents 'north'<sup>9)</sup>.

Whereas many Russian scholars support the position that the meaning of 'Bai' is 'north,' the indigenous nations near Baikal have a different opinion. The Evenki call the Baikal 'Lamu,' meaning sea. However, 'Bai,' in Evenki, has the meaning 'plentiful.' Also, as Bai in Buryat means 'of nature,' or 'natural'<sup>10)</sup>, Baikal then has the meaning 'natural lake.' The Yakuts call Baikal Bajkel. This means lake of bounty<sup>11)</sup>. In Mongolian, bajgal means 'big fire' or 'lake of bounty,' but Bajgal in Mongolian originates from baikul in Turkish<sup>12)</sup>. 21. Based on the above,

7) Bichurin (Iakin), Ibid 2, p.17.

8) Vasilevich, G. M., "Drevnejšij etnomy Tsentral'noj Azii i nazvanija evenkijskih rodov," *Sovetskaja Etnografija*, 1946, p.46.

9) Ivanova, T. V. "Ekologičeskaja kul'tura kočevnikov bajkal'skogo regiona: obščee i osobennoe," Dissert. Kandidat. Kul'tur. Nauk., Ulan-Ude, 2012, p.10.

10) Nimaev, D. D., "O proižozhdenii nazvanija oz. Bajkal," *Etnokul'turnoe obrazovanie: Sovershestvovanie podgotovki spetsialistov v oblasti traditsionnyh kul'tur. Materialy IV mezhd. nauch. simpoziuma 2003g.*, Ulan-Ude, 2003, p.6.

11) Džagilev, V. F., *Pribajkal'e*, Sibkrajizdat, 1929, p.77.

12) Vereshchagin, G. Ju. *Bajkal. Nauchno-populjarnyj očerok*, Pod red. Talieva D. N., M., 1949, p.21.

it can be known that the indigenous nations near Baikal associate the Bai of Baikal with the meanings ‘nature’ or ‘bounty.’ As the name Baikal is highly likely to be the product of nations having resided near Baikal for a long time, especially the Evenki or Buryat, the meaning of Bai in Baikal should be based on the interpretation of the indigenous nations near Baikal.

Through the above, it can be known that there are competing theories on the meaning of ‘Bai,’ claiming that it is white(白), north(北), nature, or bounty. However, the claims of Russian scholars have the two following issues. First is that they consider the terms *bái dí*(白狄) or *běi hǎi*(北海) in Chinese texts the same as the Russian transliterations Baidi or Baikal when seeking the meaning of ‘Baj.’ As it is possible that the Chinese may have heard these words from other nations and transliterated them into Chinese, one must be wary of absolute reliance or trust in Chinese texts.

Second is that Russian scholars, while basing their theories on ancient Chinese texts, are attempting to identify meanings based on modern Chinese pronunciation. In old, middle and modern Chinese phonology, *bái* is *b'a ~ k/bak/bai*, and *bei* (北) is *pək/p<k/bei*.' While their modern pronunciations are similar, the two words vary significantly in terms of the old or middle pronunciations with which they were usually used. Therefore, attempts to link the clan name root ‘Bai~’ with *bái* (白), and the place name Baikal with *bei* (北) to identify the meaning of ‘Baj’ should be more careful.

The clan name root ‘Baj~’ is associated with the Bai in the Korean place name Baikdusan, and the Korean surname ‘Baik (白).’ Naturally, as the process of formation of Korean surnames and the process of clan name formation in Siberian minorities such as the Evenki are completely different, it is difficult to prove a close relationship between the two.

However, as it is possible that the Chinese surname Bai (白) and the clan name 'Baj' of Siberian minorities have a close relationship, if such a close relationship between the two is identified, the origin and meaning of 'Baj' may be more easily identified.

### 1.3. Distribution

Clan names of this root are widely distributed among the Siberian nations. Such clan names are distributed among the Altai Manchu-Tungus language group clans of the Evenki, Even, Nanai, Ulch, Orok, Oroch, and Manchu, etc. Very early Chinese text records show that The Bai clan group resided in the Baikal area<sup>13)</sup>.

“Among the Evenki are the names Bajakshin and Bajagir. Bajakshin is found along the Pribajkal'e~Angara rivers, characterized by the Sh- dialect, and Bajagir is found along the Zabajkal'e~Amur, characterized by the S- dialect. Among the Even, Baishin, found on the coast of the Okhotsk, is probably associated with Bajakshin of the Evenki. Bajaki exists among the Ulch and Orok of the Okhotsk coast and south Amur. Among the Oroch, Baja is found at the Strait of Tartary. Baj and Baja exist among the Nanai, and Bajara is found among the Manchu.”(Vasilevish, 1946, p.43)

Based on the two texts above, it can be known that the 'Baj' clan group already lived in the Baikal area, thought to be the original place of residence of the Evenki, in ancient times. However, based on the structure of the clan names, it can be known that the 'Baj' clan group formed before the surnames Bajakshin and Bajagir of the Evenki, who lived in the same region. This is because, while the Evenki clan names Bajakshin and Bajagir have the structure 'root bag + suffix -kshin/ -gir,'

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13) Bichurin, Ibid, p.92.

Baj has a structure with no suffix, and clan names with added suffixes were formed later than non-suffix clan names. But who are the ‘Bai’ who appear in Chinese texts? Could the Bajakshin and Bajagir of the Evenki have been separated from them? While it is not possible to answer this question, it is highly likely that they are the ancestors of the ‘Baj’ clan group of the Evenki. It may be said, then, that the origin of the ‘Baj’ clan is the Baikal area. Clan names with the same root are also distributed among the Mongol and Turk groups of the Altai language group.

“Among the Mongols are the Bait. In the time of Genghis Khan, a clan called the Bayaud lived scattered across many areas. Some lived as nomads with Genghis Khan, and some lived together with the Chaichut clan. Among the Buryat is the name Bajandaj, along the Barguzin river.”(Vladimirtsov, 1934, p.63).

Among the Yakut is Baid, at the Kolym river<sup>14)</sup>, and Baj appears as the mythic ancestor of the Yakut in the legends of the Yakut. Bajshura exists as the mythic ancestor of the Kyrgyz KhanKuk (汗國); Abul Khair Khan, a descendent of Genghis Khan, has a son named Bajchra<sup>15)</sup>.

“Among the Uigur north of the Tolo river in the 6th to 7th centuries was the Baegu clan. They migrated to the Manchurian border around the 7th to 10th centuries, and currently reside along the Selenga river. At the time, north of the Velikaja steppe next to the source of the Selenga river were the Baisi clan, who hunted and raised livestock.”(Pozdneev, 1899, pp.38, 49; Bichurin, 1950, №2, pp.423-440)

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14) Vasilevich, Ibid, p.44

15) Aristov, N. A., “Etnicheskiy sostav kirkiz-kazahskoj bol'shoj ordy,” *Zhivaja starina* 3-4(5), 1894, pp.394-395.

Based on the above, the 'Baj' clan names among the Mongol, Buryat, Yakut, and Uigur, in terms of morphemes, have the early Evenki clan name suffixes of -d, -t, and -gu affixed. However, the time of the formation must be estimated to at least the 6th century CE, instead of very ancient times. Also, as for the son Bajchra of Abul Khair Khan, as the structure is 'root Baj + late clan name suffix -chra<sup>16</sup>,' it can be said it was formed latest among the above clan names.

Clan names with this root are widely distributed among the Samoyed nations of the Ural language group. Among the Selkup, the Baishin or Baihin are found along the Turukhan river. They originate from the Bajakshin of the Evenki.<sup>17)</sup>

“The Baj clan group of the Enets lived in the area east of the midstream Taz river in the 15th to 16th century. They originate from the Bajd of the Yakut, and the Bajt of the Mongols; the Enets can be divided into the two major groups Madu and Pebaj”(Verbov, 1943, pp.20-21; Sokolova & Tugulukov, 1983, p.81).

Based on the above records, the 'Baj' clans of the Sel'kup and Enets originate from the Evenki or other indigenous nations of Siberia. Also, as for the Pebaj of the Enets, the structure 'Pe + baj' suggests that the clan was a unified clan consisting of various 'Baj' clans, and that the size of the clan was considerable.

Clan names with this root are found in Enisej language or isolated language groups as well. In the mid 1800s, the Bajgado clan group of the Ket lived along the Enisej River. Among the Yukaghir were the Baisin or Baikj clan group, and among the Nivhi was the Bail clan group

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16) -chira can be said to be a phonetic variation on the late Evenki clan name suffix -gir.

17) M. Castren's *Reisen und Forschungen*, 1857, p.8.

on downstream along the Amur River<sup>18)</sup>.

As shown above, the clan name root ‘Baj~’ is widely distributed among indigenous Siberian nations, but is most frequently found among the Manchu-Tungus, especially the Evenki. Therefore, it appears that clans with this root originated from Pribajkal’e, known to be the origin of the Evenki, and spread widely among the nearby Buryat, Mongol, and Yakut, later spreading east to the Nivhi of the Amur River, to the Enisej Protoasiatic language nations such as the Yukaghir or Ket to the north, and the Samoyed language group nations such as the Enets and Sel’kup.

## 2. Clan names with the root Kim

Clan names with the root ‘Kim’ are quite interesting from the perspective of Koreans, this because the root brings to mind the Korean surname Kim.

### 2.1. Origin and meaning

The clan name ‘Kim~’ has its origin in ancient times. There have as of yet been no detailed studies or reports regarding the origin of Kim. However, there are two possible hypotheses regarding the meaning of ‘Kim.’ First, while this word does not exist in Evenki, a similar word exists in the Manchu-Tungus language group. The Nanai language has the word kimuli, and Manchu has the word kimun, both of which mean ‘enemy’<sup>19)</sup>. Then, the meaning of ‘Kim’ can be said to be associated with ‘people.’ within the frame of ‘me-enemy’, and ‘self-other.’ According to Evenki myths, the ‘Kim~’ clan marry outside their clan, with other clans

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18) Vasilevich, G. M., K voprosu o tungusah i lamutah severo-vostoka v 17-18 vv. *Uchenye zapiski Jakutskogo filialf AN SSSR* 5, Jakutsk: Izd. IJAiL, 1958, p.43.

19) Vasilevish, G. M., 1946, p.44.

of the Evenki. Therefore, it is possible that the other clan groups entering into marital relations with the Kim may have called them 'Kim' in the sense of 'others.'

Second, in the Evenki myth 'Srednej zemli Ymusnindjan,' the protagonists Kimo and Kimoko lure an Evenki male and trap him in an 'iron house.' They can, then, be said to be a group adept and handling iron. The clan name 'Kim~' of the Evenki is phonetically similar to the Chinese surname of Kim (金). However, the Chinese surname 'Kim' has the meaning of gold, metal, or stone, and therefore is probably associated with areas rich in gold, metal, or rock, or groups adept and handling gold, metal, or rock, etc. Whereas the relationship between the Chinese surname 'Kim' and the Evenki clan name 'Kim~' has not been clearly identified, based on the meaning of the Chinese surname 'Kim,' and the characteristics of the 'Kim~' clan group appearing in Evenki myths, it can be said that the Evenki clan name 'Kim' has the meaning of 'person,' but also is somewhat associated with gold, metal, or stone.

## 2.2. Distribution

The clan name 'Kim~,' while widely distributed among Siberian minority nations, is most widely distributed among the Evenki. Evenki clan names with this root are divided into 'Kim~' and 'Kem~' forms, the former including Kimo, Kimolil, and Kima-Koshka, while the latter includes Kemu and Kemukagir. These all reside in the areas east and west of the Enisej River. In Evenki myths, these clan groups appear with names such as Kimo~Komoko~Kimonin~Kimonori, each myth describing slightly different characteristics.

"In myths, the Evenki received wives from the Kimo~Kimoko clan groups. However, as they live in a place very far to the east from the Evenki, they can be met only after walking 1 to 2 years. Curly

hair is wound around their heads, and they roll snow into the form of rings. They are short in height and fat, and their actions are slow. They raise reindeer, and the Evenki, when receiving wives from them, bring along reindeer as well. They live in dugout houses buried halfway in the ground and made with large animal bones; the entrance is through the chimney, and the inside of the house is divided in to several sections. However, not all Evenki males in the myths return to their home villages.”(Vasilevich, 1958, p.45)

In the Evenki myth ‘Srednej zemli Ymusnindjan,’ the story of the protagonists Kimo and Kimoko varies significantly from that of the protagonists in the above myths. They live in a hut with a reddish silver glint on the banks of the river. The house is full of sable and fox pelts, and the Evenki men are served reindeer meat. Therefore it can be known that their way of life is similar to the Evenki, hunting sables and foxes, and raising reindeer. They lure the Evenki men to their house and try to kill them, from which it can be known that they have a hostility toward Evenki men. In another Evenki myth, ‘Shiktovul,’ the protagonist Shiktovul is depicted as being from the Kima clan group. He lived with the Ogdyril clan group of the Evenki, and was very swift and adept and making arrows, but was unable to stop killing people for his whole life<sup>20</sup>).

In the above myths, the ‘Kim~’ clan groups commonly raised reindeer, and conversed freely with the Evenki. Therefore, their language must not differ much from Evenki. Based on the image of the insides of their houses, the appearance and characters of women, and marriage outside their clan to other Evenki clan groups depicted in the two myths, it seems that they were assimilated into the Tungus clan on the banks of Lake Baikal in ancient times, then migrated east to form an independent clan group, or were assimilated into another nation.

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20) Vasilevich(1936) was the source for Evenki myths.

“Some of the Kima clan were assimilated into the Tungus near Bikal and migrated to the Angara and Enisej rivers, where they reside today, and some became the ancestors of the Turk Kimaki clan around the 9th and 10th centuries. According to the 1897 population census, the Kekar exist among the Oroch, and the Kimonko exist among the Udegej. These are representative clans of the Oroch and Udegej, and appear frequently in Evenki myths.”(Vasilevish, 1958, pp.45, 46)

It appears that these clans were distributed not only in Siberia but near China as well. In Chinese texts around the 4th to 6th centuries, clans called the Kumohi and Kimaki appear.

“The Kumohi were separated from the same clan as the Kudzhen'hi, with similar customs, but the Kumohi live farther to the west. They are good archers, and like to loot and take flight. They raise horses, cows, pigs, and birds, living in huts made of thick leather. They cultivate sorghum, storing it in underground storehouses, and use rabbits.”(Bichurin, Ibid, pp.87-89)

Based on their good archery skills, custom of raising livestock, and phonetic similarity, it is thought the Kumohi and Kumaki in the Chinese texts have a close relationship with the Kima of the Evenki, but as this cannot be conclusively proved, more systematic research is necessary. The clan name Kimaki is also found in Persian texts from the 10th and 11th centuries, reading “They were nomads near the Irtysh river, and hunted sable”<sup>21</sup>). Here, the Kimaki in the above texts may be the same group as the clan Vasilevish(1946) claimed was part of the Tungus near Baikal, then was assimilated into the Turks in the 9th to 10th centuries.

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21) Bartol'd, V. V., *Istorija turets-mongol'skih narodov*, Tashkent: Izd. KVPI, 1928, p.11; Vjatkin, M., *Ocherki po istorii Kazahskoj SSR*, M.: OGIZ, Gospolitizdat, 1941, p.53.

Based on the above, while the origin of the clan name 'Kim~' cannot be clearly established, it can be known that the clan was assimilated into the Evenki near Baikal in ancient times, after which the clan name became widely known among the Manchu-Tungus nations, and further the Turk nations.

### 3. Analysis of clan names with the root Shama/Sama

The clan name 'Shama/Sama~' is also quite interesting to Koreans. This is because of the existence of the Chinese household 'Sama (司馬)' who were government officers in the Zhou Dynasty (1046~256 BCE), and the existence of the surname 'Sama' among the Buyeo people. Not only does the surname 'Sama' exist among contemporary Koreans, but the name is phonetically similar to the noun 'Shaman.' This type of clan name is widely spread across Siberia, including the Manchu-Tungus language group nations of the Altai language family, the Turk language family, and the Samoyed language groups of the Ural language family. While the phonetic forms are numerous, the broadest distribution is among the Evenki. The variety of phonetic variations of this clan name, and the broad distribution thereof, are evidence that the name was formed a long time ago.

#### 3.1. Distribution in Manchu-Tungus languages

The clan name 'Shama/Sama~' is most widely distributed among the Evenki, and among nations of the Manchu-Tungus language group such as the Manchu, Ulch, Udegej, and Oroch, with origins in the Evenki. However, clan names with this root are not found among the Orok, among the nations of the Manchu-Tungus language group. Phonetic variations of this clan name found among the Evenki include Shaman, Shamagi, Shamagir, Shamagin, Shamar, Samar, Samagir, Samagit, and

Chamagir. This is largely due to differences in areas of residence.

The origin of this clan group among the Evenki is thought to be the Priangar'e region. This is based on the Sh- sound, a phonetic characteristics of Pribajkal'e~Priangar'e and the Evenki north of Baikal, and the Verhnjanja Shamanka and Shamanka tributaries of the Angara river. This clan group endured two mass migrations within Siberia. The first migration was in the late 17th century, from their original settlement in Priangar'e to an 'unknown place,' and the second is the 18th to 19th century migration from Pribajkal'e to the Lena river and Priamur'e.

“In the 17th century, the Shama~ clan groups mainly resided along the Angara river and tributaries, the central region of Priangar'e. Some migrated to the tributaries of the Lena river in family units, and also to the Nizhnjaja Tuguska river and tributaries, as well as to regions farther north. Some migrated east of Lake Baikal, also migrating to the Zeja river, farther to the east. However, according to an 18th century text, in the last 17th century, all Sha~ migrated from Priangar'e to an unknown place, together with the Evenki clan Nal'jagir.”(Vasilevich, 1965, p.139)

What is the reason that the 'Shama/Sama~' clan groups of Piangar'e migrated to an unknown place in the late 17th century? Key reasons include payment of taxes in kind in 1649, memorial ceremonies, and rapid decline in hunting conditions<sup>22)</sup>, and oppression by the authorities collecting taxes in kind, and disputes among clans<sup>23)</sup>. However, in light of the assault of smallpox on east Siberia in 1650~53 and 1688, it is thought that the reasons for their departure from their original place of

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22) Sherestoboev, V. N. *Ilimskaja pashnja* 1-2, Irkutsk: OGIZ, 1949, p.544.

23) Aleksandrov, V. A., *Russkoe naselenie Sibiri XVII-nachala XVIII v.(Enisejskij kraj)*., M.: Nauka, 1964, p.20.

residence were complex. That is, the heavy taxes in kind by the Russians, and oppression by the collecting authorities was the most important reason, and frequent disputes with other clans, as well as frequent rampant epidemics provided an additional impetus. Scholars have exerted much effort in identifying where the ‘Shama/Sama~’ group that left Piangar’e in the late 17th century migrated to, and along which path. According to a myth recorded by Lipskij in 1925, it becomes rather clear where the ‘Shama/Sama~’ group that left Piangar’e went.

“One group journeyed through the northern areas from the upstream Selenga river ~ Selenga river ~ Baikaal ~ Pribajkal’e, and another group journeyed from the Taiga ~ watershed ~ Lake Baikal.”  
(Vasilevish, 1965, p.139)

Through this myth, it can be supposed that part of the ‘Shama/Sama~’ group that left Piangar’e in the late 17th century migrated to the downstream Verhnjaja Angara river or Pribajkal’e, and that others became the ancestors of the Samaj clan found near Yakutia. The first migration of this clan group thus ended. Based on accounts from travelers through Siberia in the 18th and 19th century, and the claims of scholars, the ‘Shama~Sama~’ group again migrated in the 18th and 19th centuries from Baikal to the Lena river and Nizhnjaja Priamur’e. That is, According to R. Maak, the Shamagi lived as nomads along the Kur river around Khabarovsk, and according to Shirokogorov, the Samagit lived as nomads in the early 19th century around the upstream and midstream Priamur’e<sup>24</sup>).

The Shamagir were nomads around the tributaries of the Lena river in the mid 19th century<sup>25</sup>), and The Shama~ groups migrated from Baikal

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24) Vasilevich, G. M., “Etnonim saman → samaj u narodov Sibiri,” *Sovetskaja Etnografija* 3, 1965, p.143.

to Nizhnjaja Pirmur'e west of the Lena river in the 18th and 19th centuries. According to the 1897 census, the Shemagir are in the Barguzin province<sup>26</sup>). Accordingly, it can be known that around the late 19th century, the 'Shama/Sama~' clan left their origin in Piangar'e, and were distributed throughout east Siberia. Vasilevich, who studied their journey in detail, proposes the following migration path.

“The Shama~ group, departing Priangar'e to the southeast, migrated along the three following paths. The first is the path along the Ilim~Kuta~Lena tributaries of the Angara river; second is the Ilim~Nizhnjaja Tuguska river source~Ejko lake; third is the Angara river ~ Enisej river path. The group that migrated to the northern areas migrated to the threshold of lakes rich in wild animals and fish, becoming hunters and fishermen, and coming to be called the Samaj. The characteristics of the Samaj as depicted in Northern Yakutian myth include face tattoos, top garments with goat fur borders, a hat called the intyka, made with the head leather of reindeer, the berestjaki, a boat made of birch, and the name Samaj. In light of the fact the Evenki today on the banks of the Sym river, a tributary of the Angara river, also use this hat, they are relatives.”(Vasilevich, 1965, p.143)

This clan name is also widely distributed among the Manchu-Tungus nations of the Manchu, Ulch, and Udege. Based on many texts, they originated from the Samadinga of the Oroch, and the Samadinga originate from the Samagir of the Evenki. The 16th century military

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25) Middendorf, A. *Puteshestvie na sever i severo-vostok Sibiri* 1, SPb.: Imperatorskaja AN, 1860, pp.556-557.

26) Patkanov, S., *Opyt geografii ii statistiki tungusskih plemen Sibiri na osnovanii dannyh perepisi 1897 g. i drugih istochnikov. Tungusy sobstvenno* 1(1, 2), SPb.: Izd.-SPb, 1906, p.144.

register includes the Samargi of the Manchu, and the Samadin of the Ulch. They think that they originated from the Samadinga of the Oroch h<sup>27</sup>). Also, the Samadinga of the Oroch became the origins of the Sama~clans of the Udegej<sup>28</sup>).

The ‘Shama/Sama~’ clan group of the Evenki were assimilated into the Nanai, and formed an important clan group. The process of their assimilation into the Nanai was the subject of many scholars' studies. It is said that the ‘Shama/Sama~’ clan group of the Evenki assimilated in to the Nanai assimilated into the Nanai along a path they always used. They then would have migrated along the Amur river or its tributaries.

“The first Shama~ group that assimilated into the Nanai migrated from the southeast, from the tributaries to the right of the Amur river. The path of their migration was probably the right-side tributaries of the Amur river → Amgun river → lakes downstream of the Nonni river → Sungari river → Downstream Amur river. Groups that were assimilated later migrated along the following path: left-side tributaries of the Amur river → Amgun river and right-side tributaries → Bureja river. Shama~ type place names still remain at points along this route.”(Vasilevich, 1965, p.2)

Based on the subjective and objective situation at the time, the number of ‘Shama/Sama~’ clan groups assimilated into the Nanai would have been quite high. However, as those who became official members of the Nanai were the ‘Shama~Sama~’ group that were nomads along the Gorin river in the 20th century, the migration path of those in the second group above gains attention.

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27) Shternberg, L. Ja., “Puteshestvie na Krajnij Severa Saharina,” *Saharinskij kalendar' ii materialy k izucheniju ostrova Sahalina*, 1895, pp.405-406.

28) Zolotarev, A. M., *Perezhitki totemizma u narodov Sibiri*, L., 1934, pp.65-67.

“The Samagir of the Evenki, who were nomads along the tributaries to the right of the Amur river, followed this river south, and entered the nomadic territories of the Nanai, becoming the ancestors of the Samar clan of the Nnai. These were a shaman group that were nomads along the Gorin river around the 20th century. Their ancestors were the Samagir of the Evenki, who were nomads who raised reindeer along the Bureja and Amgun rivers. They remember the path their ancestors took to migrate from Baikal to this location. Like the other clan groups of the Evenki, such as the Kilen, Manegry, and Birary, they came to migrate to the Amur river valley. After migrating to the Amur river valley, faced with an environment unfit for the raising of reindeer, they lost their reindeer, and changed their way of life.” (Vasilevich, 1965, pp.141-142).

Through the above, it can be known that the assimilation of the ‘Shama/Sama~’ clan group of the Evenki occurred over a long time. Also, assuming from the fact that Shama/Sama~ type place names remain along the path of their journey, it seems that some groups settled in locations along the migration path. As shown, the Evenki ‘Shama/Sama~’ clan groups that migrated to the east, faced with new geological, economical, and national cultural environments posing a threat to the foundation of their lives, had no choice but to slowly converge with the indigenous people of the area.

This type of clan name is found among the Turk language nations. A Sama~ clan group is among the Kyrgyz above the Ob' river, and there is a place name called Samaj Taja in the Sayan Mountain range. The relationship between this place name and the clan name Shama~ has not yet been identified<sup>29)</sup>. Among the Shiraegur group of the Mongols in the

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29) Aristov, N. A., “Zametki ob etnicheskom sostave tjurskih plemen i narodnostej,” *Zhivaja starina* 4(4), 1896, p.479.

southern mountainous regions of Central Asia is the Sah' Chuani clan. The Tungus call them the Sjamar<sup>30)</sup>. Whereas the relationship between these people and the 'Shama/Sama~' clans of the Evenki have not yet been identified, identification of their relationship will be of great help in resolving the issue of the origins of the 'Shama/Sama~' clans.

### 3.2. Distribution among the Samoyed

This clan name is widely distributed among the Samoyed as well, all originating from the 'Shama/Sama~' group of the Evenki.

“The Shamagir, Samadu, and Samatu are found among the Enets. The area occupied by the Samatu in ancient times was considerably large. Among the Nenets are the Samodin and Samoyedin, and both the Enets and Nenets are associated with the Enisej river. ... The Shama~ clans, displaced from the Lena river by the Dolgan in the 18th century, migrated west and became members of the Nganasan and Enets. In the beginning, the Nganasan and Enets called these people of Evenki origin the Samaj. However, later, the Dolgan and other neighboring Evenki clans called the Nganasan and Enets by the name Samaj<sup>31)</sup>.

The Evenki clan name 'Shama/Sama~' was large and powerful enough until the 18th century that it was known as a clan name of the Tungus along the Angara river, near Baikal, and around the Lena river. However, their assimilation into the Samoyed was due to their displacement by other Evenki clan groups or other nations that were more powerful or greater in number than themselves. According to myths of the Evenki and Yakuts with roots in the Even, In the west, the Samaj adjacent to

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30) Vasilevich, G. M., Ibid, p.144.

31) Vasilevich, G. M., Ibid, pp.142, 143.

them settled, hunting and fishing, but they were displaced by the Dolgan and Yakut, who migrated here later<sup>32)</sup>.

However, based on the fact that clan names with this root are distributed among the Enets and Nenets, and the fact that clan names with this root were used by neighboring nations as the name for the Nganasan and Enets, it seems that after assimilation into the Samoyed nations, these people assumed considerable status among these nations, and were considerable in number. Based on the claim by Dolgikh that the Enets were divided in the 17th century into the Mandu and Samatu clan groups, which were united as the Samatu in the 18th century,<sup>33)</sup> it is thought that the Samatu of the Enets enjoyed considerable power among the Enets in the 18th century onwards. Also, in Enets myths, some of the ancestors of the Samatu are depicted as being from other nations. Therefore, it can be deduced that the Samatu of the Enets include the 'Shama/Sama~' clan groups of the Evenki who left Priangar'e in the late 17th century to an 'unknown place.'

The Samoyed, Samodin, Samogen, and Samoyedin of the Nenets are widely distributed between the Ural and Enisej rivers. Samoyed came to be known as the name of Nenets nation in the 20th century onwards, and became a term referring to the Enets, Nganasan, and Sel'kup associated with the Nenets, and their language family. However, the name by which the Nenets called themselves was not Samoyed, but Nenets, from the word 'nenetsy,' which means people. Clan names of this root, distributed among the Enets and Nenets of the Samoyed peoples, show structural differences.

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32) Vasilevich, G. M., Ibid, p.142.

33) Dolgih, B. O., "O rodoplemennom sostave i rasprostranennija ehtsev," *Sovetskaja Etnografija* 4, 1946, p.123.

“The Enets clan names Samadu and Samatu have the structure of ‘root Sama + clan suffix -du, -tu.’ As the -du and -tu suffixes are Samoyed, Samatu and Samadu are Samoyed clan names. However, the clan names Samoyd, Samodin, and Samoyedin of the Nenets have the structure of ‘root + clan suffix -d/-din,’ with -d having its origins in Evenki but -din having its origins in Mongol language. This is found in the names of characters in Tungus and far eastern Evenki myths in some parts of Mongolia and Priamur’e.” (Vasilevich, 1965, p.144).

Then, do the ‘Shama/Sama~’ clans of the Enets and the ‘Shama/Sama~’ clans of the Nenets have different origins, the Evenki and the Mongols, respectively? Also, where does the word Samoyed, the most widely known of the above clan names, originate? Various opinions exist regarding this question, most associated with the word ‘samaj’ in the Nenets language for ‘not clean,’ ‘saamus’ in the Karelian language, meaning ‘bog,’ and the Samatu clan name of the Enets<sup>34</sup>). However, as Samoyed is a clan name of the Nenets, Homicha claims the origin is ‘same edna,’ in the Nenets language, meaning ‘land of saam’<sup>35</sup>) The origins of Samoyed may be thought of as one of the two following origins. First, based on the Nenets term ‘same edna’ proposed by Homicha, Samoyed may be divided into for ‘root Samo + suffix -ed,’ with the root Samo corresponding to ‘same’ and the suffix -ed corresponding to -edna. ‘Samo edna’ may be interpreted to mean ‘land of the Shama clan.’ The second possibility is that the Evenki ‘Shama/Sama~’ clan groups that assimilated into the Nenets early on applied phonetic modifications to suit the Nenets, then added the early Evenki clan name suffix -d(t), calling

34) Sokolova, Z. P. & Tugolukov, V. A., “Starye i novye nazvaniya narodov severa,” *Sovetskaja Etnografija* 1, M.: Nauka, 1983, p.81.

35) Homich, L. V., *Nenetsy*. L.: Nauka, 1976, p.27.

themselves the Samoyed. Later, Samodin and Samoyedin would have been created from Samoyed, due to the influence of adjacent Turk and Mongol languages.

This clan name is also found among Finno-Ugric nations in the Ural language family. The Samar~ clan group spread among the Hanty nation of the Ob' river to the south, and the nations of the Turks. In Siberian texts, records that the Russians killed the Samaru and his clan when defeating the Ostyak in 1582, and the village name Samarovo, are found<sup>36)</sup>. The indigenous nations of Siberia have the tendency to reflect their clan names in the place names of the place of residence. In light of the fact that there was a village called Amarovo at the time, it is possible that Samaru was not a particular individual, but the name of a clan. From the above, the following can be known. First, the fact that this clan name is widely distributed among the Tungus, Samoyed, Uigur, and Turk language nations is proof that nations using Altai and Ural languages were associate in the distant past. Second, the appearance of this clan name is associated with the Selenga river and Sayan mountain range in the south. Therefore, it is a southern element, from the perspective of national culture among the Manchu-Tungus, Samoyed, and Uigur nations. Third, the appearance of this clan can be traced into the distant past of Altai languages. Therefore, as this clan name is not associated with famous mythic ancestors or heroes of historically famous Asian nations, it cannot be translated into contemporary language, and the identification of the meaning and origins of this word is by no means an easy task. Fourth, this clan name is found in all Manchu-Tungus language nations, with the exception of the Orok. This needs to be further investigated.

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36) Aristov, Ibid, p.378.

### III. Conclusion

The subjects of analysis in the present study, the Clan name roots 'Baj', 'Kim', and 'Shama/Sama,' while distributed commonly among the Altai, Enisej, and isolated language groups, are most widely distributed among the Evenki. Whereas nothing has been clearly established regarding the origin and meaning of Bai, competing theories claim the meaning if 'north,' 'white,' 'plentiful,' or 'of nature.' In this paper, literature where Bai appears, clan names including Bai, and place names analyzed meaning of Bai. But, attempts to link the clan name root 'Bai~' with bái (白), and the place name Baikal with bei (北) to identify the meaning of 'Baj' should be more careful. The clan name root 'Baj~' is widely distributed among indigenous Siberian nations, but is most frequently found among the Manchu-Tungus, especially the Evenki. Therefore, it appears that clans with this root originated from Pribajkal'e, known to be the origin of the Evenki, and spread widely among the nearby Buryat, Mongol, and Yakut, later spreading east to the Nivhi of the Amur River, to the Enisej Protoasiatic language nations such as the Yukaghir or Ket to the north, and the Samoyed language group nations such as the Enets and Sel'kup.

The clan name 'Kim~' has its origin in ancient times. There have as of yet been no detailed studies or reports regarding the origin of Kim. Whereas the relationship between the Chinese surname 'Kim' and the Evenki clan name 'Kim~' has not been clearly identified, based on the meaning of the Chinese surname 'Kim,' and the characteristics of the 'Kim~' clan group appearing in Evenki myths, it can be said that the Evenki clan name 'Kim' has the meaning of 'person,' but also is somewhat associated with gold, metal, or stone. One way, while the origin of the clan name 'Kim~' cannot be clearly established, the clan was assimilated into the Evenki near Baikal in ancient times, after which

the clan name became widely known among the Manchu-Tungus nations, and further the Turk nations.

The clan name Shama/sama is widely spread across Siberia, including the Manchu-Tungus language group nations of the Altai language family, the Turk language family, and the Samoyed language groups of the Ural language family. While the phonetic forms are numerous, the broadest distribution is among the Evenki. The variety of phonetic variations of this clan name, and the broad distribution thereof, are evidence that the name was formed a long time ago. Meanwhile, this clan name is not associated with famous mythic ancestors or heroes of historically famous Asian nations, it cannot be translated into contemporary language, and the identification of the meaning and origins of this word is by no means an easy task. And, this clan name is found in all Manchu-Tungus language nations, with the exception of the Orok. This needs to be further investigated.

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## ❖ 국문초록

## 에벤키족 씨족명 분포 현황 및 의미 분석: 바이(Baj), 김(Kim), 샤마/사마(Shama/Sama)를 중심으로

엄순천

본 논문에서는 알타이어족, 예니세이어족, 고립어족에서 공통적으로 발견되는 에벤키족 씨족명 어근 바이, 김, 사마를 중심으로 해당 씨족명의 기원과 의미, 분포현황, 이동경로, 해당 씨족명이 존재하는 시베리아 제 민족 사이의 친연 관계를 규명했다. 씨족명 ‘바이’의 기원에 대해 아직 명확하게 규명된 바는 없지만 그 의미를 둘러싸고 ‘북쪽’, ‘흰색’, ‘풍요로운’ 혹은 ‘자연의’라는 세 가지 입장이 대립하고 있다. 씨족명 ‘바이’는 시베리아 제민족 사이에 넓게 분포되어 있다. 먼저 알타이제어 만주-통구스어파에 속하는 에벤키, 에벤, 나나이, 울치, 오로크, 오로치, 만주족 그리고 몽고어파와 투르크어파에 분포되어 있으며 예니세이어족이나 고립어족에서도 발견된다. 하지만 이 어근의 씨족명이 에벤키족 사이에서 가장 많이 발견되는 점으로 미루어 이 씨족명은 프리바이칼리에의 에벤키족에서 기원하여 인근의 부랴트, 몽골, 야쿠트족 사이로 넓게 전파된 뒤 이후 동쪽으로는 아무르강의 넘흐족, 북쪽으로는 유카기르와 케트족 같은 예니세이 고아시아제어권 민족, 서쪽으로는 엔츠족과 셸쿠프족 같은 사모예드제어권 민족에게로 전파된 것으로 보인다.

씨족명 ‘김~’은 먼 고대에 기원하며 만주-통구스어파에 존재하는 유사한 단어, 에벤키족 씨족명 어근 ‘김~’과 음성학적으로 유사한 중국인의 성 ‘김’, 에벤키족의 설화를 바탕으로 그 의미를 유추할 수 있었다. 그 결과 씨족명 ‘김~’은 ‘사람’이라는 의미를 지니고 있지만 금, 쇠, 돌과도 일정정도 관련이 있다는 결론에 도달했다. 또 씨족명 ‘김~’은 시베리아 소수민족 사이에 널리 분포되어 있지만 에벤키족 사이에 가장 많이 분포되어 있으며 중국 인근과 페르시아에도 분포되어 있었다. 씨족명 ‘김~’의 기원은 명확하게 규명할 수 없지만 먼 고대 바이칼 인근의 에벤키족에 편입된 후 만주-통구스의 제민족 사이에 널리 전파되었고 더 나아가 투르크제민족 사이로 전파되었음을 알 수

있었다.

씨족명 ‘샤마/사마~’는 알타이어족의 만주-통구스제어권, 투르크제어권, 우랄어족의 사모예드어제어권 민족 등 시베리아의 전역에 널리 분포되어 있으며 음성적 형태도 무척 다양한데 에벤키족 사이에 가장 널리 분포되어 있다. 이 씨족명이 알타이어족과 우랄어족의 제민족 사이에서 발견된다는 점은 이 두 어족의 민족들이 아주 먼 과거에 관련이 있었다는 증거이다. 이 씨족명은 오로크족을 제외한 만주-통구스제어권의 모든 민족 사이에서 발견되는데 이에 대한 규명이 필요해 보인다.

주제어 : 에벤키족, 씨족명, 알타이제어, 바이, 킴, 샤마/사마

논문접수일: 2015년 11월 10일

심사완료일: 2015년 12월 08일

게재확정일: 2015년 12월 09일