

Language contacts of the Northern Selkups and some consequences of these contacts



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Selkup: Samoyed branch of Uralic family

Population census 2010

Number 3612

Claim Selkup to be mothertongue 1334 (36,6%)

Selkup speakers 945 (25,9%) /ab. 600

Northern Selkup

Number 1811

Claim Selkup to be mothertongue 1271 (70%)

Selkup speakers 866 (49%) /ab.600

Southern Selkup

Number 1181

Claim Selkup to be mothertongue 22 (1,9%)

Selkup speakers 50 (4%) /3

Языки Сибири



- 1) *On the history of the Northern Selkups: conquering new motherland*
- 2) *Northern Selkups' neighbours, old and new*
- 3) *Sources of information on linguistic situation in Northern Selkup local communities in the first half of the XXth century*
- 4) *Dynamics of small-scale multilingualism in Northern Selkup local communities since the beginning of the XXth century*
- 5) *The present-day situation in Northern Selkup communities*
- 6) *Contact induced changes in Northern Selkup local dialects*



1) Conquering new motherland

Языки Сибири



2) Northern Selkups' neighbours, (old and new) and their languages

Enets (Samoyedic, Uralic)

Forest Nenets (Samoyedic, Uralic)

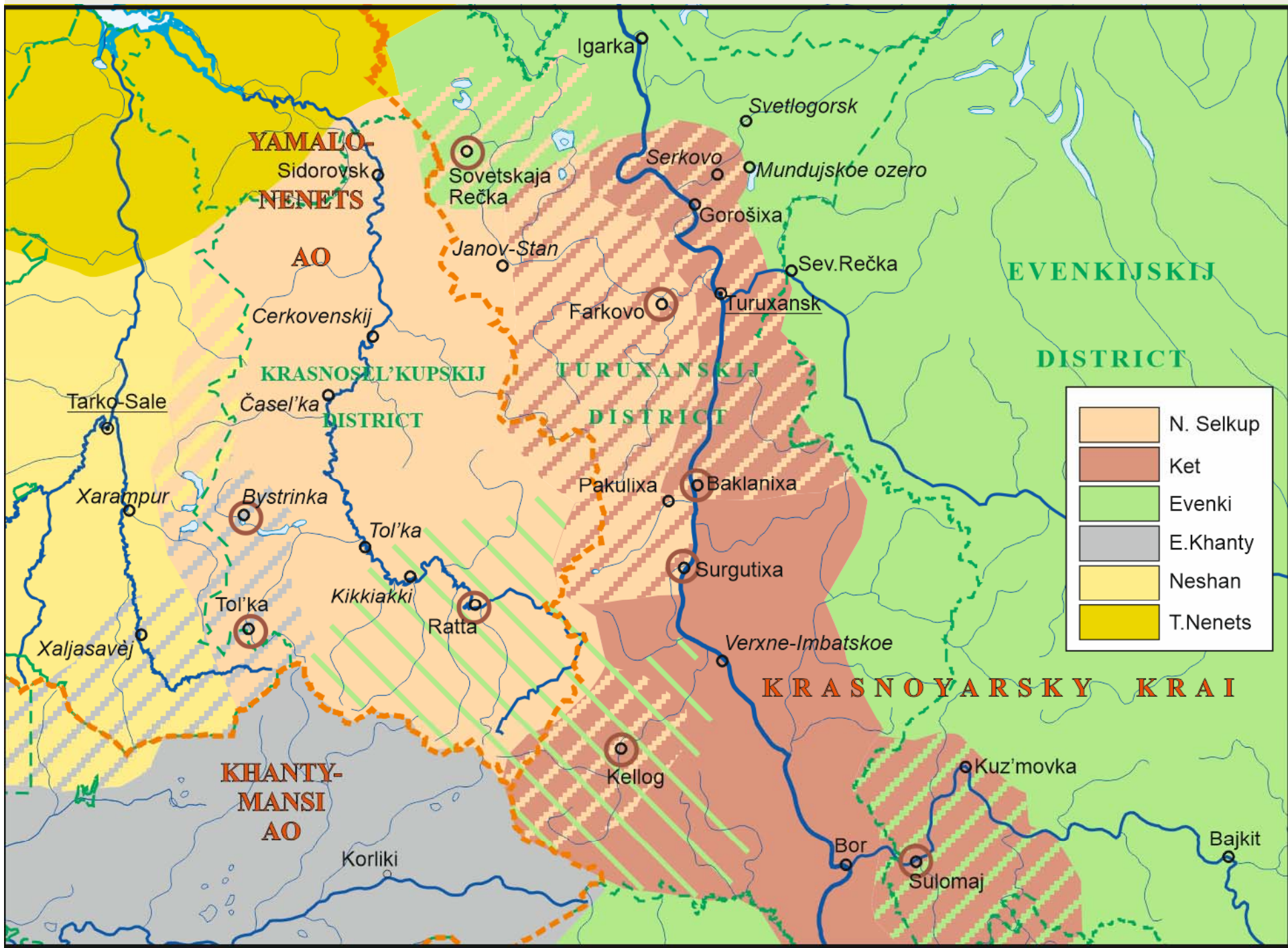
Tundra Nenets (Samoyedic, Uralic)

Ket (Yeniseic)

Evenki (Tungusic, Altaic)

Khanty (Ugric, Uralic)

Russian (Slavic, Indo-European)



	N. Selkup
	Ket
	Evenki
	E. Khanty
	Neshan
	T. Nenets

3) Sources of information on linguistic situation in Northern Selkup local communities in the first half of the XXth century

1. Documents of the past

A) Publications

- Statistics (Population censuses);
- Works by ethnographers, linguists, economists etc.
- Descriptions of the areas done by non-professionals (civil servants, travellers, etc.)

B) Archival data

Diaries, reports, letters...

2. Retrospective

A) Publications of archives

B) Field data (1971; 1993 – 2015)

-Family stories;

-Interviews aiming at extracting information on the languages spoken in the past in the family and in the community;

-Sociolinguistic surveys: questionnaires, giving information on linguistic biographies of the respondents and his/her parents and grandparents.

3a) Data on the current linguistic situation in Northern Selkup communities

Official statistics

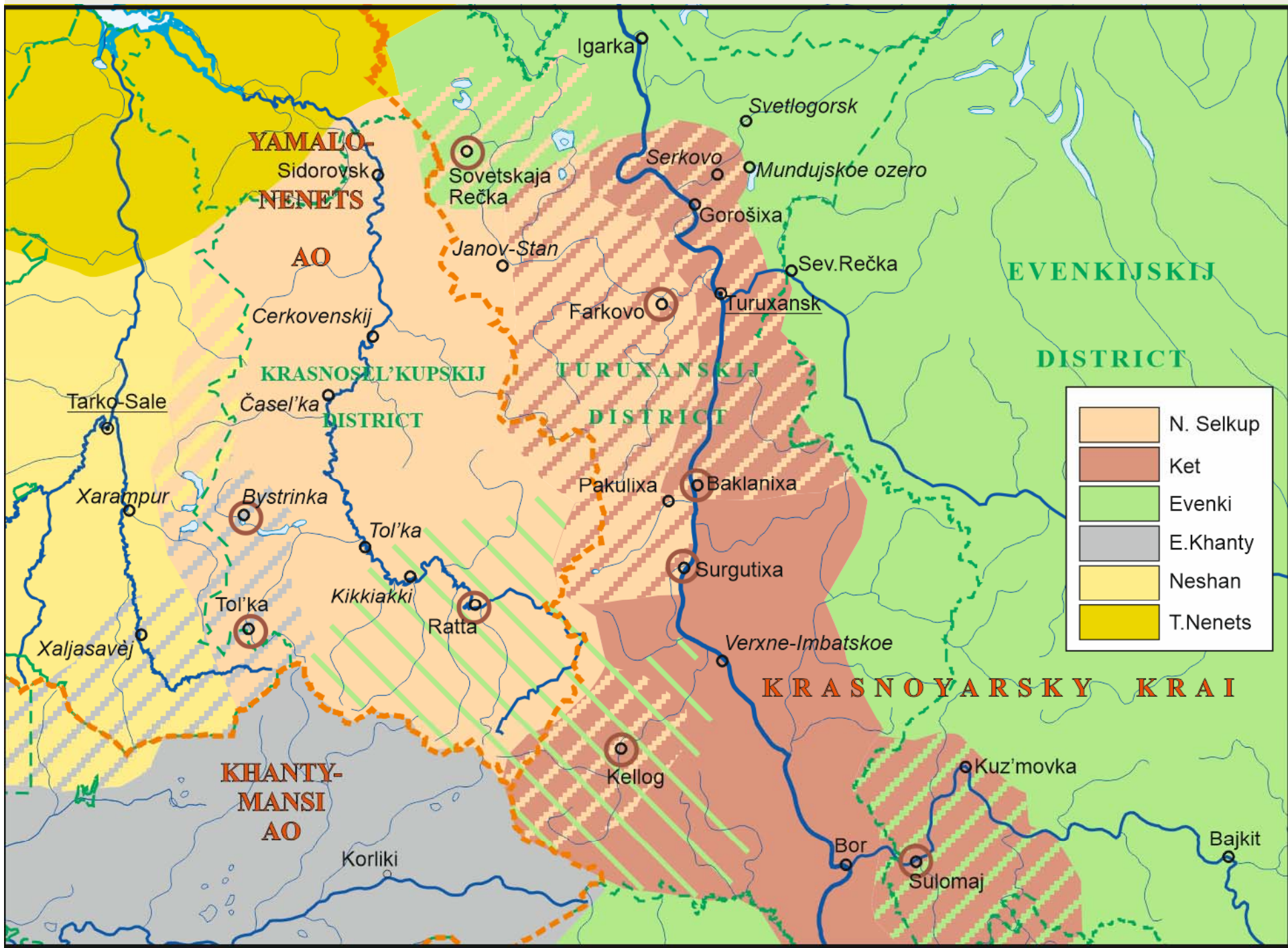
Field data (1993 – 2015)

- Sociolinguistic surveys: questionnaires, giving information on linguistic biographies of the respondents, on the use languages of their repertoire and their attitudes to these languages (self-report);*
- Interviews with community members;*
- Linguistic data.*

4) *Dynamics of small-scale multilingualism in Northern Selkup local communities*

- *[Assimilation of Enets by Selkups (the Upper and Middle Taz, the XVIIth - XVIIIth century)]*
- *Khanty-Selkup bilingualism, assimilation of Khantys by Selkups (the Upper Tolka)*
- *Selkup-Khanty bilingualism, assimilation of Selkups by Khantys (the Vakh)*

- *Evenki-Selkup bilingualism, assimilation of Evenkis by Selkups (the Upper Taz)*
- *Selkup-Evenki bilingualism, assimilation of Selkups by Evenkis (the Upper Turukhan)*
- *Selkup-Ket bilingualism, assimilation of Selkups by Kets (the Lower Kureika: (disappearance of the Karasino dialect), Kellog, Baklanikha, Surgutikha)*
- *Ket-Selkup bilingualism, assimilation of Kets by Selkups (the Middle Turukhan)*



- *Documents of the past: publications*

The Upper Taz: assimilation of the Sym Evenkis by Selkups

«I didn't notice any tention between the Tunguses and the Selkups of the area. Though the Tunguses represent one third of the population their, they are almost fully assimilated with the Ostiak-Samoyeds. Evenki-Ostiak-Samoyed family relations having a long history (several generations) can be found practically in every tent.

The Tungus (Evenki) language, though preserved in some households, practically is not used outside home even among relatives, the Evenkis of the Upper Taz use Selkup instead. The Tungusic youth and children forget their mother tongue, in some tents it is almost forgotten even by the middle-aged» (Skalon 1930: 130).

- *Still in 1971 when I first came to the Upper Taz (the village of Ratta) as a student, all the village residents spoke Selkup, elderly Evenkis (over 60) also spoke Evenki as their first language. In the younger generations there were some Evenki speakers, but not many.*
- *In 1996 there were still several elderly Evenki Speakers (under 10).*
- *By 2012 none spoke Evenki in the basin of the Upper Taz any more.*





The Upper Tolka: assimilation of the Vakh Khantys by Selkups

«People say, about half a century ago (actually probably earlier) (in the middle of the XIXth century or something like that) a certain Vakh Khant from the Kunin clan moved with his sons to the Upper Tolka. (...) The family grew and was supported by two more families from the Vakh, which joined them later, so that the Vakh Ostiaks occupied practically all the Tolka basin down to the Devil's Lakes system; three Kunin families settled down at the Devil's Lakes. (...)

Now we have 15 families of the Vakh Ostiaks (Khantys) in this area. Having mixed with the Ostiak-Samoyeds and having no living connection with the Vakh the Ostiaks acquired their language. They usually speak the local (Selkup) language among themselves, in some families the Vakh (Khanty) is no more a native language, the youth and especially the children often don't know the Vakh language at all. (...) The connection with the Vakh is still preserved only by the wealthy part of the population» (Skalon 1930: 130-131).



- *Archival data: published recently*

*The Lower Kureika: assimilation of Selkups
by Kets*

*According to the data of the Arctic population
census 1926-1927 at the right bank of the
Yenisei by the mouth of the Kureika River
side by side with Ket camps their were
camps of the Baikha Selkups (Katalog...
2005: 296-447).*

Close Ket-Selkup contacts brought to the assimilation of this local Selkup group by Kets who outnumbered Selkups. The majority of the residents of the village of Maduika (where the Kureika Kets were removed) have Selkup ancestors. Family stories of Maduika Ket residents reflect the completion of the process of the shifting of the Kureika Selkups to Ket by the early 2000s (Field data 2006).



- *Archival data: unpublished*

The Middle Turukhan: assimilation of Kets by Selkups

In his Janov Stan diary Georgy Prokofiev who was director of the boarding school in Janov Stan in 1925-1928 mentions Ket-Selkup families residing in the area who passed Selkup to their children, but not Ket (Prokofievs' Archive).





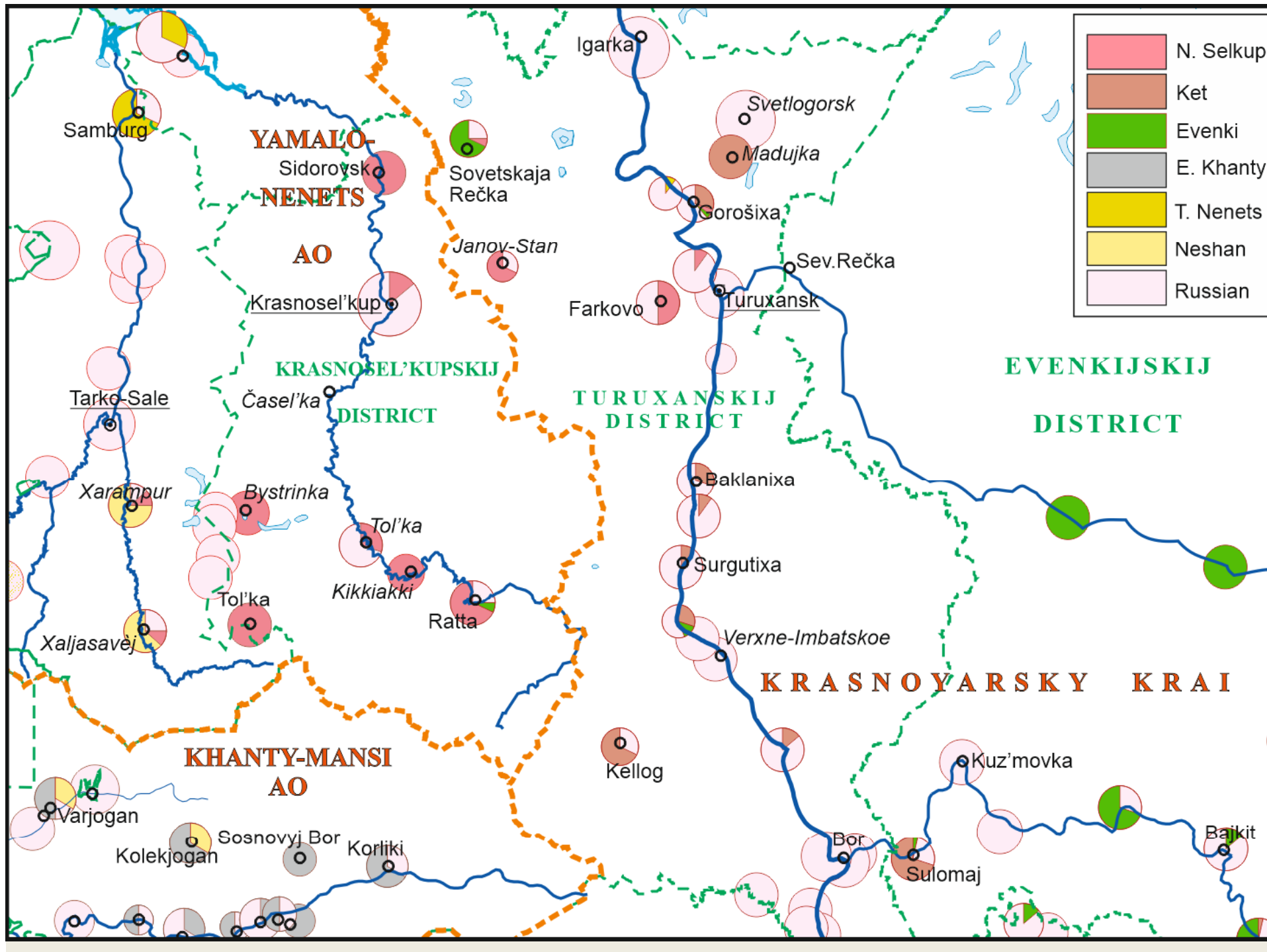


5) Present-day situation in Northern Selkup communities

In all the settlements, including those where Northern Selkups represent the majority and where traditional occupations (hunting, fishing, reindeer herding) are still preserved, the main means of communication both at home and in the community life is Russian.

All the Northern Selkups are Russian speakers, but only about 10% of them (about 200) are active Selkup speakers. It should be mentioned that quite many of them originate from multilingual families.

Only in the elder generation the remnants of the former local multilingualism still can be found.



6) *Contact induced changes in Northern Selkup local dialects*

- *Disappearance of the Dual in some local dialects*
- *Reduction of the Mood system*
- *Reduction of the Conjugation Type system*
- *Lexical borrowings*
- *Structural borrowings in lexicon*

References

- *Katalog pervichnykh istochnikov (Katalog of primary sources // Turukhanskaya expeditiya Pripolianoï perepisi Turukhansk Expedition of the Arctic Population Census: Ethnography and demography of the Northern Siberian minorities / Ed. By D.G. Anderson. Krasnoyarsk, 2005. P. 296-447.*
- *Skalon V.N. V tundre Verkhnego Taza (fakticheskiye dannyye k voprosu o klassovom rassloyenii) (In the Tundra of the Upper Taz (the data on the class differentiation) // Sovetskiy Sever (Soviet North). 1930. N 3.*
- The Prokofievs' Archive / MAE RAS (Kunstkamera)



Thank you!