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## **Ethnolinguistic Ecology of the Peoples of the North, Siberia and the Far East (On the Material of the Languages of the Northern Group of the Manchu-Tungus Languages)**

**Alexander A. Petrov<sup>a</sup>  
and Veronica A. Razumovskaya<sup>b\*</sup>**

<sup>a</sup>*The Herzen State Pedagogical University of Russia  
48 Moyka Embankment, St. Petersburg, 191186, Russia*

<sup>b</sup>*Siberian Federal University  
79 Svobodny, Krasnoyarsk, 660041, Russia*

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*The article is devoted to the problem of ethnolinguistic ecology of the indigenous peoples of the North, Siberia and the Far East — speakers of the northern group of the Manchu-Tungus languages of the Altai linguistic community: the Evenks (the Tungus people), the Evens (the Lamut people), the Negidals, the Solons. For the first time the term “ethnolinguistic ecology” was introduced by Professor V.P. Neroznak in the encyclopedic dictionary and reference book “The Red Book of the Languages of the Peoples of Russia” (Moscow, 1994), which included information on the Evenki, Even and Negidal languages. During the 20<sup>th</sup> and early 21<sup>st</sup> centuries, there has happened a dramatic dying out of the languages of the northern peoples. In these conditions, the revival, preservation and development of languages and cultures of the indigenous small-numbered peoples of the Russian Federation, including the Manchu-Tungus peoples, are particularly relevant. In this regard, both the state patronage and the position of the small-numbered peoples themselves become especially important. Special attention should be paid to the issues of scientific research of the remaining foci of the colloquial native languages and culture (mainly in the places of dense concentration of these peoples, who are engaged in traditional types of management — reindeer herding, hunting, fishing, gathering), and also the issues of teaching these languages at all levels of the education system (family, preschool educational institutions, primary and secondary schools, secondary special educational institutions and universities). The article highlights extreme importance of the practical application of research in such an audacious area of linguistics as ethnolinguistics.*

*Keywords: ethnolinguistic ecology, northern group of Manchu-Tungus languages, Evenki (Tungus) language, Even (Lamut) language, Negidal language, Solon language, research in*

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\* Corresponding author E-mail address: veronica\_raz@hotmail.com

ORCID: 0000-0003-0075-3742 (Petrov); 0000-0002-0751-7964 (Razumovskaya)

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*languages of the peoples of the North, Siberia and the Far East, studying of these languages; ethnolinguistics.*

*Research area: culturology; philology.*

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## Introduction

The Evenki (Tungus), Even (Lamut), Negidal and Solon languages belong to the northern (Siberian) group of the Manchu-Tungus languages of the Altai linguistic community. Of these peoples, the Evenks, the Evens and the Negidals live on the territory of Russia, while the Solons are residents of the People's Republic of China. According to the unified official List of the Government of the Russian Federation, the speakers of these languages (the Evenks, the Evens and the Negidals) are among the indigenous small-numbered peoples of the North, Siberia and the Far East (the number of people to get into this List should not exceed 50 thousand people) (Rasporiazhenie Pravitel'stva RF..., 2006).

**The Evenks (Tungus people)** are the people living in Russia (several local Evenki groups also live on the territory of the People's Republic of China). According to the 2010 Census, their number is 38,412. Their settlements are scattered from the coast of the Sea of Okhotsk in the east to the Ob-Irtysh interfluvium in the west, from the Arctic Ocean in the north to the Baikalia and the river Amur in the south of Russia (the Tyumen and Tomsk Oblasts; Baikitsky, Ilimpiysky and Tungus-Chaunsky Districts of Evenkia; Dudinsky District of the Krasnoyarsk Krai; Bodaibinsky, Katangsky, Kachugsky and Kirensky Districts of the Irkutsk Oblast; Kalarsky, Tungiro-Olekminsky and Tungokochensky Districts of the Chita Oblast; Dzheltulaksky, Nyukzhinsky, Zeysky, Zeysko-Uchursky, Verkhne-Selemdzhinsky, Verkhne-Bureinsky Districts of the Amur Oblast; Barguzinsky, Bauntovsky and North-Baikal Districts of Buryatia; Olekminsky, Ust-Maysky, Oleneksky, Zhigansky and Aldansky Uluses of the Sakha Republic; Kur-Urmiysky, Ayano-Maysky, Tuguro-Chumikansky Districts of the Khabarovsk Krai; East Sakhalin and Rybnovsky Districts of the Sakhalin Oblast). The Evenks also live in North-Eastern China (the spurs of the Khingan range, 20 thousand people) and in Mongolia (near Lake Buir-Nur and along the headwaters of the Iro River). Traditional activities include reindeer herding, hunting, fishing. As for the constituent subjects of the Russian Federation, the Evenks live in the Republic of Sakha (Yakutia) — 18,232

people, in the Krasnoyarsk Krai — 4,632 people, in the Evenki Autonomous Okrug (since 2005 it has been called the Evenki Municipal District of the Krasnoyarsk Krai) — 3,802 people, in the Khabarovsk Krai — 4,533 people, in the Republic of Buryatia — 2,334 people, in the Amur Oblast — 1,501 people, in the Chita Oblast — 1,492 people, in the Irkutsk Oblast — 1,431 people, in the Sakhalin Oblast — 243 people, in the Tomsk Oblast — 103 people, in the Tyumen Oblast — 109 people. Of these, according to the same census, only 6,780 people speak the Evenki language.

**The Evens (Lamuts)** are the people of Russia, who in the ethnographic literature are also known as the Lamuts (from the Evenki word “lamu” — “sea; coastal inhabitants”). There are the following endonyms: the Evens, the Orochi, the Ilkans, the Mene, the Donretkens, the Namatkans. The Evens still retain the sense of belonging to certain kins, namely Kukuyun, Myamyal, Doyda, Dellyankin, Dutki, Dolgan, Uyagan, and others.

**The Evens** live on the territory of the Russian Federation in the following districts: Abyysky, Bulunsky, Kobyaysky, Srednekolymsky, Verkhnekolymsky, Nizhnekolymsky, Ust-Yansky, Oymyakonsky, Tomponsky, Momsky, Allaikhovsky, Verkhoyansky, Eveno-Bytantaysky Uluses of the Republic of Sakha (Yakutia); along the Okhotsk coast and adjacent areas of the Upper Kolyma basin, as well as along the bay areas of Gizhiginskaya Guba and Penzhinskaya Guba; in the Okhotsk and Verkhne-Bureinsky Districts of the Khabarovsk Krai; Olsky, Severo-Evensky, Tenkinsky, Khasynsky, Yagodninsky and Srednekansky Districts of the Magadan Oblast; Bystrinsky, Penzhinsky, Olyutorsky, Tigilsky Districts of the Kamchatka Oblast (in 2007 it changed its name to the Kamchatka Krai); in the Bilibinsky, Anadyrsky districts of the Chukotka Autonomous Region. According to the 2010 population census, the Evens live compactly in the Republic of Sakha (Yakutia) — 11,675 people, in the Magadan Oblast — 2,527 people, in the Kamchatka Krai — 1,779 people, in the Khabarovsk Krai — 1,272 people, in the Chukotka Autonomous Region — 1,407 people. The total number of the Evens in the Russian Federation is 18,660 people. Only 6,080 people all in all speak their native Even language.

**The Negidals** are one of the small-numbered peoples of the Far East of Russia. According to the census of the population held in the Russian Federation in 2010, there are 505 Negidals. They live in the Khabarovsk Krai along the Amur and Amgun rivers in the following districts: Nikolaevsk-on-Amur, Ulchsky and Imeni Poliny Osipenko. There are two ethnographic groups of the Negidals: “Verkhovskie” and “Nizovskie”. Endonyms are “elkan beienin” (from “bei” — “man”); “emngun beienin” (“amgunets”);

“naa beieninin (“local man”). Traditional economy activities are fishing and hunting. 53 people speak their native language.

**The Solons** — one of the tribal groups of the Evenks living in China. They live in Inner Mongolia and Xinjiang Uygur Autonomous Region of China. Two or three centuries ago, the Solons dwelt in the upper reaches of the Amur along the rivers Argun and Zeya. Their language is the dialect of the Evenki language. Their religion is shamanism. The Solons experienced a great influence of the Manchus and the Mongols and were partially assimilated by them. Their main occupations have been farming, animal husbandry, hunting. The number of the Solons, according to the Japanese scientist Toshiro Tsumagari, was 26,315 people in 1990. A famous researcher of the Evenki language Candidate of Philological Sciences N. Ia. Bulatova, having attended the first International Conference on the Evenki language and culture (China, Hailar, September 9–12, 2000), wrote that Professor Juha Janhunen (Finland), in his report enlisted the following Evenki groups living in the PRC: the Solons, the Tungus (the Hamnigans, the Evenks), the Yakuts and the Orochons. Their total number amounted to 40,000 people. In Russia, he attributes the Negidal language to the Evenki languages, which, as it is already known, is considered as an independent language in the scientific community. According to professor Janhunen, among the children of the Orochon and Evenks only 10 % speak their native language, among the Hamnigans 250 people speak their native language, among the Yakuts — only 10 children. The most reliable for the research group is the Solons, among whom 30 % know their native language, thus, professor Janhunen associates the future prospects of the Evenki languages with the Solons.

**Modern research and problems of ethnolinguistic ecology:  
the study of the Manchu-Tungus languages  
at the beginning of the 21<sup>st</sup> century**

*Modern sociolinguistic situation*

As regards generic research works, some of them are worth mentioning. The monograph of N. B. Vakhtin, the rector of the European University at Saint Petersburg, is devoted to the modern sociolinguistic situation concerning the peoples of the North, including the Tungus population of Russia, and gives a detailed account of the theory of language shift. At the new theoretical level the author summarizes his own sociolinguistic materials collected during the expeditions to the peoples of the North

in the 20<sup>th</sup> century and develops the theme of language contacts and assimilation in modern conditions (Vakhtin, 2001). Published under his editorship collection of scientific articles “Language Changes in the Conditions of Language Shift” continues the scientific research of the Institute of Linguistic Studies of the Russian Academy of Sciences in this direction (Vakhtin (ed.), 2007). V. A. Robbeck published his seminal article “The problem of studying the grammar of the Manchu-Tungus languages in the light of the theory of functional grammar” in the book which describes results of basic research “Ethno-cultural Interaction in Eurasia” (edited by A. P. Derevianko, V. I. Molodin, V. A. Tishkov, published in Moscow by Nauka Publishing House in 2006 (Vol. 2, 51–56)). His report “On the Genetic Affinity of the Manchu-Tungus and Altai Languages” at the International Altaic Conference in Seoul was published in the collection of conference materials (September 24–27, 2006) by Seoul National University. I. V. Nedjalkov has written a number of scientific articles devoted to specific issues in the study of the morphology of the Manchu-Tungus languages, such as “Standard and non-standard combinations of the verb suffixes in the Tungus languages” (Abstracts of the reports at the international conference “Categories of the verb and the sentence structure”, Saint Petersburg, 2001); “Ditransitive constructions in the Tungus languages” (Abstracts of the International Conference on the typology of ditransitive constructions, Leipzig, 2007). A special article on ditransitive constructions in the Tungus languages was published abroad in English: I. V. Nedjalkov (co-authored with A. L. Malchukov) “Ditransitive constructions in the Tungus languages” (Studies in Ditransitive Constructions: A Comparative Handbook (Edited by Andrej Malchukov, Martin Haspelmath & Bernard Comrie, De Gruyter Mouton. 2010, 316–351). A. M. Pevnov’s article is focused on new etymologies in the Manchu-Tungus and Mongolian languages (Pevnov, 2004: 61–63). A. A. Petrov published a monograph “The Vocabulary of the Spiritual Culture of the Tungus-speaking Peoples (Evenks, Evens, Negidals, Solons)” (Novosibirsk, Nauka, 2013).

### *Studying the Evenki language*

At the beginning of the 21<sup>st</sup> century, the main linguistic studies of the Evenki language were conducted by scientists of Saint Petersburg, Yakutsk, Novosibirsk, Ulan-Ude, Blagoveshchensk.

T. E. Andreeva published monographs “Word Stress in the Evenki Language: Experimental and Phonetic Research on the Materials of the Yakutian Evenk Dialects”

(Novosibirsk, Nauka, 2001); “Principles of the Organization of the Sound System of the Evenki Language” (Novosibirsk, Nauka, 2008).

I. V. Nedjalkov investigated various theoretical problems of the Evenki language in theses and articles: “Expressing volition in Evenki” (Book of Abstracts. 10<sup>th</sup> International Conference on Functional Grammar, University of Amsterdam, 2002); “The interaction of the passive voice with recessive categories” (Typological Substantiations in Grammar, Moscow, 2004); “Concessive subordinate clauses in the Evenki language” (Typology of Concessive Constructions, Saint Petersburg, 2004); “The Evenks” (Encyclopedia of Language & Linguistics, 2<sup>nd</sup> Edition, University of Cambridge, 2005); “Conditional constructions in Evenki” (Typology of Conditional Constructions, Lincom Europa, 2006); “Reciprocals and sociatives in Evenki (with an appendix on Manchu)” (co-authored with V. Nedjalkov) (Reciprocal Constructions, TSL-71, John Benjamins, Amsterdam / Philadelphia. Ed. by Vladimir Nedjalkov. 2007); “Desiderative constructions in the Evenki language” (Problems of Functional Grammar, 4, Saint Petersburg, 2008); “Taxis in the Evenki language” (Typology of Taxis Constructions, Moscow, 2009); “Marking of recipients in the Evenki language in comparison with other Manchu-Tungus languages” (International Conference dedicated to the 50<sup>th</sup> anniversary of the Petersburg typological school. Materials and abstracts. Saint Petersburg, 2011), etc. and others.

Iu. D. Sverchkova published an article titled “The names of the Evenki dishes” (Northern Studies. Materials of Herzen readings, 1, Saint Petersburg, 2003, 81–82).

In 2004, B. V. Boldyrev defended his thesis for the degree of Doctor of Philological Sciences. The theme was “The parts of speech and grammar categories of the Evenki language in comparative analysis” (doctoral thesis, Novosibirsk, 2004). Also, the researcher published a monograph “Morphology of the Evenki language” (Novosibirsk, Nauka, 2007).

A. N. Myreeva in the monograph “The Vocabulary of the Evenki Language. Flora and Fauna” (Novosibirsk, Nauka, 2001) examined the vocabulary associated with the flora and fauna, and in the book “The Vocabulary of the Evenki Language: Traditional Economy” (Novosibirsk, Nauka, 2005) she gave a systematic description of the vocabulary concerning the nomadic way of life of the Evenks, their vehicles, hunting and fishing, as this vocabulary displays the richest and most original stratum of the Evenki language, thoroughly reflecting the specifics of the life of this ethnic group. She also analyzed the semantics of suffixes involved in the word formation of this vocabulary.

Moreover, I. N. Novgorodov published his monograph “Yakutisms of the Evenki Language” (Yakutsk, CMYK-Master, 2008).

Z. N. Pikunova and I. R. Pikunova prepared the two-volume fundamental reference book “Buga Diarin Encyclopedia. Flora, 1” (Saint Petersburg, branch of the Publishing House “Prosveshcheniye”, 2004) and “Encyclopedias of nature. Buga Diarin Encyclopedia. Fauna, 2” (Novosibirsk, Nauka, 2008) (Series “Monuments of the ethnic culture of the indigenous small-numbered peoples of the North, Siberia and the Far East, 17).

S. A. Ivanov wrote an article “On the issue of the influence of the Evenki language on the Yakut language” (North-Eastern Journal of the Humanities, 2011, 2 (3), 66–80).

E. F. Afanas'eva authored many articles and manuals on the relevant topics. For example: “The sound corpus of modern Evenki language data” (Problems of studying and preserving languages and cultures of the peoples of Russia: Section Materials of the XXXIX International Philological Conference, March 15–20, 2011, Saint Petersburg, Saint Petersburg State University Publishing House, 2011, 3–8); “Development of the sound fund of the modern Evenki language in the Buryat State University” (Bulletin of the Buryat State University. Series “Philology”, Issue 10, Ulan-Ude, 2012, 90–95); “The sound corpus of the Barguzin subdialect of the Evenki language” (Study and teaching of languages, folklore and literature of the peoples of the North, Siberia and the Far East, Northern Studies, 5, Saint Petersburg, 2014, 42–45).

The next dialectological dictionaries were published in Blagoveshchensk: Boldyrev, B.V. (2009). Dictionary of the Dzheltulak subdialect of the Evenks in the Amur Oblast. Part I. Blagoveshchensk, Publishing House of BSPU; Boldyrev, B.V. (2010). Dictionary of the Dzheltulak subdialect of the Evenks in the Amur Oblast. Part II. Blagoveshchensk, Publishing House of BSPU; Boldyrev, B.V. (2010). The dictionary of the Zeya subdialect of the Evenks in the Amur Oblast (ed. by B. V. Boldyrev, G. V. Bykova, G. I. Varlamov, L. K. Senina). Blagoveshchensk, Publishing House of BSPU.

Also, young scientists L. V. Sivtseva, N. E. Zakharova, E. V. Merekina, I. V. Sentisova published their first scientific articles devoted to the study of the Evenki language.

### *Studying the Even language*

The study of the Even language was carried out by researchers in St. Petersburg and Yakutsk.

S. I. Sharina wrote a monograph “Personality and Possessiveness in the Even Language” (Novosibirsk, Nauka, 2001).

In 2002 A. L. Malchukov defended his thesis for the degree of Doctor of Philological Sciences in the Institute of Linguistic Studies of the Russian Academy of Sciences (Saint Petersburg). The theme was “Syntax of the Even language: structural, semantic, communicative aspects”, and in 2008 he published his thesis as a monograph. Moreover, one of the articles by A. L. Malchukov was focused on reciprocal constructions in the Even language (Malchukov, 2007).

There came out the “Even-Russian and Russian-Even dictionary with Even-Russian phrasebook for nomadic schools” compiled by V. A. Robbek, M. E. Robbek, N. P. Tarabukin, E. V. Robbeck (Saint Petersburg, 2003).

In 2003 in Saint Petersburg, the monograph “The Even Language: Particles. Postpositions. Conjunctions” by V. G. Beloliubskaja (Arkuk) was published.

M. S. Tolstova (Beloliubskaja) published her article devoted to the Evens’ folk knowledge: “Vocabulary related to the Evens’ folk metrology”, which introduces new factual material in this little-studied area of the Evens’ vocabulary (Tolstova, 2004: 69–71). In the same year, her article “Vocabulary related to traditional medicine of the Evens” came out (IV scientific-practical conference “Young Scientists of Yakutia in the Strategy of Sustainable Development of the Russian Federation”, Materials of the Conference, May 28, 2004, Saint Petersburg, 2004, 256–259).

A. A. Burykin published the book “The language of small-numbered people in its written form (on the material of the Even language)” in 2004 in Saint Petersburg in the Publishing House “Petersburg Oriental Studies”. In this monograph, the author outlined the main provisions of his doctoral thesis and summarized his long-term observations of the Even language.

V. A. Robbek was the first to develop the Even morphology in line with the theory of functional grammar (See: Robbek V. A. (2007). Grammar categories of the Even verb in the functional-semantic aspect, 11. Series “Monuments of the ethnic culture of the indigenous small-numbered peoples of the North, Siberia and the Far East” (Novosibirsk, Nauka).

In 2008 in Seoul, the *Altai Hakpo Journal of Korean Altaic Studies* published in No. 18 the articles by G. V. Robbek (“Sakha, Even and Tungusic-Manchurian Linguistic Parallels”) and E. V. Nesterova (“Onomatopoeic words of the Even language”). R. P. Kuzmina made a specialised research and defended her thesis with the theme “Lamunkhinsky subdialect of the Even language” (Saint Petersburg, 2008).



There was also published the following monograph: Dutkin, Kh.I., Belianskaia, M. Kh. “Tundra Dialect of the Western Dialect of the Even Language. Ethnolinguistic and Ethnographic research” (Saint Petersburg, 2009).

In 2008, E.E. Beglova published an article “Taboo vocabulary of the Even language” in the collection “Languages and Spiritual Culture of Peoples of the Circumpolar Arctic” (Saint Petersburg, 2008, 46–49).

V.S. Fedorenkova (Ermolaeva) authored a number of articles on the morphology of the Even verb (using the Lamunkhinsky subdialect as a material), including, for example, the following article: “Loss of the concord between the components of attribute phrases in some subdialects of the Even language as a possible manifestation of the Yakut-Even interference” (Meridian. Electronic scientific journal, 3 (3), 2016. “II Robbek readings”, Yakutsk).

In recent years young scientists E. N. Nesterova, R. P. Kuz'mina, S. N. Savvinova, I. I. Sadovnikov have published a great number of scientific monographs and articles.

### *Studying the Negidal language*

The Negidal language has become the subject of research by scientists in Saint Petersburg, Novosibirsk and Yakutsk.

I. V. Nedjalkov wrote a reference article “The Negidal language” in the academic scientific reference book “Languages of the Russian Federation and neighboring states. Encyclopedia”. Vol. 2. (Moscow, Nauka, 2001, 338–342).

New information on the Negidal language and the Negidal folklore was discovered by A. M. Pevnov and M. M. Khasanova and outlined in their work “The Negidals’ myths and tales (studies and texts)” published in Japan (ELPR Publications Series A2–024. Osaka, 2003). They also published the latest materials about the Negidals and their language (general information, sound structure, nominal parts of speech) in the collection Acta Linguistica Petropolitana (Proceedings of the Institute of Linguistic Studies, ed. by N. N. Kazanskii (Saint Petersburg, Nauka, 2006, 447–542). This thorough work makes a significant contribution to the study of the culture and language of the Negidals, who have been studied for several decades. A. M. Pevnov is the author of several articles: “The Negidal Language” (Languages of the Peoples of Russia. Red Book. Moscow, 2002, 128–132 (co-authored with M. M. Khasanova)); “Verbal substantive modification in the Negidal language (Acta Linguistica Petropolitana. Proceedings of the Institute of Linguistic Studies. Vol. III, 3. Saint Petersburg, Nauka, 2007, 191–244); “On the relict forms

of the genitive case in the Negidal and other Manchu-Tungus languages (Languages and spiritual culture of the peoples of the circumpolar Arctic. Northern Studies, 4. Saint Petersburg, 2008, 83–95).

I. Novgorodov is the author of the article “On the Yakutisms in the Negidal language” (Foreign languages: linguistic and methodological aspects, 25, 189–196. Tver, 2014, 276 p.).

B. V. Boldyrev wrote an article “The Negidal language” (Historical encyclopaedia of Siberia. Vol. II. K-R. Novosibirsk, 2009, 460–461).

### **Teaching languages of the indigenous peoples of the North in schools and universities of Russia**

In the Russian Federation, teaching of the Evenki, Even and Negidal languages at school level is realised mainly in the Far Eastern Federal District: in the Republic of Sakha (Yakutia), in the Magadan Oblast, the Kamchatka and Khabarovsk Krai, and the Chukotka Autonomous Region (Lekhanova et al., 2017: 133–206). In 2018, the former incorporated the Zabaykalsky Krai and the Republic of Buryatia. It should be noted that in the Republic of Sakha (Yakutia), according to the law, the Evenki, Even, Dolgan, Yukagir and Chukchi languages have the status of the official languages in the places of the dense concentration of ethnic groups.

**The Evenki language.** The Evenki lessons are taught in educational institutions in the Amur, Irkutsk and Sakhalin Oblasts, in the Zabaykalsky and Krasnoyarsk Krai, the Republic of Buryatia and the Republic of Sakha (Yakutia) [Native languages..., 2017, 217]. The list of the authors of textbooks, dictionaries and handbooks includes G. M. Vasilevich, O. A. Konstantinova, V. A. Gortsevskaya, V. D. Kolesnikova, A. N. Myreeva, a team led by Z. N. Pikunova, V. P. Marfuslova and others.

**The Even language.** The language is taught in the schools of the Republic of Sakha (Yakutia), the Kamchatka and Khabarovsk Krai, the Magadan Oblast and the Chukotka Autonomous Region.

E. E. Balaganchik and A. D. Sleptsova prepared and published educational “Picture dictionary of the Even language”, while V. A. Robbeck and M. E. Robbek wrote “The Even-Russian Dictionary” (about 5,500 words), which were helpful for primary school students (Saint Petersburg, branch of the Publishing House “Prosveshcheniye”, 2002). The Publishing House “Ofset” released “A handbook for nomadic school teachers” and “The Even-Russian Dictionary for nomadic schools” prepared by V. A. Robbek, M. E. Robbek, S. N. Savvinova et al. (Yakutsk, 2006).

The list of the authors of textbooks, dictionaries and handbooks includes V.I. Tsintsius, L.D. Rishes, V.A. Robbeck, K.A. Novikova, N.I. Gladkova, Kh.I. Dutkin, A.V. Krivoschapkin, R.S. Nikitina, U.P. Tarabukina and others.

**The Negidal language.** Teachers conduct lessons in elementary school in the village Vladimirovka of Khabarovsk Krai (teacher: A.V. Kazarova).

The recently published textbook is the following: D.M. Bereltueva, A.V. Kazarova, D.I. Nadeina. The Negidal primer. Textbook for non-speaking Negidal language of the 1<sup>st</sup> year of study (ed. by Doctor of Philological Sciences, chief research scientist of the Institute of Linguistic Studies RAS A.M. Pevnov. Khabarovsk, Publishing House “Chastnaia kolleksiia”, 2016).

The Tungus languages in the Russian Federation are studied and taught in the following universities: the Herzen State Pedagogical University of Russia at the Institute of the Peoples of the North at the Department of Altai Languages, Folklore and Literature; the North-Eastern Federal University named after M.K. Ammosov in Yakutsk at the Institute of Languages and Cultures of the Peoples of the North-East of the Russian Federation at the Department of Northern Philology; the Buryat State University at the Eastern Institute at the Department of Buryat and Evenki philology.

For more than 85 years, the Herzen State Pedagogical University of Russia has been training highly qualified teaching staff for the regions of the North, Siberia and the Far East of the Russian Federation, with the curriculum including the Evenki and Even languages.

The history of the Institute of the Peoples of the North dates back to 1930, when in Leningrad, under the auspices of the Committee of the North of the USSR Central Executive Committee, this unique university was created. Prominent statesmen and world-famous northern scholars (P.G. Smidovich, V.G. Bogoraz-Tan, L. Ia. Sternberg and others) were the originators of its creation. The Institute worked successfully until the beginning of the World War II, and only with the beginning of the blockade of Leningrad it was evacuated to Omsk. During the prewar years, the Institute of the Peoples of the North had become the centre for training specialists and for the creation of writing and literature for the peoples of the North, Siberia and the Far East. The names of the first enthusiastic scientists who have made a great contribution to these endeavours (V.I. Tsintzius, G.M. Vasilevich, V.I. Levin, S.N. Stebnitsky, etc.), as well as the first writers and poets among the indigenous peoples of the North (Even N.S. Tarabukin, Yukagir N.I. Spiridonov (Teki Odulok), Udege D.B. Kimonko and others), are inscribed in the history of northern studies.

Unfortunately, in 1953 (after the end of the World War II) the Institute of the Peoples of the North did not recover, but on the basis of two faculties of the Peoples of the North of the Leningrad State University named after A. A. Zhdanov and the Leningrad State Pedagogical University named after A. I. Herzen there was created a single faculty of the Peoples of the Far North located at the Leningrad State Pedagogical University named after A. I. Herzen. And only in 2001 on the basis of this faculty at the renamed university — the Herzen State Pedagogical University of Russia there was revived the current Institute of the Peoples of the North as a structural unit of Herzen University.

The history of the Institute of the Peoples of the North studies is described in detail in the collective monograph “Northern studies at Herzen University” (Goncharov et al., 2003).

### **Problems of ethnolinguistic ecology**

For the first time (in 1994) the question of the ethnolinguistic ecology of small-numbered peoples of Russia was raised in written by Vladimir Neroznak, director of the Institute for the Languages of Peoples of Russia, academician of the Russian Academy of Natural Sciences, foreword to the first edition of the Red Book of the Languages of the Peoples of Russia (Neroznak, 1994: 5–9). Before that, ecology of culture as a scientific direction was initiated by the works of academician D. S. Likhachev (Likhachev, 1979).

The main directions of ethno-linguistic ecology are dictated by the need to preserve endangered languages. Among them are the following:

1) *Scientific research*. They should integrate both fundamental and applied studies of the languages of the Manchu-Tungus group at all levels of the language: at the level of sound (phonology); at the level of vocabulary (lexis); at the level of changes in various forms of the word (morphology); at the level of using examples of patterns of phrases and sentences (syntax). The meaningful aspect of linguistic phenomena (semantics) stands alone in this area. This direction of ethnolinguistic ecology shall be enriched with works on systemic fundamental research and so on written by the groups of scientists from academic research institutions: the Institute of Linguistics of the Russian Academy of Sciences; the Institute of Philology of the Siberian Branch of the Russian Academy of Sciences; the Institute of Humanities Studies and Problems of Small-Numbered Peoples of the North of the Siberian Branch of the Russian Academy of Sciences and others.

In the field of applied research, the contribution of scientists and practitioners from leading research and educational centres in Russia is invaluable. These leading institutes include the Institute of the Peoples of the North of the Herzen State Pedagogical University of Russia (Saint Petersburg), the North-Eastern Federal University named after M. K. Ammosov (Yakutsk), the Buryat State University (Ulan-Ude), the Yakutsk Research Institute of National Schools and others. It is necessary to take into account the significant input in the study of languages of the Manchu-Tungus group of a large number of school teachers, college and university lecturers. The future research should be carried out primarily in those regions where the existence of the native language and culture (where traditional types of management are reindeer breeding, hunting, fishing, and gathering) has been maintained.

2) *Teaching the native languages.* In recent years, in addition to the language lessons in the present educational system, i. e. in bricks-and-mortar preschool educational institutions, schools, colleges and universities, there has been supported native language training in the family and in nomadic schools (in conditions of movement during nomadic migrations in the taiga and tundra). There is a tendency to use modern learning tools: instead of paper textbooks, dictionaries, handbooks, language classes there comes the Internet and the latest electronic learning tools. For example, in the field of teaching the Even language, such handbooks as the “Grammar of the Even Language” (e-textbook written by A. A. Burykin, S. I. Sharina) are quite successful. E. E. Beglova (Balaganchik) has compiled the “Illustrated dictionary of the Even language: a multimedia guide for grades 1–4 of general education institutions” and the “Electronic morphological dictionary of the Even language”; A. V. Kazarova, D. I. Nadeina, D. M. Bereltuev introduced into practice of the pre-school, elementary school institutions and universities the electronic textbook on the Negidal language phonetics — “Negida khesenin” (Khabarovsk, 2009). One of the important tasks which set the authors of this e-textbook is its use for the study of language and national culture at the lessons of the Negidal language. The disk contains the following sections: The beginner’s stage of training; Primer with the alphabet, fairy tales, texts, games; Improving language fluency at two levels; Negidal-Russian and Russian-Negidal dictionary; Phrasebook; Additional multimedia material.

Games with visual material are more and more actively used in teaching the language; these include special tables; picture and thematic dictionaries, ABCs. An example of such editions is Burykin A. A. “Happy Even ABC” (Saint Petersburg, Drofa, 2002); Tarabukina U. P. “Denturdi ABC” (Even alphabet in verses). Textbook

for elementary school students (Saint Petersburg, a branch of the Publishing House “Prosveshcheniye”, 2003); “Entertaining grammar of the Even language. A textbook for students of grades 1–4 of general education institutions” (Saint Petersburg, Publishing House “Prosveshcheniye”, 2007) and others.

M. N. Tarasova (Adukanova), R. S. Nikitina, U. P. Tarabukina and other working at school teachers developed and introduced new type of lessons into the learning process, namely ancestral lessons. Methodological developments for the teachers of the native (Even) language who conduct ancestral lessons allow students to plunge into the fundamental material and spiritual culture of an ethnos. School and university have recently started to apply the method of ethnolinguistic education. Its essence lies in the language immersion in line with the ethnolinguistic tradition while teaching native languages and culture.

3) *Ethnolinguistics*. Ethnolinguistics as a direction of linguistics studies the language in close connection with the folk culture (Tolstoi, 1995). Being a direction of linguistics, it has long established its position and received international recognition. Apart from Russian scientists, linguists from different countries around the world (the USA, France, Poland), as well as from the CIS countries (Kyrgyzstan, Kazakhstan, Turkmenistan, etc.) work in this area extensively. One can find various definitions of ethnolinguistics as a scientific direction of modern linguistics in dictionaries, textbooks and monographic studies (see the works by N. I. Tolstoi, N. A. Kondrashov, A. M. Kuznetsov, A. S. Gerd, E. V. Perekhval'skaia, etc.) (Petrov, 2013a: 23–25). The ethnolinguistics of the small-numbered indigenous peoples of the North of Russia (including the Tungus-speaking peoples) was developed in the research of such linguists and ethnographers as V. G. Bogoraz, L. Ia. Shternberg, V. I. Iokhelson, G. M. Vasilevich, V. I. Tsintsius, V. D. Lebedev and others.

Ethnolinguistics studies language in close connection with the material and spiritual culture of an ethnos.

In many ways, the study of languages is supplemented by joining the folk song and dance circles of schools and universities. In the Herzen State Pedagogical University of Russia there is a student folklore and choreographic ensemble (now a theatre-studio) “Northern Lights” (the founder of the ensemble is Honored Worker of Culture of the RSFSR T. F. Petrova-Bytova). The performance of folk songs, dances, music played by national musical instruments (tambourine, mouth harp, etc.) and even familiarity with the names of these works from cultural legacy expands the students’ vocabulary. The ensemble has been successfully performing at venues and concert halls of Saint

Petersburg (former Leningrad), in different Russian cities, the Baltic states, far-abroad countries (the USA, France, Norway, England, Finland, etc.), promoting the traditional and modern art of the indigenous peoples of the North and Siberia and the Far East of the Russian Federation.

An important factor in teaching the students of the North (including the Evenks, the Evens, the Negidals) their native languages is their participation in the creative workshops of decorative and applied art, for example. Let me describe the experience of the Institute of the Peoples of the North, where students embroider with beads, cut out works of applied art from birch bark and wood, make art objects from mammoth tusk and ivory. At the same time, they learn the nomenclature and semantics of patterns, ornaments, names of raw materials and materials (leather, suede, fur, etc.), instruments and objects of traditional and modern art; also, they make thematic dictionaries and glossaries.

During lectures and practical exercises, students learn the vocabulary from different areas in their native culture: from the folk rituals of the life cycle (birth, wedding, funeral) and rituals of traditional economic activities (reindeer herding, hunting, fishing, bear worship, etc.); from religions (animism, totemism, shamanism, Christianity); from folk knowledge (metrology; meteorology; cosmology; geography; medicine; folk cuisine; taboos; folk songs and dances; sacramental poetry; small genres of folklore: riddles, proverbs, sayings; traditional etiquette; folk calendar; the system of colour terms at different levels of language; spatial orientation and the worldview, etc.).

Of particular relevance are the fixation of the oral form of the language and the creation of the audiovisual fund of the native language (regardless of whether the language is represented by a subdialect, accent or dialect). In this direction, the list of prominent researchers who successfully work in the field of the Evenki language includes G.I. Varlamova and A.N. Varlamov (Yakutsk); N. Ia. Bulatova, O.N. Morozova, G.A. Struchkov (Blagoveshchensk); and in the field of the Negidal language — D.M. Bereltueva, A. V. Kazarova, D. I. Nadeina (Khabarovsk).

In the context of the dying out of the native language and traditional culture, such components of ethnolinguistic ecology as the scientific research of the remaining foci of the spoken native language and culture are of particular graveness. Main research should be made in the places of dense concentration of these peoples who maintain traditional types of economic activities — reindeer herding, hunting, fishing, gathering). The teaching of these languages should be at all levels of the system of education and upbringing (family, preschool educational institutions, elementary and

secondary schools, special vocational educational institutions and universities). In these circumstances, the practical application of research in such a promising area of linguistics as ethnolinguistics is especially important.

### **Conclusion**

For more than three centuries, Russian scientists have been carrying out fundamental and applied studies of the northern group of Tungus-Manchu languages (the Evenki, Even, Negidal and Solon languages). Russian researchers of different generations (V.G. Bogoraz-Tan, G.M. Vasilevich, V.I. Tsintsius, V.A. Robbek) have made an enormous contribution to the formation and development of scientific theory as regards different strata of these languages (phonetics, vocabulary, morphology, syntax), and also created unique scientific schools. At present the translation aspect of the texts (mostly folklore ones) recorded in the Tungus-Manchu languages is under serious consideration. As for the representatives of the indigenous small-numbered peoples of the North, Siberia and the Far East themselves, there has appeared specific scientific intelligentsia uniting scholars studying the languages, folklore and literature of these ethnic groups. An invaluable role in this process was played by the Institute of the Peoples of the North, created in 1930 in Leningrad, the traditions of which are continued today by the Institute of the Peoples of the North at the Herzen State Pedagogical University of Russia. Currently, the study of the Tungus-Manchu languages is made in the scientific and educational centres in Saint Petersburg, Moscow, Novosibirsk, Yakutsk, Ulan-Ude, Khabarovsk, Blagoveshchensk.

When teaching native languages, the method of ethnolinguistic education has proved to be successful, as it involves immersion in the vocabulary and semantics of the language through the inseparable connection between language and national spiritual and material culture. New forms of lessons have been recently introduced (e. g., ancestral lessons), as well as handbooks, picture and thematic dictionaries, electronic textbooks, in the nomadic schools.

On the basis of the Law on the Languages of the Peoples of the Russian Federation (as amended by Federal Laws No. 165-FZ dated December 11, 2002 (the previous Federal Laws No. 126-FZ date back to July 24, 1998)), the subjects of the Russian Federation (the Republic of Sakha (Yakutia), the Republic of Buryatia, the Krasnoyarsk Krai, the Chukotka Autonomous Okrug and others) adopted their own laws on languages. These laws guarantee the rights of the indigenous minorities to use their native languages in various spheres of the national economy, these languages' protection,



revival and development. This contributes to the objectives and implementation of the basic requirements of ethnolinguistic ecology. The application of these provisions is monitored and administered by the public organization — the Association of Indigenous Small-Numbered Peoples of the North, Siberia and the Far East of the Russian Federation, which has its branches in almost all regions where the Evenks, the Evens and the Negidals live.

The adopted Concept of Sustainable Development of the Indigenous Small-Numbered Peoples of the North, Siberia and the Far East of the Russian Federation (Order of the Government of the Russian Federation No. 132-r, dated February 4, 2009, signed by V. V. Putin) also emphasized the issues of preserving and developing the native languages of these peoples.

On July 28, 2017 on behalf of the President of the Russian Federation V. V. Putin, who supported the initiative of the Association of Indigenous Small-Numbered Peoples of the North, Siberia and the Far East of the Russian Federation, the Charity Fund was created. Its goal is to support the indigenous minorities of the North, Siberia and the Far East.

Thus, many agents take part in the realisation of the principles of ethnolinguistics ecology: these are state structures and public organizations, scientists, writers, families, preschool educational institutions, school teachers and university professors, educators, artists, craftsmen and other interested parties.

The General Assembly of the United Nations adopted a resolution proclaiming 2019 as the International Year of Indigenous Languages. It is hoped that by joint efforts we will manage to preserve a unique cultural heritage — the languages of the indigenous small-numbered peoples of the North, Siberia and the Far East.

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## **Этнолингвоэкология народов Севера, Сибири и Дальнего Востока (на материале языков северной группы тунгусо-маньчжурских языков)**

**А. А. Петров<sup>а</sup>, В. А. Разумовская<sup>б</sup>**

<sup>а</sup>Российский государственный педагогический  
университет им. А. И. Герцена

Россия, 191186, Санкт-Петербург, набережная реки Мойки, 48

<sup>б</sup>Сибирский федеральный университет

Россия, 660041, Красноярск, пр. Свободный, 79

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Исследуется проблема этнолингвоэкологии коренных малочисленных народов Севера, Сибири и Дальнего Востока — носителей языков северной группы тунгусо-маньчжурских языков алтайской языковой общности: эвенков (тунгусов), эвенов (ламутов), негидальцев, солонов. Впервые термин "этнолингвоэкология" был введен в научный оборот про-

фессором В. П. Нерознаком в энциклопедическом словаре-справочнике “Красная книга языков народов России” (М., 1994), в котором были помещены сведения по эвенкийскому, эвенскому и негидальскому языкам. В течение XX — начала XXI века происходит активный процесс утраты языков северных народов. В этих условиях представляется особенно актуальным возрождение, сохранение и развитие языков и культур коренных малочисленных народов РФ, в том числе и тунгусо-маньчжурских. В этом случае важное значение приобретает как патронат со стороны государства, так и позиция самих малочисленных народов. Особое внимание следует уделять вопросам научного исследования сохранившихся очагов бытования разговорного родного языка и культуры (приоритетно в местах компактного проживания этих народов и ведения традиционных видов хозяйствования — оленеводства, охоты, рыболовства, собирательства), а также преподавания этих языков на всех уровнях системы образования и воспитания (семья, дошкольные образовательные учреждения, начальная и средняя школа, средние специальные учебные заведения и вузы). Констатируется чрезвычайная важность практического применения результатов исследований такого интересного направления языкознания, как этнолингвистика.

*Ключевые слова:* этнолингвэкология, северная группа тунгусо-маньчжурских языков, эвенкийский (тунгусский) язык, эвенский (ламутский) язык, негидальский язык, солонский язык, исследования и преподавание языков народов Севера, Сибири и Дальнего Востока, этнолингвистика.

*Научная специальность:* 24.00.00 — культурология; 10.00.00 — филологические науки.

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