

УДК 304.2; 811.511.24

Enets Language in the Studies of Domestic and Foreign Scientists

**Maria A. Kolesnik, Natalia M. Libakova
and Ekaterina A. Sertakova***
*Siberian Federal University
79 Svobodny, Krasnoyarsk, 660041, Russia*

Received 06.03.2018, received in revised form 05.04.2018, accepted 09.04.2018

The article presents a historiographical review of foreign and domestic research literature devoted to the Enets language. The analysis of publications made it possible to identify general tendencies in the study of the Enets language, the indigenous minorities of the North, and also the vector of modern research. Modern cultural processes in the global space form and make an inexhaustible interest in the traditional cultures and, especially, in the cultures of small-numbered peoples urgent. The study of the languages of these ethnic groups appears as one of the tasks, the solution of which will allow revitalizing native languages, as well as the values of traditional culture as a whole.

Keywords: The Enets, indigenous minorities of the North, traditional culture, language studies.

The reported study was funded by Krasnoyarsk Regional Fund of Science according to the research project: «Development of scientific and methodological support for the preservation of a unique cultural heritage for the Ket and Enets ethno-cultural groups of indigenous small peoples of the North, Siberia and the Far East living on the territory of the Krasnoyarsk Territory.

DOI: 10.17516/1997-1370-0248.

Research area: culturology.

Introduction

Language determines the thinking of a person, draws that view of the world according to the culture it corresponds to. Until now, there has been a keen interest in studying the language in science. The conceptual research associated with it is one of the most advanced in scientific knowledge.

Linguists from different countries almost unanimously express the opinion that the number of languages on Earth is declining and this is even provided that new words and new

practices of speech behaviors are constantly appearing. The causes of changes in language, which are deformities, the death, or, conversely, the emergence of new verbal forms, changes in the rules of language use, etc. are social change. Especially those, which are associated with ubiquitous globalization processes, in which today the whole world is included. The researcher M.E. Krauss (1992) believes that the rapid development of computer technologies and Internet communications is particularly responsible for these changes.

© Siberian Federal University. All rights reserved

* Corresponding author E-mail address: trognonulia@gmail.com

Basically, the languages of communities that are poorly protected politically fall into the category of dying languages. These are the languages of ethnic minorities. The languages of almost all groups of indigenous people are under threat of extinction. As noted by D. Nettle and S. Romaine in the book “Vanishing Voices: The Extinction of the World’s Languages” (2002): in total, aborigines account for 4 % of the total population of the Earth, while they carry 60 % of the recorded languages. This ratio is found everywhere, in different states. Thus, indigenous peoples are in a very difficult, dangerous situation. Linguistics believes that death threatens the language, if the number of its speakers is less than 100 thousand people, it is not predominant in society and is not prestigious (the language of science, politics, etc.). Therefore, very often, representatives of small ethnic communities choose bilingualism, where the native language is realized only at the domestic level, or they refuse to speak their native language for the sake of the dominant language. Hence, many languages currently are spoken by a much smaller number of people than is accepted in linguistics, sometimes even less than a hundred. Such processes influence the fact that along with the change or disappearance of the language, cognitive mechanisms, peculiar ethnic notions of the world are reduced. This is constantly stated in the reports of numerous linguistic conferences. This is also the subject of a new direction in linguistics – “recording of languages”, which changed the notion of the field gathering of linguistic material and analysis of the data obtained. The recording of texts, and especially the living “everyday” language, is very important today. It helps not only to fix the “fading language”, but also to obtain anthropological data, important information about the changing culture of the ethnos. The record of everyday conversations (language events) in different

life situations (at work, with neighbors, in the family) that is the ethnography of the present is the most important (Duranti, 1997: 54). Although the fixation of any data that does not even relate purely to the linguistic field, can be of great benefit in consequence. The activities of several major international programs, for example, the “Endangered Languages Documentation Program”, are devoted to the recording of the disappearing languages. The main goal of the new direction of linguistics is the intensification of studies of disappearing languages and their fixation, as well as the creation of language corpora and digital archives of linguistic data (Himmelman, Gippert, Mosel, 2006), so that not only scientists, but also the indigenous peoples themselves could learn more about their culture and turn to the language of their ancestors.

The language composition of Russia is rich in its diversity, in particular, it includes not only the languages spoken today by a significant percentage of representatives of ethnic cultures, but also unique linguistic rarities. Such languages are Ket, Nivkh, Yukagir, Nanai, Enets and other languages. All of them are today in a depressing state. In places of compact residence of these ethnic groups, the majority of their representatives speak only the dominant Russian language. Native speakers are very few.

The Enets language, the research of which this review is devoted to, is today a dying Samoyed language. It is spoken by less than 100 people who live locally in the North of the Krasnoyarsk Territory (the Taimyr peninsula). The use of the Enets language is limited to two settlements: the village of Potapovo in the south of the district (forest dialect) and Vorontsovo in the north (tundra dialect). This language is practically not used in everyday life, becoming for the speakers rather a rarity, a symbol of belonging to a unique culture, but not an urgent need. The official status of the Enets language is almost extinct¹.

Therefore, today it is extremely important to refer to the available material of these languages, especially those collected during field work, to remember the great contribution to the preservation of culture that scientists have made and to continue their work in recording and interpreting unique linguistic materials.

Description of the method

In the presented study, the main method is a historiographic survey. To begin with, materials on the Enets language were collected (the history of its fixation, linguistic scholars and ethnographers who dealt with this subject). They chose a chronological order of the exposition, which allowed tracing the evolution in the study of the Enets language since the 17th century and to this day. The review presents two blocks: foreign studies and domestic studies of the Enets language.

Studies of the Enets language by foreign scientists

Foreign scholars have often shown and still show interest in studying the languages of indigenous peoples of Russia. On the one hand, it is necessary to supplement the databases and reference books of languages (Abondolo, ERRE, ES, etc.), learn the languages of related groups, on the other hand, it can be private initiatives to meet unique language rarities.

The first detailed linguistic data on the Enets were collected by the Finnish linguist and ethnographer M.A. Castren in the middle of the 19th century. At the end of 1846 and the beginning of 1847 Castren made his second trip to Siberia, visiting the Taimyr Peninsula. Here he collected material on the Enets and Nganasans (Castrén, 1854). Despite a minor stay on the peninsula, Castren was able to make notes and collect materials on Samoyedic languages that were published after his death in the monumental

twelve-volume series “Nordische Reisen und Forschungen”. A number of Castren’s records were very peculiar, including a very significant description of the grammar of the Tundra Enets.

Many followers note the accuracy of Castren’s records. However, at the same time, the issue of dividing the language into dialects (forest and tundra) is not fully solved. Thus, the linguist believed that the speech of the Enets is more attracted to the dialect of the Nenets, and is not an independent language. Castren’s assumption that the Enets language was only a kind of dialect of the tundra Nenets prevailed for many years.

At the beginning of the 20th century, the Finno-Ugric society decided to send researchers to different Samoyed peoples to collect additional materials on languages. In 1911, not far from the Taz River, T. Lehtisalo came across forest Enets and collected a small set of lexemes, which he later used in his studies on the history of Nenets vocalism (Lehtisalo, 1927). His colleague K. Donner visited Dudinka in December 1912 and compiled a list of words of the Enets language, which was published only in 1956.

Foreign researchers have always encountered a number of problems in the study of Samoyedic languages in Russia. In the 20th century, with the beginning of the October Revolution, field studies on the territory of the USSR for foreigners became impossible for the next 70 years.

An important role in the study of Samoyed languages belongs to the scientist of Lithuanian origin K. Labanauskas. Despite the fact that his works on the language and folklore of the Taimyr Nenets and Nganasans are considered to be the most famous, his authorship includes several articles on tundra enets and a short grammatical essay “Forest Enets” and “Tundra”, published in 2002. Labanauskas undertook many field studies in places of compact residence of the indigenous peoples of the North. He not only collected materials on Taimyr Samoyedic languages, but

also edited them (Labanauskas, 1992, 2002). His archive in Dudinka still enjoys popularity and is much demanded.

Since field work on the territory of the USSR was forbidden for foreigners, the only way to study the Enets language was to communicate with students of the Institute of the Peoples of the North who were the speakers of this culture. A similar practice was used by Hungarian researchers collecting grammatical and lexical data: J. Puszta (1978), T. Mikola (1995), A. Künnap (1999). These scientists published the first texts on “forest enets” outside the Soviet Union.

All the scientists described above are researchers of the Enets language in the territory of their state of residence. Some researchers did this work directly abroad. Basically, they adhered to the philological approach, analyzed the available publications in the Enets language, and relied on the works of their predecessors. This “office work” was as important as field research. For example, the dictionary of the Yenisei-Samoyed language (Enets) by M. Katzschmann and J. Puszta (1978), containing the majority of linguistic data from ethnographic studies of the Enets was worthy a great effort. M. Katzschmann devoted his works to the Enets language, referring to the comparison of nominal words and transcriptions (Katzschmann, 1986).

By the way, despite the fact that there were no chances to conduct field work, J. Puszta and T. Mikola communicating with students from Leningrad published much more texts initially than Russian researchers.

The data given by J. Puszta and T. Mikola differ from each other. Later they were integrated into philological and historical-comparative studies. Even now, these approaches have their followers among Hungarian scientists (Szeverényi, Körtvély, 1997; Szeverényi, 1999).

The work of these researchers is important, although they are not without flaws. Thus, the

scientists Szeverényi (1999), Künnap (1999) and Katzschmann (2008) did not identify differences in the language of tundra and forest Enets. Although today it is recognized that these are two very different dialects of “somatu” and “pe-bai”.

The research fellow at the University of Tartu F. Siegl, Department of Ural Languages, Faculty of Philosophy (Estonia), indicates that the fault is the lack of primary data (2013). The expeditions of the above-mentioned researchers were too short. Moreover, they had to compare the data of different times, while the living language is constantly changing and this cannot be ignored.

This scientist lived in Potapovo and was engaged in conducting consistent field research, working not only with the sources of the parent language, but also studying the modern language. Siegl noticed that there were differences in the lexicon, the influence of the Russian language was obvious, as the current generation of the Enets grew up in boarding schools and have many contacts with the Russians. Besides, the pace of speech of the current generation has become slower than before. Examples of language changes were published by Siegl in the scientific bulletin of the Yamal-Nenets Autonomous District in 2008. In conclusion of his thesis, he noted that the language of forest Enets had practically disappeared in functional terms. It is well-spoken only by 10 people. At the same time, the total forest Enets are about 40. And not only the language, but they themselves are on the verge of extinction.

The author is sure that the work of the same researchers as he, should now be intensified on the collection of materials of dying languages. Sound recordings, video recordings should be transcribed and published, while forest Enets are still alive. It is necessary to concentrate efforts on creating a corpus for describing the language of the latest generation of speakers in terms of

language recording and also to engage in a more thorough study of language changes between generations.

Historiographical review of the fixation and study of the Enets language

Despite the fact that the Enets language as an independent language was recognized only in the middle of the 20th century, the history of fixing and studying this language goes back to the 17th century.

One of the first who recorded individual words and a small text in this language is N. Witsen (1641-1717). The materials collected during expeditions across Siberia were published by N. Witsen in the book “Northern and Eastern Tataria”, which appeared in Russian in 2010. In total, the scientist wrote 65 words and the prayer “Our Father” in the Enets language.

The next stage, connected with the active study of indigenous languages of the north, begins already in the Soviet era, when scientists purposefully go on expeditions, collect field material and, on the basis of its processing, create teaching aids for studying various languages.

A great contribution to the study of the Enets language was made by the Soviet researcher Georgy N. Prokofiev (1897-1942), who collected rich material during a trip to the Taimyr Peninsula in 1933, lasting about six months from May to October. On the basis of these materials, the opportunity to create educational literature for peoples speaking the Samoyedic group of languages, including Enets, subsequently arose. Today, the materials from the archives of G.N. Prokofiev are kept in Peter the Great Museum of Anthropology and Ethnography. O.A. Kazakevich in the article, devoted to the activities of G.N. Prokofiev and his wife E.D. Prokofieva, lists the following entries of the scientist: the dictionary of the Enets language, the preparatory material for the creation of the

grammar of the Enets language, and field records in the Enets language.

In the essay “Enets (Yenisei-Samoyed) dialect” (1937), G.N. Prokofiev gives a description of the Enets ethnos, a brief description of the phonetic and morphological features of the language, which was the first description of this language in Russian science. He considers the language of the Enets as a dialect located at the intersection of the Nenets and Nganasan languages. In the syntax, according to G.N. Prokofiev, the Enets language completely coincides with the Nenets language.

In the late 1930’s B.O. Dolgikh (1904-1971) goes on expeditions to the north of the Krasnoyarsk Territory, where, among numerous field materials on the ethnography of different peoples living in this territory, he also collects texts in the Enets language. In 1961, a collection of the Enets folklore “Mythological Tales and Historical Traditions of the Enets” is published in Russian, as well as “Household Enets Tales” (1962).

N.M. Tereshchenko (1908-1987) continued the work begun by G.N. Prokofiev in the 1960s. Her interests included Samoyedic languages, in particular, the researcher was engaged in describing and comparing the syntax of these languages. Not only the chapters of the monograph “Syntax of Samoyed Languages” (1973), but also a number of articles are devoted to the Enets language. They are “On the comparative study of the Samoyed languages (the language of the Enets)” (1965), “Enets language” (1966). N.M. Tereshchenko specialized in the dialect of forest Enets, in 1965 she published a report in which she proposed the independence of the Enets language. N.M. Tereshchenko is also the author of a sketch of the grammar of the Enets language, which was published already after her death in 1993, in 1986 an article was published on the spelling of the language.

Irina P. Sorokina, a student of Tereshchenko, continued the work of her mentor, and although she focused on the study of forest and tundra Enets language, nevertheless, to a greater extent, her interest relates to the former. Specific features of the Enets language are discussed in a number of articles by the researcher: “Basic phonetic correspondences as a feature distinguishing the Enets language from the Nenets language” (1974), “Dependent predicates with case formants in the Enets language” (1981), “Morphological structure of the verb of the Enets language” (1973), “Basic phonetic correspondences as a feature distinguishing the Enets language from the Nenets language” (1974) and others.

In the 1970s-1980s the scientists from Tomsk Y.A. Glukhii and V.A. Susekov conducted field research, which resulted in the publication of articles on the phonetics of the Enets language, namely the dialect of Bai. Thus, Y.A. Glukhii in his thesis “Consonantism of the Enets language (dialect of Bai) on experimental data” (1978) gives a linguistic description of the consonants of the Enets language. Vocalism of the Enets language was analyzed in detail in the work of V.A. Susekov “Vocalism of the Enets Language (Experimental-Phonetic Study on the Dialect of Bai Material)” (1978). Later, in 2010, a collective monograph “Essays on the Phonetics of Endangered Samoyed Languages (Enets, Nganasans, Selkups): Analysis of Distribution and the Phonemic Composition” presented the results of a phonological analysis of the language based on the data that the researchers received from speakers of the Enets language.

Modern studies of the Enets language by Russian researchers

Modern studies of the Enets language are developing in several directions. One of them is a continuation of the traditions of research, laid down by scientists of previous generations.

For example, O.A. Kazakevich (2010) made a significant contribution to the study of the archives of G.N. Prokofiev and E.D. Prokofieva. Among the documents of these scientists are text field notes in the Enets language, including the names of the material culture items of the Taimyr National District (1933), and preparatory materials for the grammar of the Enets language (excerpts from field records) 1933-1934.

Linguistic studies are the largest part of the works devoted to the study of the Enets language.

Phonetic features of the language are studied by A.A. Burykin (2002), Y.A. Glukhii, S.V. Glushkov, A.K. Stoliarova (2012).

A.A. Burykin (2002) draws attention to the features of the sound structure of the Enets language, and also to the situation with writing. The Enets language is considered a non-written language, but the author emphasizes that the alphabet of the Enets language was developed and published.

Y.A. Glukhii, S.V. Glushkov, A.K. Stoliarova (2012) are interested in the issue of the implementation of vowels and consonant phonemes in the language Enets, Nganasan, Selkup.

A.Yu. Urmanchieva (2006) examines the verbal system of the Enets language. In the collection “Small Languages and Traditions: Existence on the Edge” (2008) gives a detailed description of the features of the Enets language, as well as texts in the forest dialect of the Enets language.

M.A. Ovsyanikova (2011) contributed to the comprehension of the grammatical features of the language.

Besides, the morphology of the Enets language is the subject of research interest of S.I. Burkova (2015). The author pays special attention to the importance of prospective forms in the North-Samoyed languages, including the Enets.

L. Liesjö (2014) analyzes the nominal categories of time in the North Sami languages,

separately considering the tundra Enets language and the forest Enets language.

Continuing the traditions laid by I.P. Sorokina, the Enets language was studied by O.V. Khanina and A.B. Shluinsky (2010, 2012, 2015, 2016). The scientists are studying the morphological features of the language.

In addition to purely linguistic research, there are also cultural, philosophical, sociological, ethnological works.

V.P. Krivonogov (2004) examines the demography of indigenous minorities of the North. And also touches upon such a question as language proficiency. The data obtained by the scientist indicate a problem in this area, a low level of the knowledge of the native language by the Enets today, entails the disappearance of the language in the future.

O.E. Dobzhanskaya (2017), in the context of studying the folklore of the indigenous peoples of Taimyr, also draws attention to the fact that the language and traditional culture of the Enets are on the verge of extinction.

Understanding the current situation in which native languages of the indigenous peoples of the North are located, first of all, the researchers turn to the study of the legislative base. F.M. Lekhanova (2008) raises the problem of the situation of the languages of the indigenous small-numbered peoples of the North, Siberia and the Far East in the Russian Federation. The author notes that to date the languages of indigenous peoples of the Russian Federation can be divided into the following groups: persistently preserved languages (Nenets, Dolgans, Tuvans-Todzhans) who are in a favorable situation (the languages of the Khanty, Chukchi, Koryaks, Evens) in an unfavorable situation (the languages of Evenki, Selkup, Nanai, Shor, Sami). The Enets language falls into a group of languages that are at the last stage of extinction. The author analyzes the legislative base on the basis of

which it is possible to improve the situation with disappearing languages, and also pays attention to how languages are represented in the Russian segment of the Internet.

D.A. Katunin (2010) also addresses the study of the status of indigenous languages. To do this, he examines the changes in the regional language legislation of the Siberian Federal District, analyzes the areas of use of the language, notes that the use of the official language and / or office work in places of compact residence of their speakers is enshrined in the Enets language.

The question of the status of the language is raised by N.B. Vakhtin, E.V. Golovko (2010). The scientists analyze the dynamics of the language policy of European countries and Russia and conclude that there are two positions. According to one of them, the disappearance of languages is an inevitable, natural and irreversible process; the current trend of language development will inevitably lead to the unification and sharp reduction of cultural and linguistic diversity. According to the second position, developed countries should make every possible effort to stop the process of disappearance of languages. In addition to the political side of the issue, the researchers designate the task that linguists should solve: recording, describing the languages of small peoples in order to preserve the most detailed information about them. In general, this means continuation of the work on recording and describing the languages of the indigenous small-numbered peoples of Siberia, the North and the Far East, which began at the beginning of the 20th century.

Language as the core of ethno-cultural identity is considered by N.P. Koptseva (2014). The author notes a low level of knowledge of native languages among the indigenous minorities of the North, including the Enets. As a solution to the problem, it is proposed to create the necessary legislative acts for the maintenance

of traditional cultures, as well as to rely on the positive experience of other countries.

V.A. Kudashkina, E.V. Ivanchenko (2015) analyze the correlation between the study of the Russian language and the national languages of indigenous small-numbered peoples of the North and Siberia in the education system, emphasize that the Enets language is not studied.

Conclusion

Based on the literature, a number of conclusions can be drawn. The study of the Enets language as the language of an indigenous small people is the subject of research interest of both foreign and domestic scientists. In the course of linguistic research, the authors comprehend the features of the language, fix it, which, of course,

is necessary both for preserving the language and for preserving the traditional culture of the Enets as a whole. Language appears as a nucleus, the revitalization of which will strengthen the processes of the ethno-cultural identity of the Enets. To achieve this, the work of linguists, culturologists, ethnologists and political scientists is necessary.

The considered works of the scientists represent a great contribution to the study of the unique Enets culture. In the conditions of modern globalization processes, when this ethnos is on the verge of extinction, it is especially important to remember this and continue the noble cause of recording and interpreting linguistic materials that will preserve the rare Enets culture and their unique image of the world.

¹ Ethnologue Languages of the World. Available at: <https://www.ethnologue.com/language/enf>.

References

Amosov, A.E., Bokova, V.I., Bakhova, N.A. and others (2012). *Korennyye malochislennyye narody v usloviyakh global'nykh transformatsii Chast' 1. Kontseptual'nye i metodologicheskie osnovy issledovaniia. Etnokul'turnaia dinamika korennykh malochislennykh narodov Krasnoyarskogo kraia [Indigenous peoples in the context of global transformations. Part 1. Conceptual and methodological basis of the study. Ethno-cultural dynamics of indigenous small-numbered peoples of the Krasnoyarsk Territory]*. Krasnoyarsk, SFU.

Anderson, Gregory D.S. (2004). "The Languages of Central Siberia: Introduction and overview". *Languages and Prehistory of Central Siberia*. ed. by Edward J. Vajda, 1-119. Amsterdam & Philadelphia: John Benjamins.

Berezhnova, M.I., Pimenova, N.N. (2018). Istoriia formirovaniia subetnosa esseiskikh iakutov (na materiale analiza nauchnykh issledovaniy i arkhiva Krasnoyarskogo kraevogo kraevedcheskogo muzeia) [The history of the formation of the subethnos of the Essene Yakuts (based on the analysis of scientific research and the archives of the Krasnoyarsk Regional Museum of Local Lore)], In *Severnyye Arkhivy i Ekspeditsii [Northern Archives and Expeditions]*, 4, 30-52.

Berezhnova, M., Pimenova, N.N. (2016). Rost sotsial'no-kul'turnogo raznoobrazii kak rezul'tat mezhetnicheskikh kommunikatsii: iakuty s ozera Essei [The growth of socio-cultural diversity as a result of inter-ethnic communications: the Yakuts from Lake Essey], In *Sotsiodinamika [Sociodynamics]*, 4, 28-40. Available at: e-notabene.ru/pr/article_18296.html

Bogoraz-tan, V.G. (1927). *Kastren – chelovek i uchenyi. Pamiati M.A. Kastrena: k 75-letiiu dnia smerti [Castren – a man and a scientist. In memory of M.A. Castren: to the 75th anniversary of the day of death]*, Leningrad, Academy of Sciences of the USSR, 3-35.

Bukova, M.I. (2016). Osobennosti etnokul'turnogo samosoznaniia etnicheskoi gruppy chulymtsev, kompaktno prozhivaiushchikh na territorii derevni Pasechnoe Tiukhtetskogo raiona Krasnoarskogo kraia (Tsentral'naia Sibir') [Peculiarities of ethnocultural identity of the ethnic group of Chulymians, who live compactly in the village of Pasechnoe in the Tyukhtetsky District of the Krasnoyarsk Territory (Central Siberia)], In *Sotsiodinamika [Socio-dynamics]*, 4, 41-51. Available at: e-notabene.ru/pr/article_18414.html

Burkova, S.I. (2015). Pokazateli s semantikoi prospektiva v severno-samodiiskikh iazykakh [Indicators with a semantics of prospective in the North-Samoyed languages], In *Tomskii zhurnal lingvisticheskikh i antropologicheskikh issledovaniy [Tomsk Journal of Linguistic and Anthropological Research]*, (1), 9-20.

Burykin, A.A. (2000). Izuchenie fonetiki iazykov malochislennykh narodov Severa Rossii i problemy razvitiia ikh pis'mennosti (obzor) [The study of the phonetics of the languages of the small peoples of the North of Russia and the problems of the development of their writing (review)], In *Iazyk i rechevaia deiatel'nost' [Language and speech activity]*, 3 (1), 150-180.

Castrén, M.A. (1854). *Grammatik der samojedischen Sprachen*. St. Peterburg.

Castrén, M.A. (1885). *Wörterverzeichnis aus den samojedischen Sprachen*. St. Petersburg.

Castren, M.A. (1860). *Puteshestvie v Sibir' 1845-1849 gg [Journey to Siberia in 1845-1849]*.

Castren, M.A. (1926). *Osnovy izucheniia tungusskogo iazyka. Irkutsk: izdanie Chitinskogo kraevogo gosudarstvennogo muzeia im. A.K. Kuznetsova [Fundamentals of studying the Tungus language. Irkutsk: publication of Kuznetsov Chita Regional State Museum]*.

Glukhii, Ya.A. (1978). *Konsonantizm enetskogo iazyka (dialekt of bai) po eksperimental'nykh dannym [Consonantism of the Enets language (dialect of Bai) according to experimental data]*. Leningrad.

Glukhii, Ya.A., Glushkov, S.V., Stoliarova, A.K. (2012). Ob issledovaniakh v oblasti fonetiki trekh samodiiskikh iazykov (entsev, nganasan, sel'kupov) [On research in the field of phonetics of the three Samoyedic languages (Enets, Nganasan, Selkup)], In *Vestnik Tomskogo gosudarstvennogo pedagogicheskogo universiteta [Bulletin of Tomsk State Pedagogical University]*, (10 (125)).

Glukhii, Ya.A., Glushkov, S.V., Stoliarova, A.K., and others (2010). *Ocherki po fonetike ischezaiushchikh samodiiskikh iazykov (entsy, nganasany, sel'kupy): analiz distributsii i fonemnyi sostav [Essays on the phonetics of endangered Samoyedic languages (Entsy, Nganasan, Selkup): analysis of distribution and phonemic composition]*. Tomsk.

Gusev, V.Iu. (2011). Ocherki po fonetike ischezaiushchikh samodiiskikh iazykov (entsy, nganasany, sel'kupy): Analiz distributsii i fonemnyi sostav [Essays on the phonetics of endangered Samoyedic languages (Enets, Nganasan, Selkup): Analysis of distribution and phonemic composition], In *Uralo-altaiskie issledovaniia [Ural-Altai Studies]*, 1, 120-121.

Dvoret'skaia, A.P. (2017). Razvitie Eniseiskogo Severa v postanovleniiakh Krasnoarskogo kraevogo komiteta Kommunisticheskoi partii Sovetskogo Soiuza. 1940-1971 gody [Development of the Yenisei North in the resolutions of the Krasnoyarsk Territory Committee of the Communist Party of the Soviet Union. 1940-1971], In *Severnnye arkhivy i ekspeditsii [Northern Archives and Expeditions]*, 1, 41-50.

Degtiarenko, K.A. (2015). Aktual'noe sostoianie korennykh malochislennykh narodov Severa [Actual status of indigenous small-numbered peoples of the North], In *Sotsiodinamika [Socio-dynamics]*, 10, 39-57.

Dobzhanskaya, O.E. (2017). K voprosu o sokhraneni nematerial'nogo kul'turnogo nasledii korennykh narodov Taimyra: muzykal'no-fol'klorny aspekt [On the issue of the preservation of the nonmaterial cultural heritage of the indigenous peoples of Taimyr: the musical and folklore aspect], In *Nauchnyi vestnik Arktiki [Scientific herald of the Arctic]*, 2, 80-85.

Dolgikh, B.O. (1961). *Mifologicheskie skazki i istoricheskie predaniia entsev [Mythological tales and historical legends of the Enets]*, 66. Moscow, Publishing House of the Academy of Sciences of the USSR.

Dolgikh, B.O. (1962). *Bytovye rasskazy entsev [Household stories of the Enets]*, 80. Moscow.

Duranti, A. (1997). *Linguistic Anthropology*. Cambridge: Cambridge University Press.

Helimski, E. (1984). *Phonological and Morphological Properties of Quantity in Samoyed. Studien für phonologische Beschreibung Uralischer Sprachen*. Budapest.

Himmelmann, N.P. (2012). Linguistic data types and the interface between language documentation and description. In *Language Documentation and Conservation*, 6, 187-207.

Himmelmann, N.P., Gippert J., Mosel U. (eds.). (2006). Language documentation: What is it and what is it good for? In *Essentials of Language Documentation*. Berlin: Mouton de Gruyter, 1-30.

Katunin, D.A. (2010). Status of languages in the regional legislation of the Siberian Federal District [Status yazykov v regional'nom zakonodatel'stve Sibirskogo federal'nogo okruga], In *Vestnik Tomskogo gosudarstvennogo universiteta. Filosofii. Sotsiologii. Politologii [Bulletin of Tomsk State University. Philosophy. Sociology. Political science]*, 3 (11).

Katzschmann, M., Pustay, J. (1978). *Jenissej-Samojedisches (Enzisches) Wörterverzeichnis*. Hamburg.

Kazakevich, O.A. (2010) Arhiv E.D. i G.N. Prokof'evykh: samodijskie jazykovye materialy [Archive E.D. and G.N. Prokofiev: Samoyed language materials]. In *Finnisch-Ugrische Mitteilungen*, 32/33, 257–278.

Khanina, O.V., Shluinsky, A.B. (2010). Destinativnye formy v enetskom iazyke (na materiale lesnogo dialekta) [Destinative forms in the Enets language (based on the material of the forest dialect)], In *Materialy [Proceedings]*, 247-260.

Khanina, O.V., Shluinsky, A.B. (2012). Emfaticheskie otritsatel'nye glagoly v enetskom iazyke [Emphatic negative verbs in the Enets language], In *Vestnik Tomskogo gosudarstvennogo pedagogicheskogo universiteta [Bulletin of Tomsk State Pedagogical University]*, (1).

Khanina, O.V., Shluinsky, A.B. (2015). Priamoi ob'ekt v enetskom iazyke: ob'ektnoe soglasovanie glagola [Direct object in the Enets language: object matching of the verb], In *Tipologiya morfosintaksicheskikh parametrov [Typology of morphosyntactic parameters]*, 392-410.

Khanina, O.V., Shluinsky, A.B. (2016). Enetskii perfekt: diskursivnye upotrebleniia u evidentsial'no-admirativnogo perfekta [Enets perfect: discursive use in the evidential-admiral perfect], In *Acta Linguistica Petropolitana. Trudy instituta lingvisticheskikh issledovani [Acta Linguistica Petropolitana. Proceedings of the Institute of Linguistic Research]*, 12 (2), 425-474.

Khelimsky, E.A. (2007). Fonetika i morfologiia enetskogo iazyka v usloviakh iazykovogo sdviga [Phonetics and morphology of the Enets language in conditions of language shift], In *Iazykovye izmeneniia v usloviakh iazykovogo sdviga [Language changes in conditions of language shift]*, Petersburg, Nestor, 213-225.

Khomich, L.V. (1999). Georgii Nikolaevich Prokofev – issledovatel' iazykov i etnografii samodijskikh narodov (k stoletiiu so dnia rozhdeniia) [Georgy Nikolaevich Prokofiev – researcher of

languages and ethnography of Samoyed peoples (on the centenary of his birth)], In *Kur'er Petrovskoi Kunstkamery [Courier of the Petrograd Kunstkamera]*, 8-9, 274-277.

Kibrik, A.E. (2008). *Malye iazyki i traditsii: sushchestvovanie na grani [Small languages and traditions: existence on the edge]*, 2: Teksty i slovarnye materialy [Texts and vocabulary].

Kirko, V.I. (2015). Postsovetskie praktiki sokhraneniia etnokul'turnoi identichnosti korennykh narodov Severa i Sibiri v Krasnoiar'skom krae Rossiiskoi Federatsii [Post-Soviet practices of preserving the ethno-cultural identity of the indigenous peoples of the North and Siberia in the Krasnoyarsk Territory of the Russian Federation], In *Sotsiodinamika [Socio-dynamics]*, 6, 113-133.

Kirko, V.I., Kuznetsova, Iu.S., Malakhova, E.V., Vasil'ev, E.A. (2017). Otsenka kachestva zhizni zhiteli raiona Arkticheskoi zony na primere poselka Respubliki Sakha (Iakutiya) [Assessment of the quality of life of the Arctic zone residents based on the example of the village of the Republic of Sakha (Yakutia)], In *Severnye arkhivy i ekspeditsii [Northern Archives and Expeditions]*, 3, 21-37.

Kistova, A.V., Zamaraeva, J.S., Pimenova, N.N., Reznikova, K.V., Koptseva, N.P., & Sere'dkina, N.N. (2016). Regional Peculiarities in Modernization Processes within the Territories of Central Siberia. In *International Review of Management and Marketing*, 6(4). 857-865.

Kolesnik, M.A. (2014). Obzor izucheniia fol'klora korennykh narodov Severa [Review of the study of the folklore of the indigenous peoples of the North], In *Litera [Litera]*, 3, 39-59. Available at: e-notabene.ru/fil/article_13998.html

Kononova, E.S. (2017). Metodicheskie aspekty upravleniia ustoiчивym sotsial'no-ekonomicheskim razvitiem severnykh territorii regiona [Methodical aspects of managing the sustainable social and economic development of the northern territories of the region], In *Severnye Arkhivy i Ekspeditsii [Northern Archives and Expeditions]*, 3, 38-43.

Krauss, M.E. (1992). The world's languages in crisis. *Language*, 68 (1), 4-10.

Krauss, M.E. (2006). Krauss. A history of Eyak language documentation and study: Fredericae de Laguna in Memoriam. *Arctic Anthropology*, 43 (2), 172-217.

Krivonogov, V.P. (2004). Entsy v nachale XXI veka [The Enets at the beginning of the 21st century], In *Etnosy Sibiri. Proshloe. Nastoiashchee. Budushchee [Ethnoses of Siberia. The past. The present. The future]*, 167-171.

Kudashkin, V.A., & Ivanchenko, E.V. (2015). Izuchenie rodnnykh iazykov korennykh malochislennykh narodov Severa i Sibiri v sisteme obrazovaniia v 1985-2011 gg. [Studying the native languages of indigenous small peoples of the North and Siberia in the education system in 1985-2011], In *Problemy sotsial'no-ekonomicheskogo razvitiia Sibiri [Problems of the social and economic development of Siberia]*, 3, 67-71.

Künnap, A. (1999). *Enets*. München: Lincom Europa.

Künnap, A. (2010). Three North Samoyedic Prohibitive Auxiliaries: Nenets *ńo-*, *ńõ-*, *ńu-*, *ńũ-*, Nganasan *Ñe-* And Enets. In *Linguistica Uralica*. XLVI, 2, 138-143. Available at: http://www.kirj.ee/public/Linguistica_Uralica/2010/issue_2/ling-2010-2-138-143.pdf

Labanauskas, K.I. (1992). *Fol'klor narodov Taimyra [Folklore of the Taimyr peoples]*, 1: Enetskii fol'klor [Enets folklore]. Dudinka.

Labanauskas, K.I. (2002). *Kratkii spravochnik po enetskomu iazyku [A short guide to the Enets language]*. RS. 8-39.

Lehtisalo, T. (1927). *Über den Vokalismus der ersten Silbe im Juraksamojedischen*.

Leisie, L. (2014). Imennye kategorii vremeni v nganasanskom i drugikh severnosamodiiskikh iazykakh [Nominal categories of time in the Nganasan and other North Sami languages], In *Voprosy iazykoznaniiia [Issues of Linguistics]*, (1), 39-59.

Lekhanova, F.M. (2008). *Polozhenie iazykov korennykh malochislennykh narodov Severa Sibiri i Dal'nego Vostoka Rossiiskoi Federatsii [Position of the languages of indigenous peoples of the North, Siberia and the Far East of the Russian Federation]*. Available at: www.ifapcom.com/files/publications/lehanova.pdf.

Libakova, N.M. (2015). Formirovanie pozitivnoi etnicheskoi identichnosti indigennykh narodov posredstvom dekorativno-prikladnogo iskusstva (rez'ba po kosti) [Formation of a positive ethnic identity of indigenous peoples through arts and crafts (bone carving)], In *Sovremennye problemy nauki i obrazovaniia [Modern problems of science and education]*, 1 (1), 1887.

Libakova, N.M. (2015). Upravlenie zdravookhraneniem dlia korennykh narodov Tsentral'noi Sibiri (na materiale analiza Krasnoiarskogo kraia) [Health management for the indigenous peoples of Central Siberia (based on the analysis of the Krasnoyarsk Territory)], In *Trendy i upravlenie [Trends and management]*, 4, 380-394.

Mikola, T. (1995). *Morphologisches Wörterbuch des Enzischen*. Szeged.

Nettle, D., Romaine, S. (2000). *Vanishing Voices: The extinction of the world's languages*. Oxford: Oxford University Press.

Ovsianikova, M.A. (2011). *Topikalizatsiia posessora v lesnom dialekte enetskogo iazyka [Topicalization of the possessor in the forest dialect of the Enets language]*. St. Petersburg, Nauka.

Pimenova, N.N. (2016). Mekhanizmy sotsiokul'turnykh izmenenii korennykh malochislennykh narodov Sibiri i Severa: kontseptsiiia kul'turnoi travmy P. Shtompki [Mechanisms of sociocultural changes of indigenous small peoples of Siberia and the North: the concept of cultural trauma of P. Sztompka], In *Sotsiodinamika [Socio-dynamics]*, 3, 37-45. Available at: e-notabene.ru/pr/article_18210.html

Prokof'ev, G.N. (1937). Enetskii eniseisko-samoedskii dialect [Enets (Yenisei-Samoyed) dialect], In *Iazyki i pis'mennost' narodov Severa [Languages and writing of the peoples of the North]*. Moscow, 75-90.

Puszay, J. (1978). Kleines Jenissej-Samojedisches Material. *Finnisch-Ugrische Mitteilungen*, 2, 3-33.

Reznikova, K.V. (2015). Sokhranenie traditsionnykh iazykov korennykh malochislennykh narodov kak obespechenie osnovy kul'turnogo raznoobraziia regiona [Preservation of the traditional languages of indigenous small peoples as the foundation for the cultural diversity of the region], In *Sovremennye problemy nauki i obrazovaniia [Modern problems of science and education]*, 1 (1), 1879.

Reznikova, K.V., Sereidkina, N.N., Koptseva, N.P., Zamaraeva, Iu.S. (2016). Regionalnaia spetsifika sotsialnykh tsennostei i ikh vliianie na protsessy modernizatsii territorii Tsentralnoi Sibiri na materiale issledovaniia Krasnoiarskogo kraia [Regional specificity of social values and their influence on the processes of modernization of the territories of Central Siberia (based on the research of the Krasnoyarsk Territory)], In *Ekonomichnyi chasopis-XXI [Economical Journal –21st century]*, 160 (7-8), 92-95.

Reznikova, K.V. (2016). K voprosu ob epicheskom kul'turnom nasledii korennykh malochislennykh narodov Krasnoiarskogo kraia [On the issue of the epic cultural heritage of the indigenous small-numbered peoples of the Krasnoyarsk Territory], In *Litera [Litera]*, 2, 20-34. Available at: e-notabene.ru/fil/article_18917.html

Seredkina, N.N. (2016). Teoreticheskaia model' pozitivnoi etnicheskoi identichnosti i mekhanizmy ee formirovaniia [Theoretical model of a positive ethnic identity and the mechanisms of its formation], In *Sotsiodinamika [Socio-dynamics]*, 2, 37-46. Available at: e-notabene.ru/pr/article_17690.html

Shluinsky, A.B. (2010). «Kontrastivnye» glagol'nye okonchaniia v lesnom dialekte enetskogo iazyka. *Materialy III mezhdunar. konf. po samodistike ["Contrastive" verbal endings in the forest dialect of the Enets language. Proceedings of the 3rd International Conference on Samoyed Studies]*. Novosibirsk, Liubava, 279-291.

Siegl, F. (2008). Izmeneniia v iazyke lesnykh entsev. Ural'skie iazyki severa Sibiri [Changes in the language of forest Enets. The Uralic languages of the north of Siberia], In *Nauchnyi vestnik iamalonenetskogo avtonomnogo okruga [Scientific Bulletin of the Yamal-Nenets Autonomous District]*, 6 (58), 3-12.

Siegl, F. (2013). Materials on Forest Enets, an Indigenous Language of Northern Siberia. In *Suomalais-Ugrilaisen Seuran Toimituksia Mémoires de la Société Finno-Ougrienne*. Available at: <http://www.sgr.fi/sust/sust267/sust267.pdf>

Sitnikova, A.A. (2015). Demografiia i migratsiia v poselkakh korennykh malochislennykh narodov Krasnoiarskogo kraia (poselki Pasechnoe, Essei, Surinda, Farkovo, Nosok, Karaul) [Demography and migration in the villages of indigenous peoples of the Krasnoyarsk Territory (Pasechnoye, Essey, Surinda, Farkovo, Sock, Karaul villages)], In *Sovremennye problemy nauki i obrazovaniia [Modern problems of science and education]*, 1 (1), 1881-1881.

Sitnikova, A.A. (2015). Korennoe obrazovanie aktual'noe sostoianie i problemy [Native education: current status and problems], In *Pedagogika i prosveshchenie [Pedagogy and education]*, (3), 300-311.

Sorokina, I.P. (156-160). «Enetskie skazki». *Skazki narodov Sibirskogo Severa ["Enets tales". Fairy tales of the peoples of the Siberian North]*, 156-160. Tomsk.

Sorokina, I.P. (1973). Morfologicheskaia struktura glagola enetskogo iazyka [Morphological structure of the verb of the Enets language], In *Sov. Finnougrovedenie [Soviet Finno-Ugric Studies]*, 3, 202-207.

Sorokina, I.P. (1973). Stroenie glagol'nykh osnov enetskogo iazyka [The structure of the verbal foundations of the Enets language], In *Lingvisticheskie issledovaniia [Linguistic research]*, 1, 204-214.

Sorokina, I.P. (1974). Osnovnye foneticheskie sootvetstviia kak otlichitel'nyi priznak enetskogo iazyka ot iazyka nentsev [Basic phonetic correspondences as a feature distinguishing the Enets language from the Nenets language], In *Voprosy sovetskogo finno-ugrovedeniia [Issues of Soviet Finno-Ugric Studies]*, 67-70. Petrozavodsk.

Sorokina, I.P. (1974). Funktsii lokativnykh padezhei v enetskom iazyke [Functions of locative cases in the Enets language], In *Sklonenie v paleoaziatskikh i samodiiskikh iazykakh [Declination in Paleo-Asiatic and Samoyedic languages]*, 254-260.

Sorokina, I.P. (1981). *Zavisimye predikaty s padezhnymi formantami v enetskom iazyke. Sb. nauch. tr. SO AN SSSR [Dependent predicates with case formants in the Enets language. Collection of scientific articles of the Siberian Branch of the Academy of Sciences of USSR]*, 138-148. Novosibirsk.

Sorokina, I.P. (1989). Chislitel'nye v enetskom iazyke [Numerals in the Enets language], In *Iazyki narodnosti Severa: grammatika, dialektologiya: sbornik nauchnykh trudov [Languages of the nationalities of the North: grammar, dialectology: a collection of scientific papers]*, 3-10. Yakutsk, Yakutsk Research Centre of the Siberian Branch of the Academy of Sciences of USSR.

Sorokina, I.P. (1990). Vyrazhenie glagol'noi mnozhestvennosti v enetskom iazyke [Expression of the verbal multiplicity in the Enets language], In *Leksika i grammatika agglutinativnykh iazykov* [Vocabulary and grammar of agglutinative languages], 47-55. Barnaul, GPI.

Sorokina, I.P. (2015). O zavisimykh predikatakh v enetskom iazyke [On dependent predicates in the Enets language], In *Acta Linguistica Petropolitana. Trudy instituta lingvisticeskikh issledovaniy* [Acta Linguistica Petropolitana. Proceedings of the Institute of Linguistic Research], 11 (2), 571-582.

Sorokina, I.P., Bolina, D.S. (2005). *Enetskie teksty* [The Enets texts]. St. Petersburg, Nauka.

Sorokina, I.P., Bolina, D.S. (2011). *Enetsko-russkii i russko-enetskii slovar'* [Enets-Russian and Russian-Enets dictionary]. St. Petersburg, Prosveshchenie.

Szeverényi, S. (1999). Még egyszer az enyec gégezárhangokról. In *Néprajz és Nyelvtudomány*, 40, 249-253.

Szeverényi, S., Körtvély, E. (1997). Az enyec gégezárhangokról. In *Néprajz és Nyelvtudomány*, 38, 217-227.

Susekov, V.A. (1978). *Vokalizm enetskogo iazyka eksperimental'no-foneticheskoe issledovanie na materiale dialekta bai* [Vocalism of the Enets language (experimental-phonetic study on the Bai dialect material)]. Leningrad.

Tereshchenko, N.M. (1965). K sravnitel'nomu izucheniiu samodiiskikh iazykov (iaz'nyk entsev) [To a comparative study of Samoyedic languages (the language of the Enets)], In *Sovetskoe finno-ugrovedenie* [Soviet Finno-Ugric Studies], 2, 121-128.

Tereshchenko, N.M. (1966). *Enetskii iazyk. Iazyki narodov SSSR* [Enets language. Languages of the peoples of the USSR], 3, 438-457.

Tereshchenko, N.M. (1968). Alfavit enetskogo iazyka [Alphabet of the Enets language], In *Paleoaziatskie iazyki* [Paleoasian languages], 50-52.

Tereshchenko, N.M. (1973). *Sintaksis samodiiskikh iazykov* [Syntax of Samoyedic languages]. Leningrad, Nauka.

Tereshchenko, N.M. (1993). Enetskii iazyk. Iazyki mira [Enets language. Languages of the world], In *Ural'skie iazyki* [The Uralic languages], 343-349. Moscow: Science.

Urmancheva, A.Iu. (2006). Vremia, vid ili modalnost'? Glagol'naia sistema enetskogo iazyka [Time, form or modality? The verbal system of the Enets language], In *Voprosy iazykoznanii* [Issues of Linguistics], (4), 84-100.

Vakhtin, N.B., & Golovko, E.V. (2010). Ischezaiushchie iazyki i zadachi lingvistov-severovedov [Disappearing languages and tasks of linguists dealing with Northern Studies], In *Problemy sotsial'nogo razvitiia, obrazovaniia, traditsionnogo prirodopol'zovaniia i sokhraneniia iazykov korennykh narodov Kamchatskogo kraia. Sbornik materialov mezhdunarodnogo nauchno-metodicheskogo seminara* [Problems of social development, education, traditional nature management and preservation of indigenous languages of the Kamchatka Territory. International scientific and methodological seminar digest], 42.

Vinokurova, N.I. (2017). *Iakutskii material v knige N. Vitsena «Severnaia i Vostochnaia Tataria»* [The Yakut material in N. Witsen's book "Northern and Eastern Tataria"]. Available at: www.igi.ysn.ru/files/publicasii/Novgorodov.pdf#page=85

Энецкий язык в исследованиях отечественных и зарубежных ученых

**М.А. Колесник, Н.М. Лобакова,
Е.А. Сертакова**

*Сибирский федеральный университет
Россия, 660041, Красноярск, пр. Свободный, 79*

В статье представлен историографический обзор зарубежной и отечественной научно-исследовательской литературы, посвященной энецкому языку. Анализ публикаций позволил обозначить общие тенденции в изучении языка энцев, коренного малочисленного северного народа, а также вектор современных исследований. Современные культурные процессы в глобальном пространстве формируют и делают актуальным неисчерпаемый интерес к традиционным культурам, особенно к культурам малочисленных народов. Изучение языков данных этносов предстает как одна из задач, решение которой позволит ревитализировать родные языки, а также ценности традиционной культуры в целом.

Ключевые слова: энцы, коренные малочисленные народы Севера, традиционная культура, исследования языка.

Исследование выполнено при поддержке Красноярского краевого фонда науки в рамках реализации проекта: «Разработка научно-методического обеспечения сохранения уникального культурного наследия для кетской и энецкой этнокультурных групп коренных малочисленных народов Севера, Сибири и Дальнего Востока, проживающих на территории Красноярского края.

Научная специальность: 24.00.00 – культурология.
