

The Samoyedic languages

Community of Practice in Uralic Studies (COPIUS)
Introduction to Uralic Studies

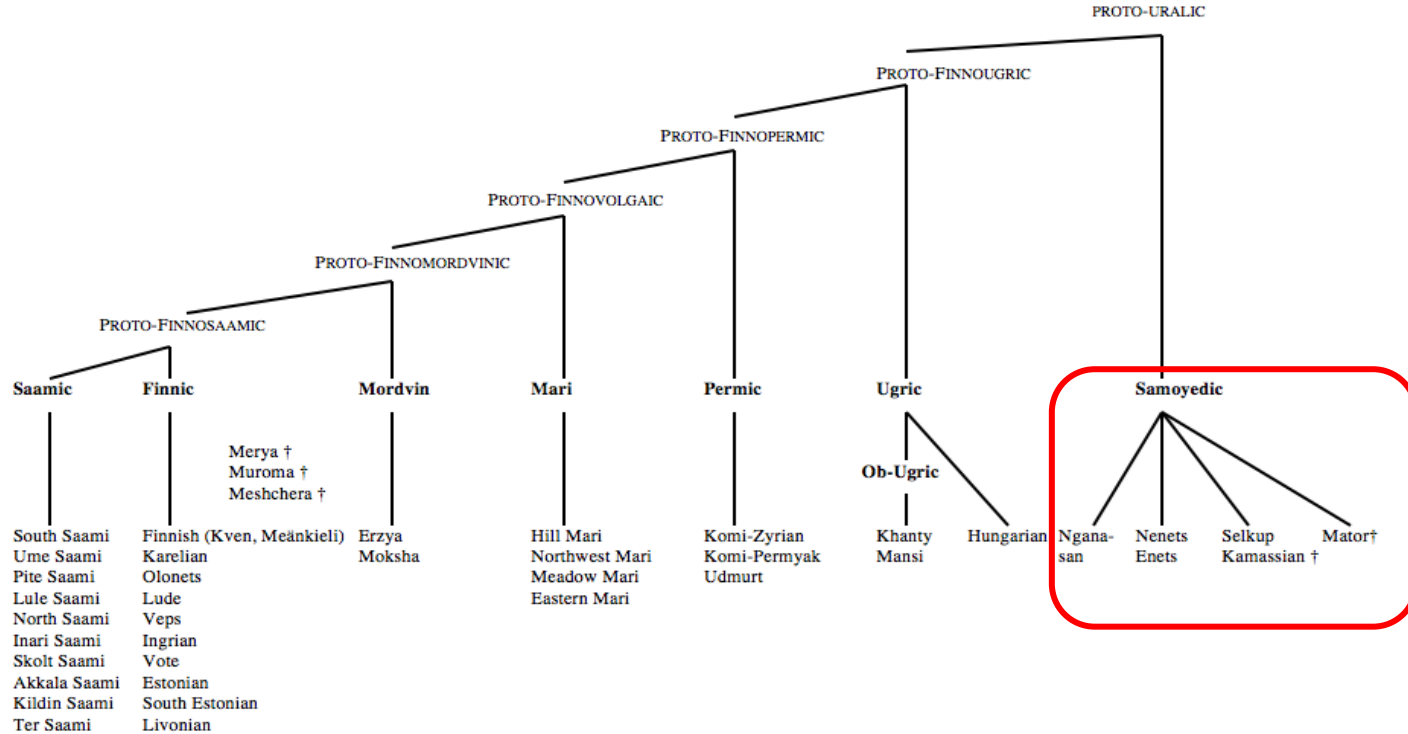
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Genealogical classification





The Samoyedic languages

German:	samojedische Sprachen
English:	Samoyedic languages
Russian:	самодийские языки
Finnish:	samojedit kielet
Estonian:	samojeedi keeled
Hungarian:	szamojéd nyelvek



https://en.wikipedia.org/wiki/Samoyedic_languages

Nomenclature

Exonym: old	Exonym: new	Endonyms
Yurak-Samoyed	Nenets	<i>ńenej ńenecʹ</i> ‘real person’ <i>ńenej xasawa</i> ‘real man’
Yenissei-Samoyed	Enets	<i>one enečeʹ</i> ‘real person’ <i>somatu</i> ‘having a cap’
Tavgi-Samoyed	Nganasan	<i>ńaa</i> ‘(of) comrades, (of) fellow men’
Ostyak-Samoyed	Selkups	<i>šölʹ qup</i> ‘Taiga person’ <i>čumilqup</i> <i>ťujqum</i>
Kamas, Koibal	Kamas, Koibal	<i>kaŋmaži</i>
Mator	Mator (Taigi, Karagas)	<i>modor</i>

Geographical and ecological taxonomy

Geographical taxonomy

Northern Samoyedic people

- Enets (Yenisei Samoyed)
- Nganasan (Tavgi)
- **Nenets (Yurak)**
 - Tundra Nenets,
 - Yurats (†)
 - Forest Nenets

Southern Samoyedic people

- **Selkup (Ostyak Samoyed)**
- Mator-Taigi-Karagas (†)
- Kamas (†)

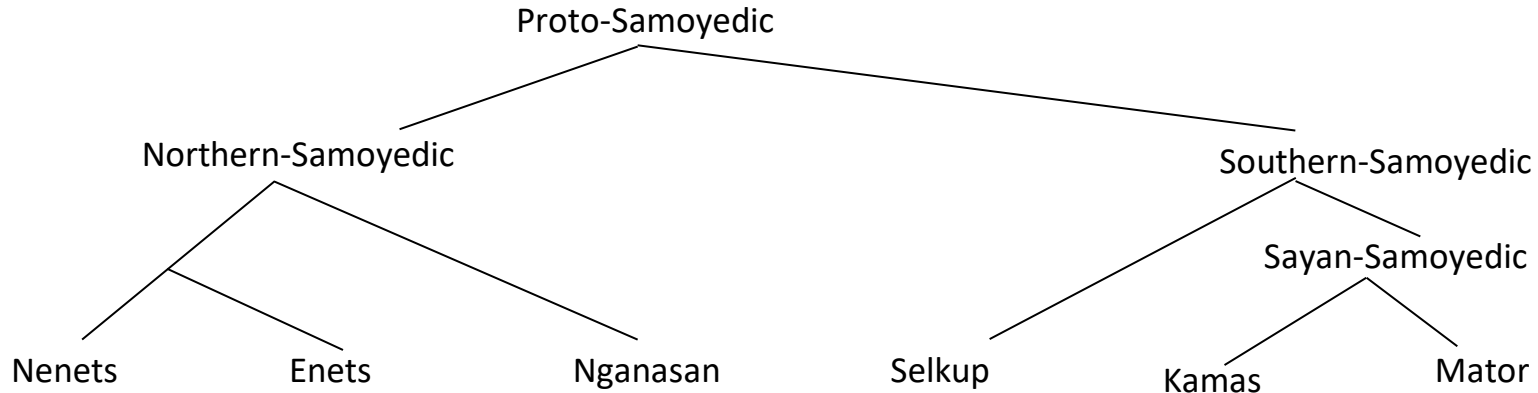
Ecological taxonomy

Tundra Samoyed

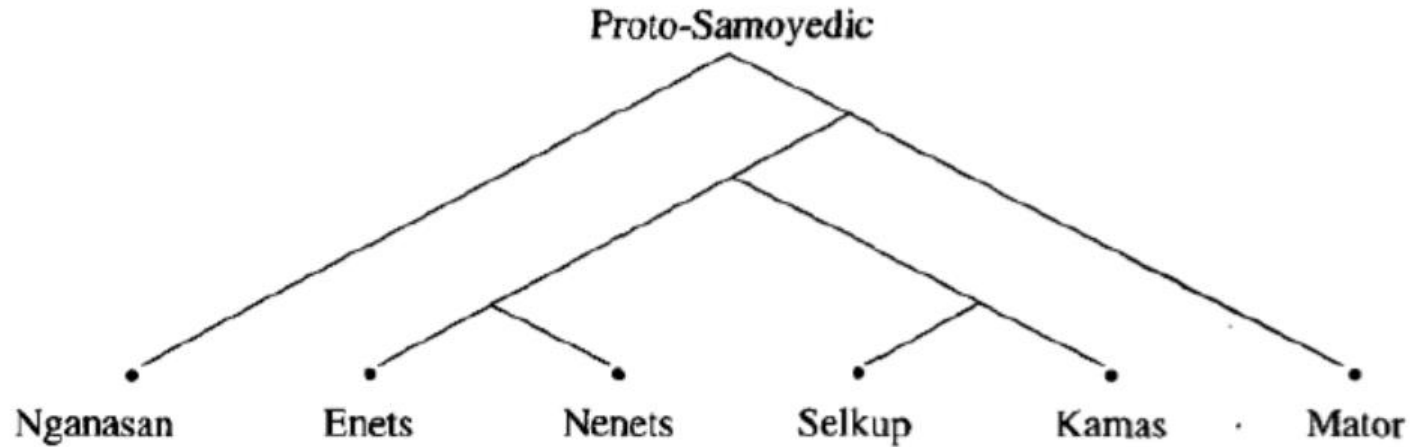
Forest Samoyed

Mountain Samoyed

Traditional Taxonomy

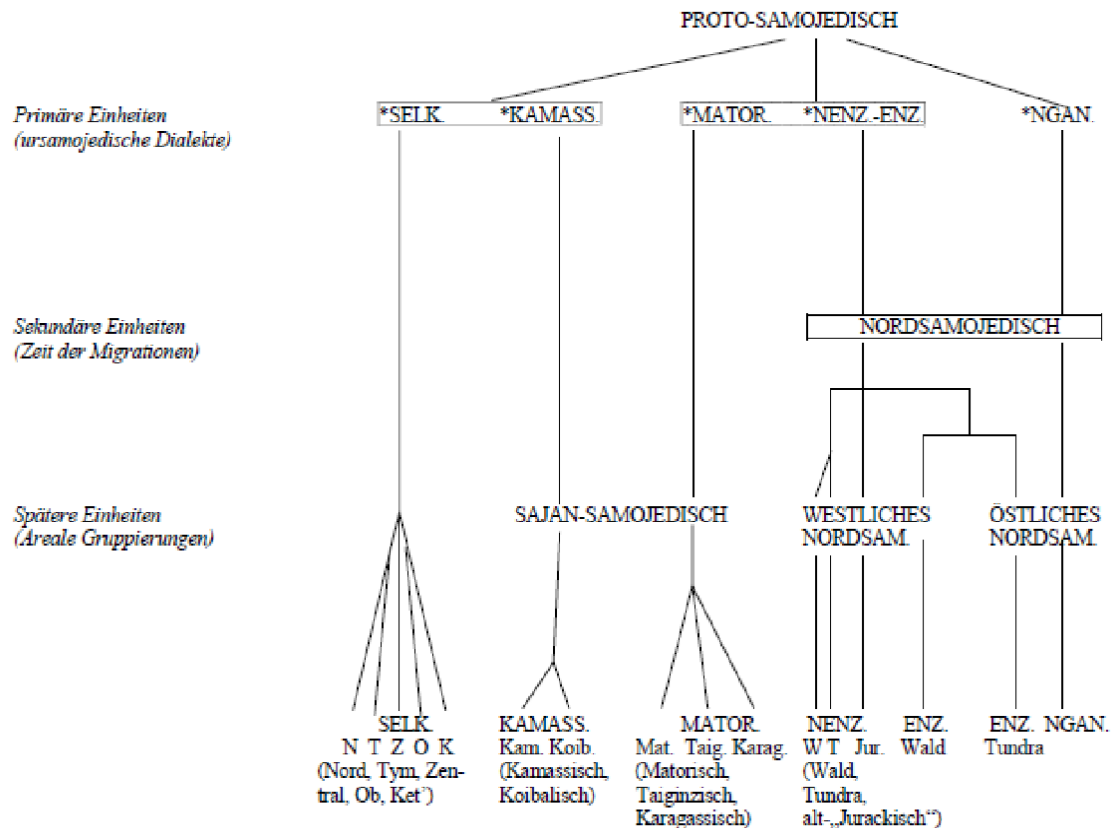


Alternative taxonomy I



Janhunen (1998): 459

Helimski's classification (2005)



Appr. Number of speakers

Hungarian	14 000 000	Selkup	1 000
Finnish	5 300 000	Forest Nenets	700
Estonian	1 000 000	Lule Saami	700
Meadow Mari	360 000	South Saami	500
Udmurt	350 000	Kildin Saami	350
Erzya Mordvin	300 000	Lude	300
Komi-Zyrian	160 000	Inari Saami	250
Moksha Mordvin	150 000	Nganasan	150
Komi-Permyak	60 000	Skolt Saami	150
South Estonian	30 000	Ingrian	70
Karelian	25 000	Pite Saami	40
Tundra Nenets	25 000	Ter Saami	20
North Saami	20 000	Forest Enets	15
Hill Mari	20 000	Tundra Enets	10
Olonets Karelian	15 000	Ume Saami	5
Khanty	8 000	Vote	5
Veps	3 500	Akkala Saami	2
Mansi	1 005	Livonian, Kamassian, Mator	0

Brief history of the Samoyedic people

- The history of the Samoyedic peoples started approx. 6000 years ago
 - Separation of the Uralic original language
 - As a result of territorial separation, the ancient Samoyed moved further east
 - They were therefore cut off from the Finno-Ugrians (territorially but also linguistically); marginal contact to the (Ob)-Ugrians (also Tungus and Turkic peoples had an influence on culture and language)
- Samoyed economy was based on hunting and fishing, they therefore obtained a nomadic or semi-nomadic lifestyle

Brief history of the Samoyedic people

- The dissolution of Proto-Samoyed started 2000 years ago
- Underpinned by linguistic characteristics
- Dissolution into Northern Samoyed and Selkup, Kamas and Mator?
- The classification of the Samoyedic language is not clear: was there a Southern Samoyed unit?
- Migration of the individual tribes: Selkups migrated the least far of all Samoyedic peoples
- Siberia was conquered in the 16th-17th Century by the Russian Empire
 - Selkups started paying taxes i that time
 - Also since then: better documentation of the history of the area

Samoyeds as depicted by J.G. Georgi (1729–1802), member of Pallas expeditions 1768–74



Самоедъ
Ein Samojede
Vater Samojede

Samoyed man



Самоедка переди
Eine Samojedin vorwärts
Femme Samojede par devant

Samoyed woman from front



Самоедка въ летнемъ платьи
Eine Samojedin im Sommer-Kleid
Femme Samojede en habit d'été

Samoyed woman in summer
attire

Brief history of the Samoyedic people

- “Russification of the Ob”: fortifications such as Narym (1596) and Ket (1602); Tomsk (1604) were established
- Not much (military) violence, but diseases, e.g. smallpox caused great harm
- No genocide: the indigenous population should be taken peacefully and made taxpayers
- Formal missionary work: after baptism, one's own religion was often lived out
- But also: Russian immigration that came with a change of the way of life (e.g. agriculture was introduced)
- Selkups (and Nenets) increased in number: in exchange for fur, the Selkups received food and hunting tools → quality of life increased, and medical care also improved

A portrait of a Samoyed as depicted by Dutch artist and traveller Cornelius de Bruin
(*Cornelis de Bruins Reizen over Moskovie, door Persie en Indie*, Amsterdam, 1714)



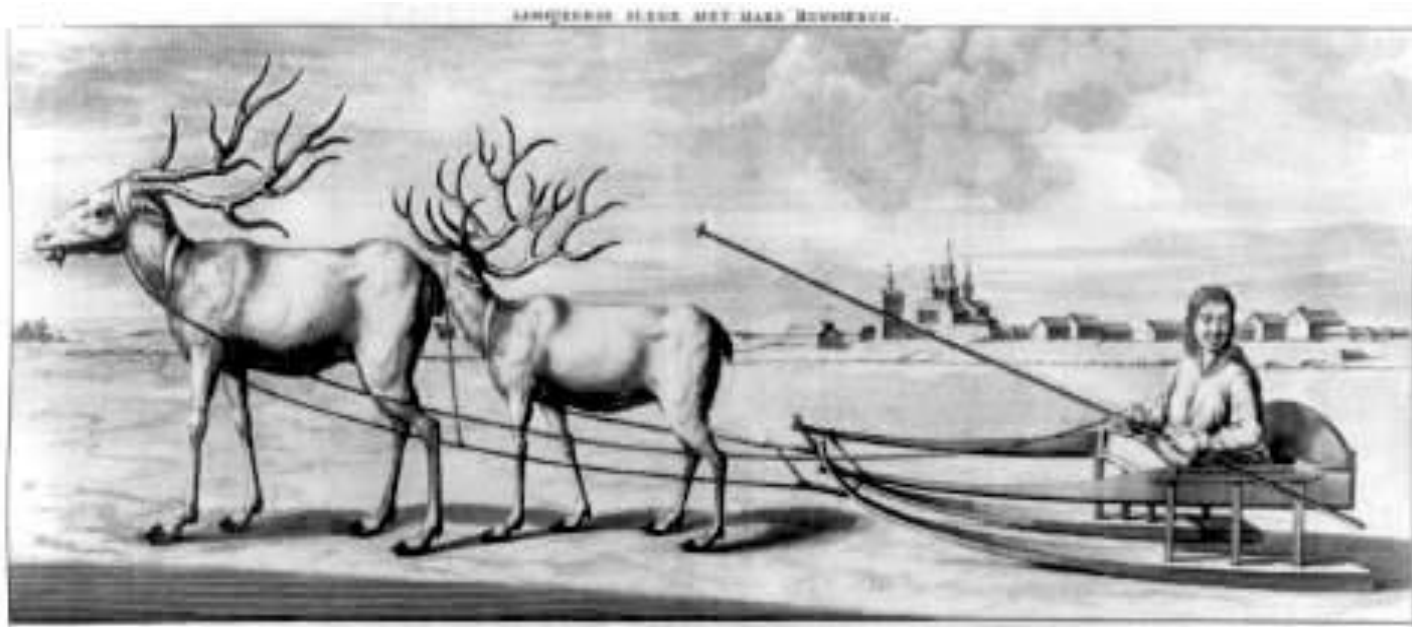
A Samoyed man and woman



A Samoyed settlement



A Samoyed reindeer sledge



Brief history of the Samoyedic people

Problems increased in the 20th century:

- Industrialization
- Russian immigration
- Exploitation of nature
- the GULAG system forced many indigenous peoples to move
- Change of politics
- Strong indoctrination and russification
- Language usage of the small languages decreased
- End of nomadization: indigenous people were forced into settlements
- Impoverishment, alcoholism

Typical features of the Samoyedic languages

- Agglutination, but also flexion
- No articles
- Opposition of short and long phonemes
- Postpositions
 - but also verbal prefixes in Selkup
- Consonant gradation (only in Nganasan)
- Nasal alternation (in Selkup)
- Converbial constructions
 - in Kamassian and Selkup
- no vowel harmony (though traces are found in Nganasan)
- only partial congruence (adjective attribute with noun)

Grammatical descriptions and dictionaries on the Samoyedic languages

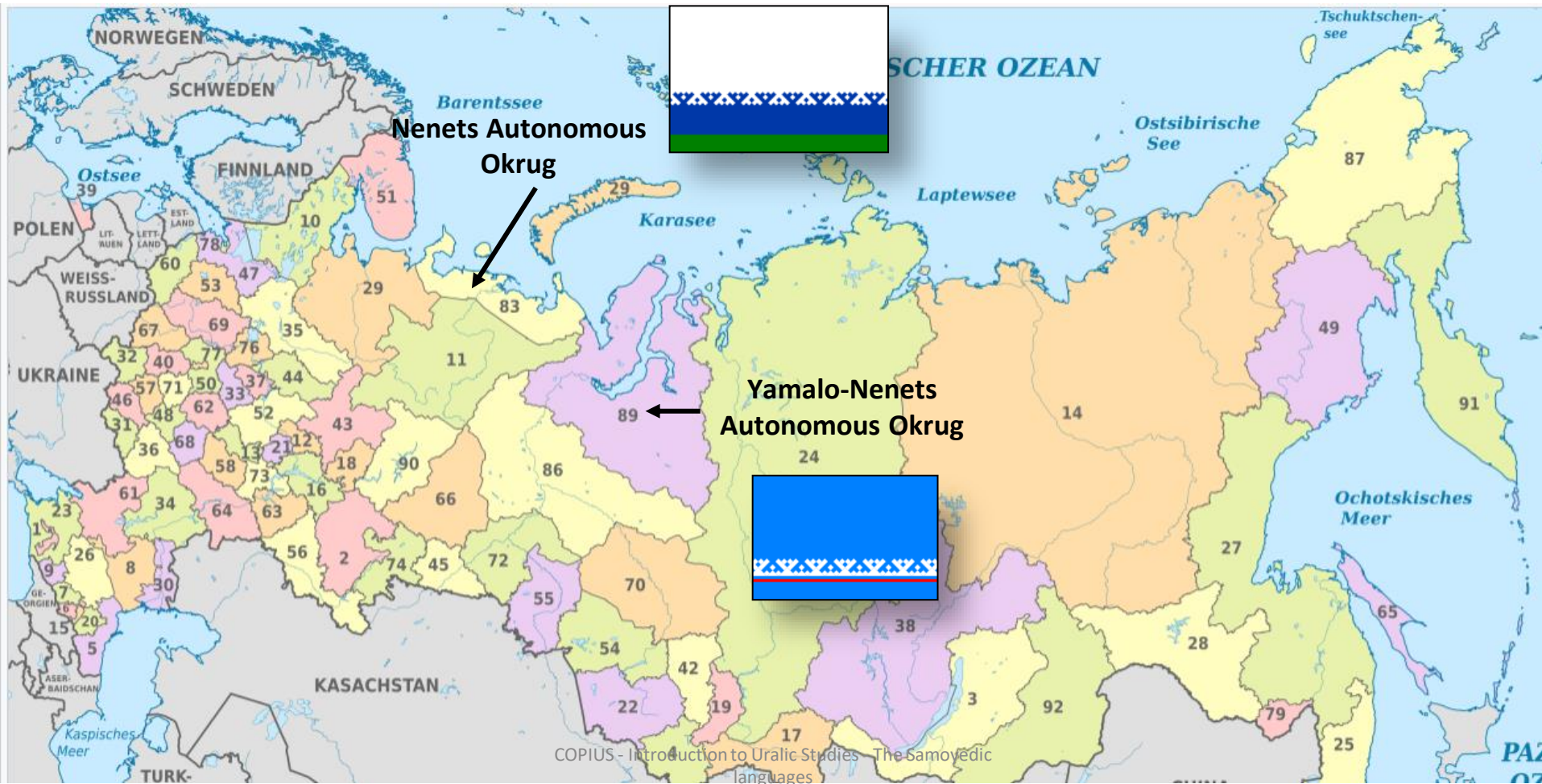
Castrén, M.A. 1854. Grammatik der samojedischen Sprachen.
Herausgegeben von Anton Schiefner, St. Petersburg, Kaiserliche Akademie der Wissenschaften.

Castrén, M.A. 1855. Wörterverzeichnisse aus den samojedischen Sprachen, Bearbeitet von Anton Schiefner, St. Petersburg, Kaiserliche Akademie der Wissenschaften.

Nenets

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Nenets varieties

Tundra Nenets

- Western dialectal group:
 - Kanin,
 - Kolguyev,
 - Malaya-Zemlya
- Central dialectal group
 - Bolschaya-Zemlya
- Eastern dialectal group
 - Ural
 - Yamal
 - Nadym,
 - Pur
 - Tas
 - Yenissei

Forest Nenets

- Agan
- Pur
- Lyamin
- Nadym



Contact languages

Languages with the most extensive contact:

- Russian (contact with fur traders since at least the 11th century AD)
- Komi
- (Northern) Khanty

Other contact languages:

- Mansi (limited extent)
- Northern Selkup
- Enets (both Forest Enets and Tundra Enets)
- Evenki
- Ket
- Dolgan
- Nganasan

Nenets literacy

- Written language exists since 1932 (with Cyrillic script since 1937)

Тецьда нгэрм' нянги яха'на ханярина варк' тамна нгокаць.
Харевдавэй' сармикэця' нись пин' Арктика' латдувна сар-
вырнгаць, пыдо' сынггоси' Северной Ледовитой океан'
нгохо'на илець. Вадмбои' варк' Сибирь еси' ня'авха'на
нгадиберцеты'. Салабаха'на варк' Берингов ямд ереберцеты',
сян по' тяхана нгани' ханена' Охотской ямгана сэр' варкм
хадаць.

„In the northern polar countries there were bears everywhere. The fearless animals bravely roamed the great expanses of the Arctic or lived placidly on the islands of the Arctic Ocean. Occasionally bears were discovered at the mouths of the Siberian rivers. By floating on ice floes they reached the Bering Sea, and a few years ago trappers caught a white bear in the Sea of Okhotsk.”

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Phoneme inventory

	labial				velar	glottal		long	short	over-short	reduced
	non-palatalized	palatalized	dental	palatal							
nasals	m	m'	n	n'	ŋ		high	ī ū	i u		
stops voiceless	p	p'	t	t'	k	q/h	mid		e o		
voiced	b	b'	d	d'			low	æ	a	ə	◌◌
affricates			c	c'							
fricatives			s	s'	x						
glides	w				y						
laterals			l	l'							
trills			r	r'							

(following Nikolaeva 2014: chapter 2)

Morphology of the verb

- Mood
- Tense
- Conjugation (subjective, objective and reflexive)
- Person and number of the subject (number of the object in the objective conjugation)
- An example for the use of different conjugations:

Wera yewey°-m p'ir'e, mən°o ŋan'ih ŋəm°la-w°
Wera fish.soup-ACC cook I more eat-1SG > SG.OBJ
'Wera cooked a soup and I ate it.'

(Nikolaeva 2014: example 42a)

Morphology of the noun

- Number: singular, dual, plural
- Cases: nominative, accusative, genitive, dative, locative, ablative, prolative
- Possessive and predestinative
- An example for the use of the locative case in combination with a possessive suffix:

xada-xəna-n'i *yil'eə-d°m*
grandmother-LOC-1SG live-1SG
'I live at my grandmother's.'

(Nikolaeva 2014: example 11b)

Syntax

- The word order is fairly rigid SOV
- The subject is in nominative, the direct object in monotransitive clauses usually in accusative but sometimes also in nominative
- In ditransitive clauses, the direct object is flagged with accusative and the recipient with dative, see the following example:

xasawa n'e-x^onta ti-m minqa
man woman-DAT.3SG reindeer-ACC give
'The man gave his wife a reindeer.'

(Nikolaeva 2014: example 46a)

Traditional way of life

- Hunting, fishing, reindeer herding
- Keeping large herds of reindeer
- traditionally semi-nomadic
 - winters are spent in the southern taiga
 - in warm (mosquito-rich) summer months they migrate to the coast of the Arctic Ocean



http://news.bbc.co.uk/2/hi/in_pictures/7631678.stm



http://news.bbc.co.uk/2/hi/in_pictures/7631678.stm

Changes in lifestyle

- The traditional way of life changed significantly due to technical innovations (motor boat, snowmobile, helicopter) or was completely lost
- Nowadays Samoyedic people live in both urban and rural settlements
- However, there are still nomadic families (approximately 5,000 Nenets keep their traditional lifestyle)

Clothing

- The clothes are sewn from reindeer fur.
- The skins are cut using special iron tools
- The winter outer clothing is made like a fur coat, open in the front and has no hood
- Shoes are sewn from the solid fur of the reindeer legs
- The clothes are mainly decorated with red, yellow, green and blue





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Nenets music

Instrumental music was lost since the beginning of the 20 century → predomination of vocal music

First phonographic recordings were made in 1911-1912 by T. Lehtisalo (published in Väisanen 1965)

Genres:

- Epic songs
- Lyric songs – personal songs, drinking songs, children's songs usw.)
- Shamanic songs

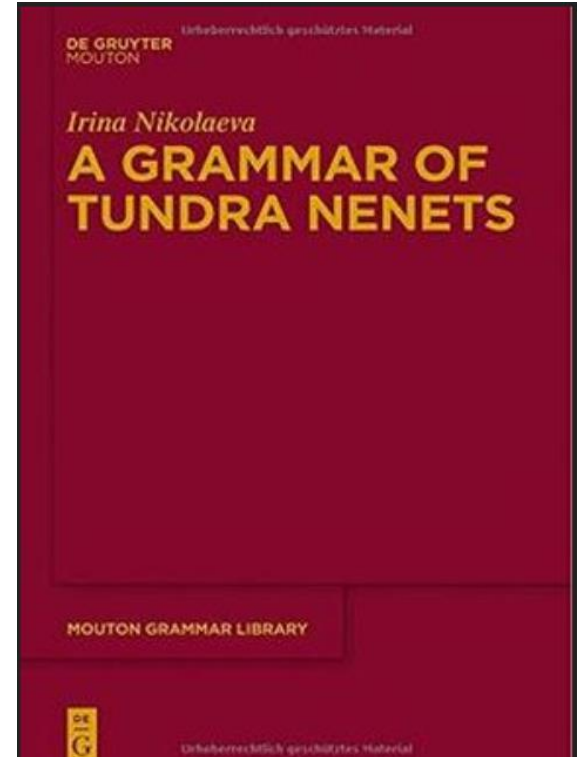
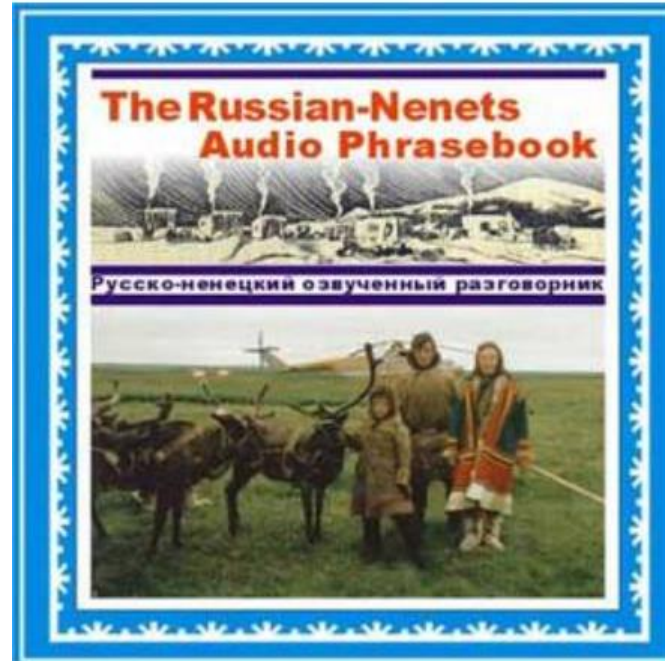
Movies

the Finnish film director Markku Lehmuskallio with his Nenets wife Anastasia Lapsui has made several films about the life of the Nenets, e.g.

- The Raven's Dance (1980)
- Seven Songs from the Tundra (1999)



Learning Nenets



Today's life (youtube videos)

- [The white Moss \(2017\)](#) by Vladimir Tumayev
- [Yury Vella's world](#)
- Nenets: <http://www.youtube.com/watch?v=a2UskKrcvSI&feature=related>

Sources and further readings

- Nikolaeva, Irina 2014. A Grammar of Tundra Nenets (Mouton Grammar Library 65). Berlin: De Gruyter.
- Salminen, Tapani 1998. Nenets. In Abondolo, Daniel (ed): The Uralic languages (Routledge Language Family Descriptions). London & New York: Routledge, 516–547.

Enets



Enets language nest.

https://www.culture.ru/materials/50942/ischezayushie-narody-rossii-ency#material_51304-3





Tundra Enets

Forest Enets

Number of speakers and dialects

In the all Russian census, 227 people identified as Enets, 43 were counted as speakers of Enets.

The Enets language consists of two dialect groups: Forest Enets and Tundra Enets.

The main differences between the two dialects can be found with regards to phonology/phonetics and lexicon. Forest Enets is the better described variant and the basis for the following slides.

Nomenclature

Formerly: Samoyed or Yenisei-Samoyed.

Alternatively, a name was used based on the Jasak collection points *Chantai-Karassiner* and *Baicha* (Castrén 1854: VII).

Since the 1950s they adopted the name *onai enči?* ‘real person’.

Before:

- Tundra Enents: *somatu* or they named themselves after their own clan.
- Forest Enents: people were named after their clan membership: *mugadi*, *bai*, *juči* or *čor* (the last two names are also used by the Nenets of the Taymyr peninsula).

Contact languages and revitalisation

- Russian (the most dominant contact language since the 1950s)
- Tundra Nenets (the most dominant contact language before Russian)
- There was possible early contact with Ket, maybe also Northern Selkup.

There was no attestable linguistic contact with Evenki or Dolgans, even though they were surrounded by them: most likely *Gorvorka* (a pidgin language) was used in interethnic communication with non-Samoyedic peoples.

There have been repeated attempts to teach Enets again since the beginning of the 1990s. In 2012 a language nest was established.

Phoneme inventory (Forest Enets in IPA)

	LABIAL	DENTAL	ALVEOLAR	POSTALVEOLAR	PALATAL	VELAR	GLOTTAL
PLOSIVE (UNVOICED)	p		t	tʃ		k	ʔ
PLOSIVE (VOICED)	b, (bʲ)		d, dʲ			g	
NASAL	m		n, nʲ			ŋ	
TRILL			r, (rʲ)				
FRICATIVE		ð	s	ʃ		x	
APPROXIMANT					j		
LATERAL-APPROXIMANT			l, lʲ				

	FRONT	BACK
HIGH	i	u
CLOSE-MID	e	o
OPEN-MID	ɛ	
LOW		ɑ

(Siegl 2013: 83)

Morphology of the noun

Number: singular, dual, plural

Case: nominative, genitive, accusative, lative, locative, ablative, prolative (unproductive)

possession and predestination (marks the beneficiary of an action)

An example for the use of the possessive declination, the direct object is flagged with accusative but also with the possessive suffix for one possessor (first person) and two possessed (dual):

mud' šidi te-xuñ kaða-dʔ
1SG two reindeer-PX.ACC.DU.1SG kill-1SG
'I killed two reindeer of mine.'

Morphology of the verb

Three conjugations: subjective, objective and reflexive conjugation

Person and number: 1-3 person; singular, dual and plural

Tense and aspect: general past, perfect, distant past, future, anteriority in the future, aorist (present tense reading with imperfective verbs, past reading with perfective verbs)

Modus: imperative, hortative, necessative, interrogative, conditional, speculative, assertative, assumptative, counterfactive and desiderative, probabilative and potential

Evidentiality: auditive (refers to information obtained via indirect audible evidence or by hearsay)

An example for the use of the imperative mood:

to-ra?
come-IMP.2PL
'Y'all come'

Syntax

Word order: SOV, head final

In transitive clauses, the subject is in nominative (or dropped), the object in accusative:

tu-čai kirba o-ma-ď
fat-COM bread_[ACC] eat-RES-1SG
'I ate bread with fat.' [NKB IV 118] (Siegl 2013: 349)

In ditransitive clauses, the subject is in nominative (or dropped), the object in accusative, and the recipient in lative:

säsür? säsür? kari? terik enči-t mi-ku-ina-f
fox_[ACC.PL] fox_[ACC.PL] fish_[ACC.PL] rich man-LAT.SG give-DUR-PL.1PL-PST
'Foxes, foxes, fish, we gave them to the rich man.' [ANP Flood] (Siegl 2013: 351)

Traditional way of life

The traditional economy is based on hunting and fishing. No reindeer herding!

Today the Enets live in urban (Dudinka, Potapovo, Woronzowo) and rural settlements.

There are no nomadic families left.

Clothing style is borrowed from either the Nganasan or the Nenets.



Clothing



Traditional menswear. source: Традиционная одежда коренных народов Таймыра 2006.



<http://kontinentusa.com/malye-narody-rossii-ency/>

Traditional dwelling

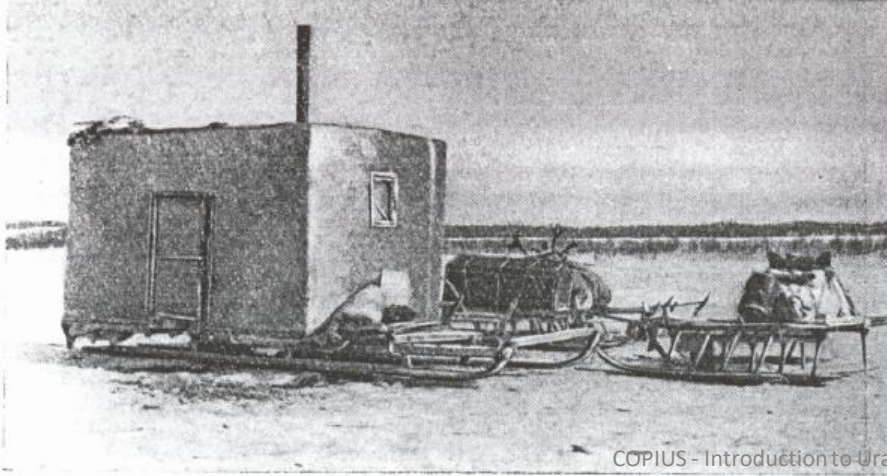


Рис. 8. Внутренняя обстановка женского чума

Vasiljev 1963.



<http://arctica.info/narodiy/narodiy/encyi>



Sources and further readings

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- Siegl, Florian. 2013. *Materials on Forest Enets, an Indigenous Language of Northern Siberia*. *Suomalais-Ugrilaisen Seuran Toimituksia* 267. Helsinki: Suomalais-Ugrilainen Seura.

Nganasan







Settlements where
Nganasan people can be
found.

Wagner-Nagy 2019: 2,
design by Daniel Jettka

Nomenclature

- *Nganasan* 'human, man' (following Prokofjev),
- *Tawgi* < *tau* (in Enets), *tawi* (in Nenets)
- Self-designation: *ńaa* 'belonging to the circle of friends'
- Dialects:
 - Avam: Pyasina, Taymyr
 - Vadeyev
- Residential areas: Ust'-Avam, Volochanka, Dudinka, Novaya, Khatanga
- Speaker statistics:
 - 2002: 834 in total; 60% speak Nganasan as their mother tongue
 - 2010: 807, 125 in total speak Nganasan
 - The younger generation speaks almost no Nganasan (only 10-15%)

Contact languages and literacy

Contact languages: Nenets, Enets, Dolgan, Evenki, Russian

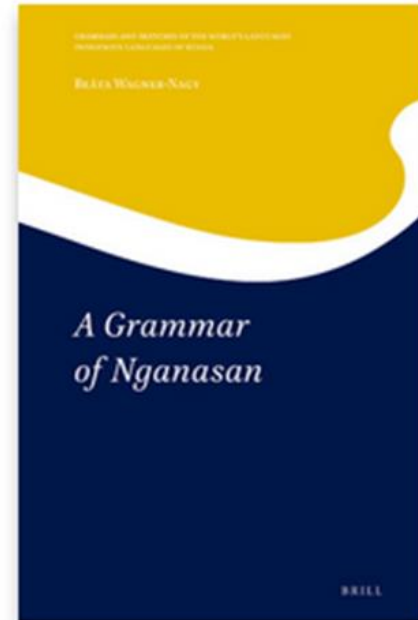
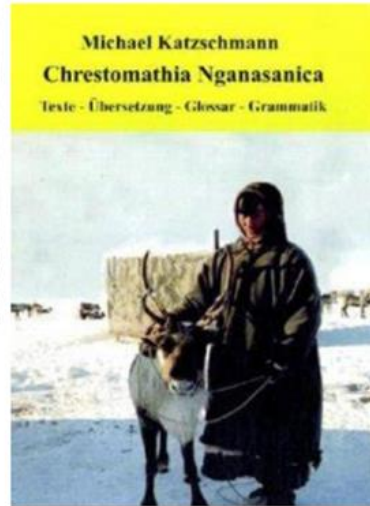
Russian colonization began in the 17th century, effects became noticable much later (after the october revolution)

Hardly any Nganasans were christened

Literacy: the first official orthography was developed in 1986 by Natalya Tereshenko (inconsistent, not widely used) based on the cyrillic alphabet

This orthography has been revised in 1992, the use of this orthography is not compulsory

Grammars of Nganasan



Phoneme inventory (in IPA)

	Bilabial	Dental	Alveolar	Palatal	Velar	Glottal
Plosive	[p] <i>b</i>		<i>t</i> [d]	<i>c</i> <i>ɟ</i>	<i>k</i> [g]	ʔ
Nasal	<i>m</i>		<i>n</i>	<i>ɲ</i>	<i>ŋ</i>	
Trill			<i>r</i>			
Fricative		[ð]	<i>s</i>	<i>ʃ</i>	<i>x</i>	
Approximant				<i>j</i>		
Lateral approximant			<i>l</i>	<i>ɭ</i>		

	Front		Central	Back	
	unrounded	rounded	unrounded	unrounded	rounded
Close	i	y	ɨ		u
Mid	e		ə		o
Open				ɑ	

additionally two diphthongs: /i̯a/ and /u̯a/
 - with an allophones [u̯a] and [i̯a]

- There are long vowels (*ii*, *aa* etc.): *čiimi* 'fathom' ~ *čimi* 'tooth'
- There are no geminates
- Stress: primary stress fall on the penultimate syllable

Following Wagner-Nagy 2019: chapter 2

Morphophonological processes

Nganasan is very rich in morphophonological processes, most of them are induced by suffixation.

The most important ones are:

- Consonant gradation: Nganasan gradation is the combination of two processes: Rhythmic Gradation and Syllabic Gradation.
- Suffix alternation: Suffix alternation (formerly vowel harmony) operates on the morphologically complex word; this distinction originates in a historical front–back opposition (i.e. palato-velar harmony), which has by now totally been obscured.
- Suffix assimilation
- Palatalization
- Deletion

Nominal morphology – nouns

Nouns are inflected for

- case: nominative, accusative, genitive, lative-dative, locative-instrumental, ablative-relative and prolative
- number: singular, dual and plural
- Possession: possessive suffixes mark the person and number of the possessor as well as the person and number of the possessed entity.

Two examples for the use of several cases and possessive suffixes:

siti bəḍürbüä ńemi-nə sad'əə-mənu kontu-d'üədəə
s/he dead.man.ACC mother-GEN.1SGPOSS way-PROL carry-PPF.3SG
'He had carried a dead body across my mother's way.'
[KNT_960825_Dingimjaku_nar.007]

mənə ɲəndīai? tənə d'esi-rə.
I probably you/your father-2SGPOSS
'I am probably your father.'

(examples are taken from the NLC corpus)

Nominal morphology – adjectives

Only the three grammatical cases (Nominative, Accusative, Genitive) appear on adjectives.

The head and the modifier only agree partially: if the head is in an oblique case, the adjective is in Genitive.

Verbal morphology

3 conjugation types: subjective, objective and reflexive (agree with the subject in person and number and can agree with the object in number)

Tense: aorist, past, pluperfect, general future, immediate future and future in the past

Mood: indicative, imperative, admonitive, optative, interrogative (incl. interrogative-iterative), inferential (or inferative), reportative (incl. interrogative-reportative), irrealis, dubitative, necessitative, speculative and abessive

Two examples illustrating the use of different moods and tenses:

<i>nerəbtü?kü-güə</i>	<i>manu</i>	<i>hoðə-tə-suə</i>	<i>siti</i>	<i>tə</i>	<i>ou</i>	<i>taharāa</i>	<i>təniʔā</i>	<i>nili-tiə-ŋ</i>	<i>i-huāðu-ŋ</i>	<i>id'i</i>
at.the.beginning-EMPH	earlier	write-IPFV-PST.3SG	s/he	well	EXCL	now	so	live-PTCP.PRS-2SG	be-INFER-2SG	uncle
'At the beginning she studied.' [ChNS_o8o3o2_Wife_nar.o65]				'Well, it seems, you are alive, uncle.' [MVL_o8o226_TwoHorses_flks.43o]						

(examples are taken from the NLC corpus)

Syntax

Nganasan is a non-rigid head-final SOV language.

The actual word order of the sentence primarily depends on the information structure of the clause: The basic word order of the sentence can be changed if a constituent moves into topic position.

Structure of NPs: (det)-(num/quant)-(adj)-noun.

Note: Nganasan obtains a habeo verb: *honsi* 'to have'

bənsə-gəj

all-DU

ni-j

woman-PL.ACC

hon-ti-gəj

have-AOR-3DU

'Both of them have a wife.'

Timinīa mīŋ ŋintimī? hūnsʲərəi? mantə ŋilī?, taaŋü? dʲangu?

t̪iminīā *mīŋ* *ŋi-nti-mi?* *hūnsʲərəi-?* *mantə* *ŋilī-?*
now we NEG_{AUX}-AOR-1PL old-PL.GEN like_{pp} live-CNG
taa-ŋü? *dʲangu-?*
domesticated.reindeer-PL.1PL NEG.EX_{PTCL}-3PL_{VX}

‘Now, we do not live as before lived, we do not have reindeers.’



Lifestyle

Traditional: semi-nomadic

Hunting: reindeer, arctic fox, etc.

Fishing

Today: in villages or cities



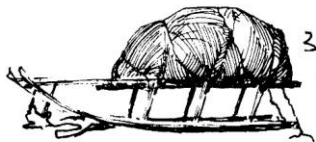
Forms of transport



Sledge for images of gods



Sledge for food



Sledge for tent cover



Sledges for cooking and eating utensils and tent poles

Merc 1990

© Momde 1992

Clothing

- Women: without hood
- Men: with a hood
- Boots: special in Siberia
- Colors: red, black, brown white



Nganasan underwear





Clothes of Shamans and shaman drum



Folklore

very rich: it includes heroic epics, shaman rituals and lyric songs as well as tales and stories

- *siteby*: epic songs, in which spoken and sung parts follow one another
- *dyurymy*: *epistemic* tales and stories about a wide range of topics of differing length
- *baly*: a song
- *kejneirsya*: allegorical song

Instruments: idiophones – shaman drums, bells and rattles; aerophones (magic functions); chordophones – „heavenly bow“ and zither with two strings.

Непростое дело - «ВИТЬ ГНЕЗДА»...

В Усть-Аваме заработали «Дизаранку» и «Кустук»

В самом конце прошлого года в Усть-Авамской средней школе № 13 открылось «Языковое гнездо» в дошкольных группах детского сада.

Усть-Авам - национальный поселок, в котором проживают два коренных народа Таймыра: нганасаны и долганы. И поэтому для 35 сельских малышей открылись две дошкольные группы: нганасанская «Дизаранку» («Лучик») и долганская «Кустук» («Радуга»).

При реализации подготовительного этапа проекта «Языковое гнездо» большую помощь оказали специалисты ТМКУ «Информационный методический центр» Управления образования администрации Таймыра. Особую благодарность учителя, воспитатели и родители детей адресуют Светлане Жовницкой и Анастасии Поротовой, которые совместно с педагогами школы создали рабочую и целевые группы по реализации проекта, выбрали этнотьюторов из жителей поселка,

Летом сотрудниками школы и детского сада был произведен косметический ремонт в помещениях групп. На стенах были нарисованы национальные орнаменты, картины, изображающие жизнь и быт нганасан и долган, изготовлены макеты чумов и балков, национальная одежда для кукол, поделки из меха.

Еще до открытия «Языкового гнезда» воспитатели постепенно «погружали» детей дошкольного возраста в пространство родного языка. Дети разучивали слова, стихи, песни на родных языках. В изготовленных чумах они с удовольствием играли в оленеводческую семью, угощали гостей, убавкивали кукол в люльках.

По случаю открытия «Языкового гнезда» в поселок в очередной раз прибыла руководитель проекта, зам. директора ТМКУ ИМЦ Светлана Жовницкая, которая сразу же занялась подготовкой предстоящего праздника.

Тем самым был подведен итог большой проделанной работы воспитателей и детей. Затем мальчик-нганасанин Асфандияр Турдагин и девочка-долганка Наташа Сахатина поздравлялись на родном языке с гостями, а воспитатели Е.Б. Чунчар и В.А. Елогирь преподнесли гостям строганину, любимое лакомство северян, и испеченный каравай.

Гостей пригласили посетить долганскую дошкольную группу «Кустук»,

а затем нганасанскую - «Дизаранку», где малыши продекларировали стихи, показали игры, счет, рассказали потешки на родных



гордостью за родной язык. Все поняли, что у усть-авамских малышей возрос интерес к родным языкам, они адаптировались и начали понимать

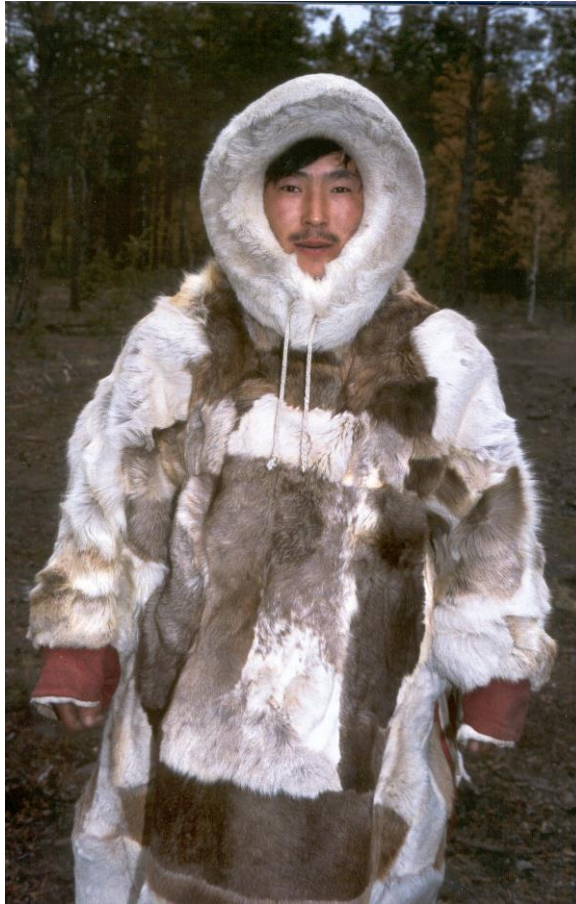
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Selkup





Nomenclature

- *Selkup* in the North, *soskum* or *sjussogum* at the river Ob (South dialect)
- Dialects:

Norddialekt	Zentraldialekt	Süddialekt
Tas (Mittlerer und Oberer)	Vach (†)	Mittlerer-Ob
Jeloguj	Tym (†)	Oberer-Ob (†)
Turuchan	Vasjugan (†)	Ket (†)
Larjak (Oberer-Tolka)	Narym (†)	Chaja
Bajicha		Chulym (†)
Karasino		

Speaker statistics

- 1989: a total of 3,621; 47.6% speak Selkupian as their mother tongue
- 2002: 4,249 in total; about 38% speak Selkup
- 2010: 3527 in total; 1023 speak Selkup

Dialectal differences (lexical)

English	North Selkup	Central Selkup	South Selkup
egg	<i>eŋ</i>	<i>ńaabĩ</i>	<i>keqäj, ńaabĩ</i>
small	<i>kĩpa</i>	<i>kĩba</i>	<i>ńuńo</i>
old woman	<i>imaqota</i>	<i>paja, ima</i>	<i>paja</i>
nose	<i>intelʲ</i>	<i>puč, pučče</i>	<i>puťte</i>

Research history and literacy

The first Selkup language monument was probably recorded by Nicolaas Witsen in the 17th century: the Lord's Prayer

The first Selkup books were missionary literature

The first ABC book was published by Grigorovskij in 1879

Note: all of them are translations! No original Selkup literature was written or transcribed from folklore.

No independent Selkup literature

Folklore has been handed down orally - several large collections by researchers

Contact languages

Selkup was used as *lingua franca* up until the 19th century on the rivers Ob and Yenissei for Selkup, Evenki, Khanty and Ket

Contact languages:

- Khanty, Ket: the languages on the Yenissei river
- Evenki, Chulym
- Russian since the 18th century

Phoneme inventory (of Northern Selkup)

	Plosive	Affricate	Sibilant	Nasal	Lateral	Tremul.	Glide
labial	<i>p</i>			<i>m</i>			<i>w</i>
dental	<i>t</i>		<i>s</i>	<i>n</i>	<i>l</i>	<i>r</i>	
palatal		<i>č</i>	<i>š</i>	<i>ń</i>	<i>l'</i>		<i>j</i>
velar	<i>k</i>			<i>ŋ</i>			
postvelar	<i>q</i>						

	Front		Central	Back		
	illabial		labial	illabial	labial	
	tense	lax			tense	lax
close	<i>ɪ, ʉ</i>	<i>ɪ, ʉ</i>	<i>ü, üü</i>	<i>ɨ, ʰ</i>	<i>u, uu</i>	
mid	<i>e, ee</i>	<i>ɛ, ɛɛ</i>	<i>ö, öö</i>	<i>ə, əə</i>	<i>o, ɔo</i>	<i>ɔɔ</i>
open	<i>ä, ää</i>			<i>a, aa</i>		

Morphology of the verb

Structure of the word: stem + derivational suffix + tempus/mood suffix + personal ending

Tense: present, past, pluperfect, future

Aspect: Imperfective – perfective

Voice: transitive – intransitive

Modes of conjugation: subjective - objective (no reflexive conjugation!)

Mood: Indicative, latensive (narrative), conditional, conjunctive, optative, debitive, auditive, imperative

Infinitive verb forms: infinitive, participles (present, past, debitive, caritive), converbs, supine

An example for the use of some derivational verbal suffixes (frequentative, inchoative) and the past reportative:

<i>el'mad-e-l'ika</i>	<i>ču-re-le-mba.</i>	<i>amba-d</i>	<i>enne</i>	<i>wašed'i-mba.</i>
child-EP-DIM	cry-FRQ-INCH-PST.REP.3SG	mother-POSS.3SG	up	rise-PST.REP.3SG

‘The baby started crying. Its mother got up at once.’

(ChDN_1983_MistressOfFire_flk.016-017, Central Selkup: Vasyugan); the example is taken from the SLC corpus

Morphology of the noun

Structure of the words: stem + derivational suffix + number suffix + case suffix + possessive suffix

Number: singular, dual, plural and a collective form

Cases: the case system depends on the dialect!

- Nominative, genitive, accusative, dative/allative, lative, locative (animate and inanimate in Central and Southern Selkup), Ablative (animate and inanimate), prolative, instrumental, coordinative, translative

Possession: only number and person of the possessor are encoded, not of the possessum

An example for the use of the illative (Northern Selkup)

<i>werqi</i>	<i>näl'a-ti</i>	<i>nom-ti</i>	<i>unnä</i>	<i>qen-na.</i>
large	daughter-3sg	heaven-ILL	upwards	GO-PRS.3sg

'The older daughter goes to heaven.'

An direct object flagged with accusative (Northern Selkup)

<i>soma</i>	<i>nätal'a-p</i>	<i>qo-mpa-ti.</i>
good	girl-ACC	find-PST.NAR-3sg.O

's/he has found the good girl.'

Syntax

dominant: SOV; AdjN; GenN; DetN; NumN

Subject and predicate are usually congruent.

Adjective and nouns are only partly congruent.

Negation: There are three particles used for negating a sentence (*ašša*, *iki*, *čäänka* (*čää*)), a negative existential verb and an inherent negative verb. (see Wagner-Nagy 2015 for Negation in Selkup)

Example clauses

An affirmative and a negative sentence:

man *ila-k*

I live-1SG

‘I live.’

man *ašša*

I NEG

‘I don’t live.’

ila-k

live-1SG

A ditransitive clause:

mäkkä

1SG.LAT

qopi-m

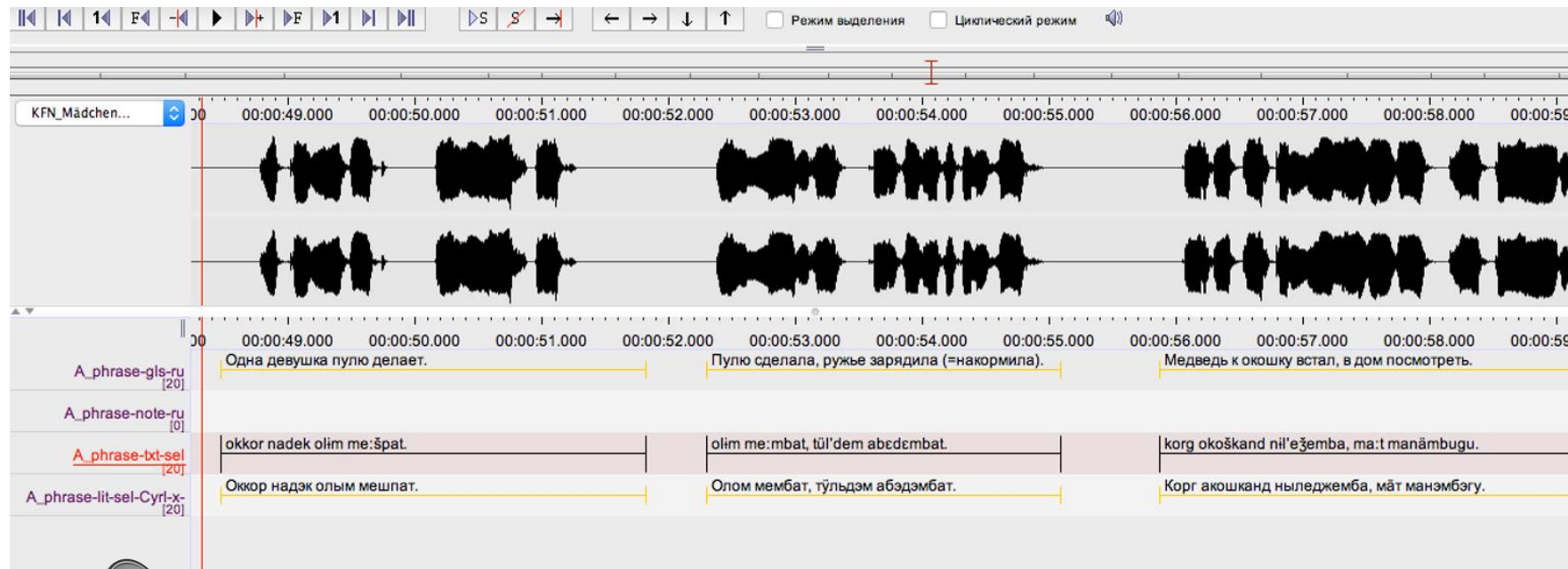
hide-ACC

mi-ŋi-ti

give-PRS-3SG.O

‘He gave me a hide’ (Kuznecova 1980: 386)

Speech sample



Lifestyle

Traditional: semi-nomadic, but settled early

Hunting: reindeer, arctic fox, etc.

Fishing (very important)

Reindeer breeding

Today: settled in villages or cities

Agriculture



Religious beliefs

Shamanism, belief in the soul (the man has three souls)

Animism

Personal protective idols (protecting against evil spirits, must be fed)

Christianization in the north is superficial, in the south it is almost completely integrated (interplay of religions)

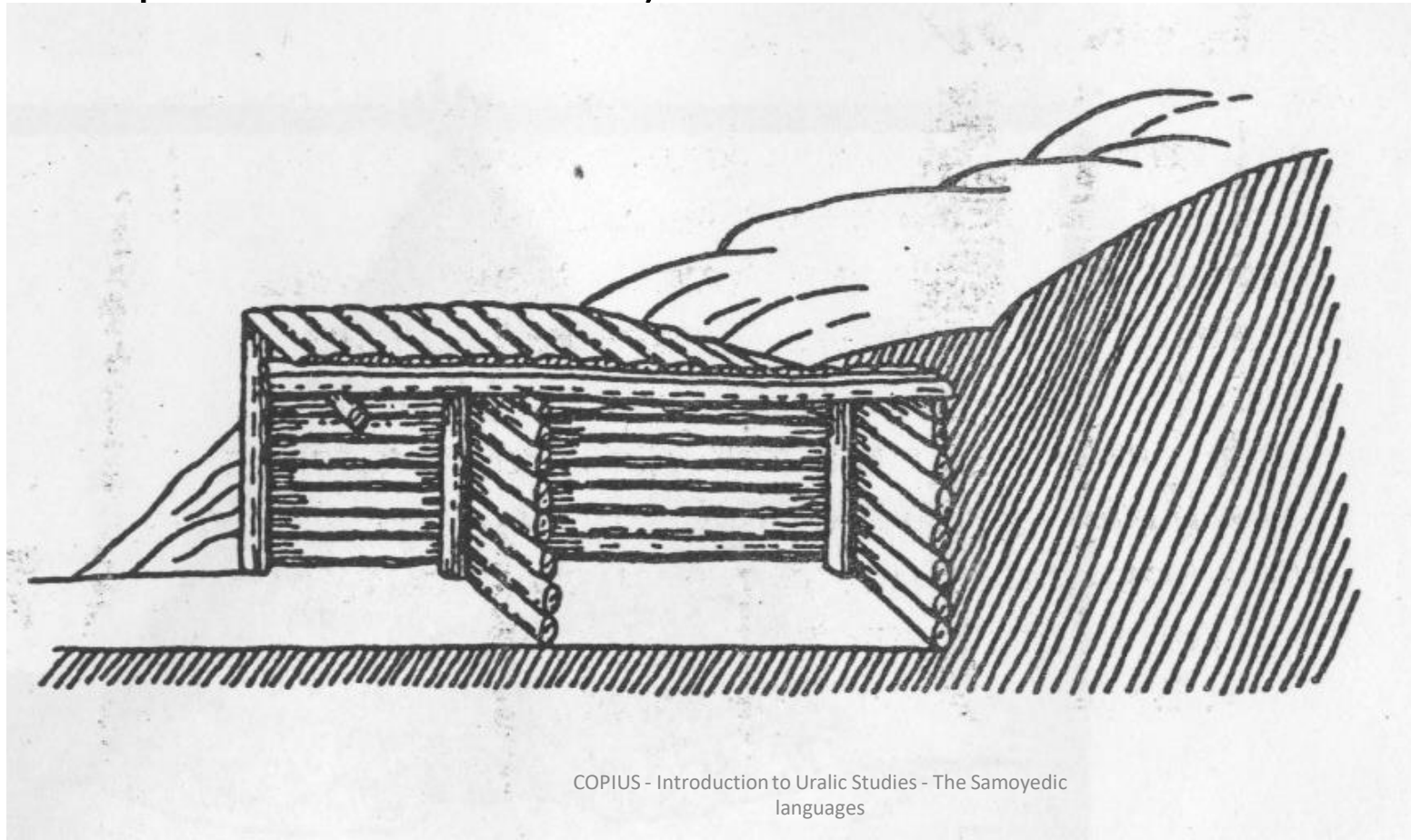
Selkup music

Several phonograms were preserved on wax cylinders by Anučin 1908, Suslov 1914, Karger 1928 (St. Petersburg); recordings from 1970s

Shamanic, mythoepic and lyric traditions (NB: personal songs of shamans)

Just like in Nenets, instrumental music was lost.

Traditional dwelling: Earth hut (only the Selkups did have such huts)





COPUS - Introduction to Uralic Studies - The Samoyedic
languages





COPJUS - Introduction to Uralic Studies - The Samoyedic languages



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Kamassian

General information

Kamassian is no longer used: the last speaker, Klavdija Plotnikova, died in 1989.

Nevertheless, the language is rather well documented, namely by the following researchers:

- Grammars and word lists by M. A. Castrén
- Materials collected by Kai Donner (mostly edited and published by Aulis Joki)
- Ago Künnap
- A. K. Matveev
- Gerson Klumpp



A.K. Matveev and Klavdija Plotnikova in 1963(?) in Abalakova (Matveeva 2015: 272)

teine' n̄ kupā' z d̄šatā'. kujā' bar mōndō' ta'p̄cō. nu'nu' n̄
mbi d̄dā nāga. ugā'nda jakšē' d̄šatā'. j̄i' bar t̄c̄d̄:gunōrta' -
p̄cōju. tottta'no' am̄ta'p̄cō'ju. inē'j̄i' tarī' r̄ta'p̄cō' -
ju bār. nād̄o kanzittē' nō'' j̄ā'sittē'. šapkū' nād̄o izit-
tē', nād̄o b̄u izittē', b̄ut izittē' nād̄o, ip̄c̄ēk izittē',
t̄uē izittē', munō'j izittē', p̄c̄i nād̄o izittē', šapku'
p̄c̄(umištē').



It is a beautiful day today. The sun is shining. There is
not a cloud in the sky. It is a very beautiful day. People
are working, planting potatoes. The horses are ploughing.
I must go and mow the hay. I must take with me the scythe,
water, milk, bread, salt, eggs and the whetstone to sharpen
the scythe.

A script from E-Learning course „Kamas“ by Gerson Klumpp

https://www.infuse.finnougristik.uni-muenchen.de/e-learning/kamas/o1_kamas.pdf

(research history, lexicon, phonology, morphology, syntax)

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Online search: <https://inel.corpora.uni-hamburg.de/KamasCorpus/search>

Mator

General information

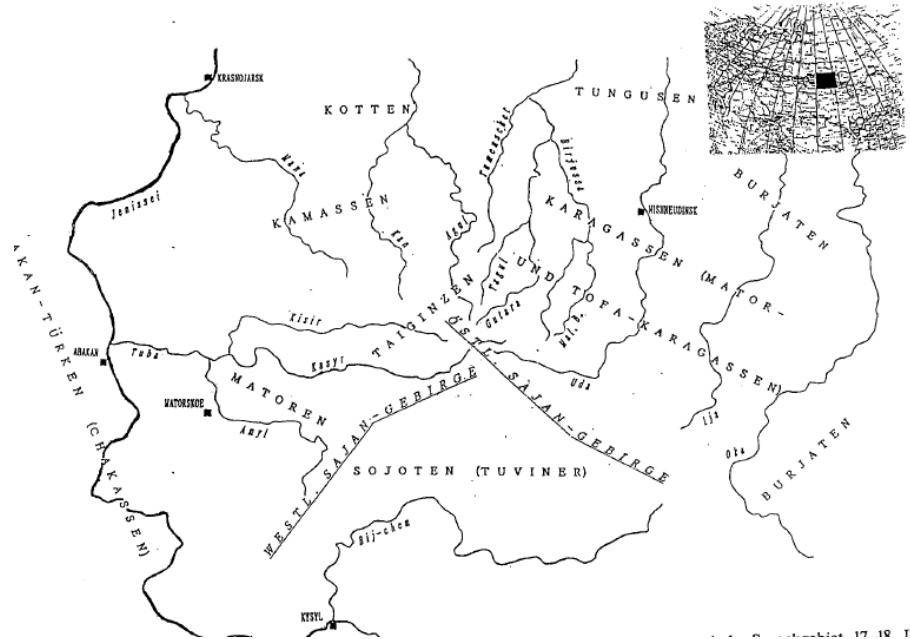
The last speaker died around 1840.

Mator was spoken in southern Siberia, east of the Yenisei.

The Mator led a nomadic lifestyle.

Grammar compiled by Eugene Helimski 1997: Die matorische Sprache: Wörterverzeichnis – Grundzüge der Grammatik – Sprachgeschichte (= Studia uralo-altaica 41). Szeged: University of Szeged.

Language area



Morphology of the noun

Number: singular, dual, plural

Case: nominative, genitive, accusative, lative, locative (maybe ablative and prolative)

Possession existis

Adjectives:

- No agreement with the noun
- No morphological marked comparison

Morphology of the verb

Person: in the available data, there is only evidence for first and third person singular

Tense: presents, future/optative(?), past

Mood: indicative, imperative, interrogative

Genereal Sources

https://www.dailymail.co.uk/travel/travel_news/article-4584172/The-Siberian-Nenets-tribe-survive-50C-climate.html

By Kaidor - Own workData sources:OpenStreetMap data (via gis-lab.info [1], [2]) vectorized with NextGIS (fork of QGIS) and edited with Inkscape., CC BY-SA 4.0,
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