

# *Northern Selkup folklore in space and time*



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## ***Selkup Languages: Uralic, Samoyedic***

*Population Census 2010*

*Ethnic group strength 3612*

*Consider Selkup their mother tongue 1334 (36,6%)*

*Selkup speakers 945 (25,9%) / about **600***

### ***Northern Selkup***

*Ethnic group strength 1811*

*Consider Northern Selkup their mother tongue 1271  
(70%)*

*Northern Selkup speakers 866 (49%) / about 600*

### ***Southern Selkup***

*Ethnic group strength 1181*

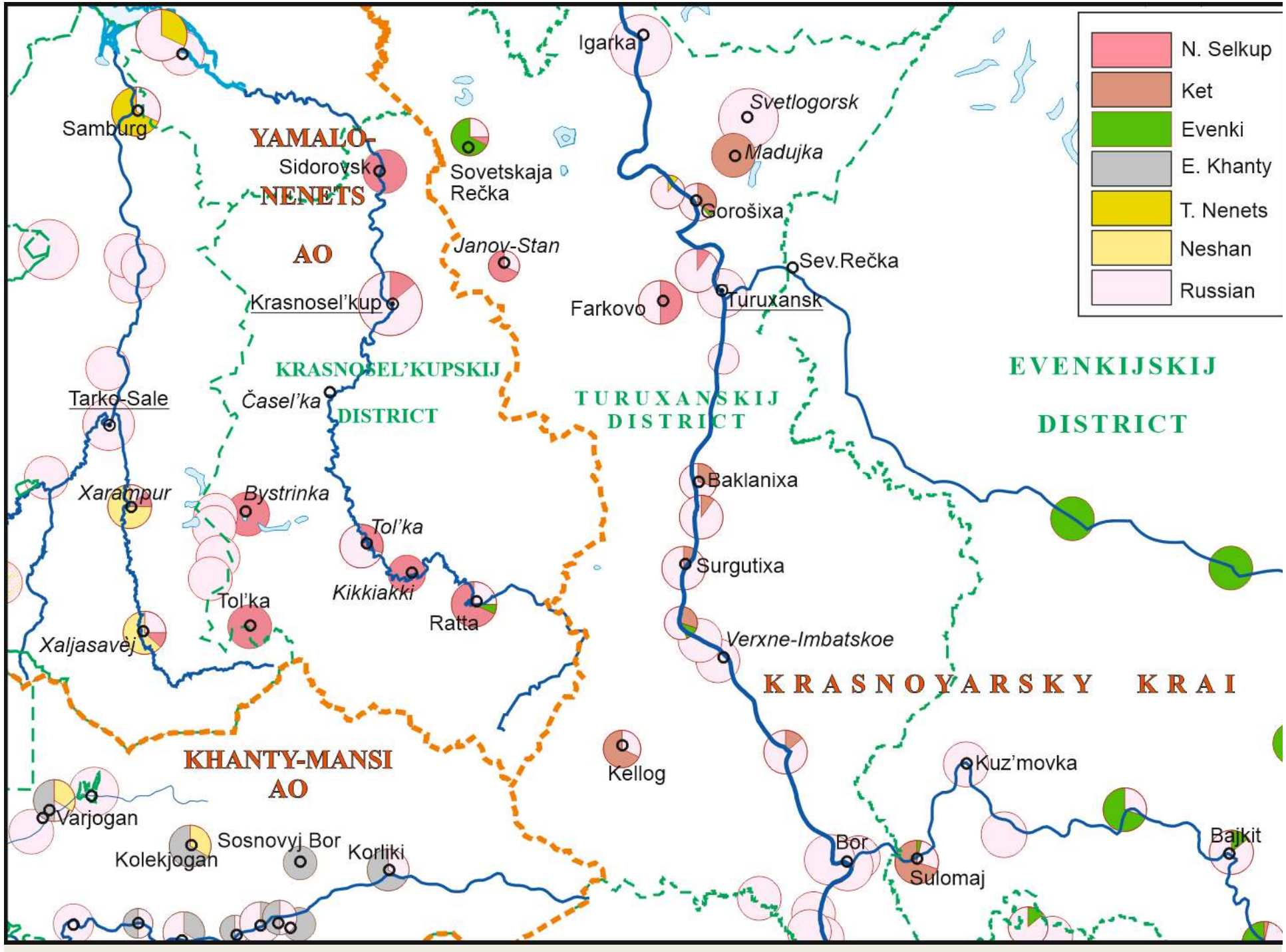
*Consider Southern Selkup their mother tongue 22 (1,9%)*

*Southern Selkup speakers 50 (4%) / under **10 (3)***

## *Plan*

- 1) to give an overview of the recordings of Selkup folklore done in the Northern Selkup communities between 1925 and 2015
- 2) to reveal the way of existence and transmission of folklore tradition in the communities within this period;
- 3) to show the distribution of folklore stories and motives over the Northern Selkup territory and to trace possible borrowings from contacting folklore traditions;
- 4) to analyze the use of tense, mood and evidential verb forms in folklore texts recorded in different communities and in different time periods.





## 1. Collections of Northern Selkup Folklore

- *Northern Selkup songs of Kai Donner audio archive (1914);*
- *Selkup texts from Georgiy and Ekaterina Prokofievs Archive (1925–1928);*
- *Ludmila Varkovitskaya Archive (1941)*
- *Northern Selkup folklore texts from Angelina Kuzmina Archive (1960s–1970s);*
- *Northern Selkup folklore texts from Dulson et Co archive (1960s–1980s)*
- *Farkovo texts and songs from Galina Pelikh et Co audio archive (1976)*

## Collections of Northern Selkup Folklore

- *MSU Corpus (Ariadna Kuznetsova et Co) (1970–1977);*
- *Selkup songs from Victor Rudolf audio archive (1982);*
- *Northern Selkup Folklore texts from multi-media computer archive of LCL RCC MSU / LRSML IL RAS (1996–2018)*
- *Sergei Irikov audio archive (1980s–2000s)*
- *Audio archive of the Centre of Selkup culture in Krasnoselkup (1990s–2010s)*





# A page of Ludmila Varkovitskaya field notebook

83  
paya. Losol kstto orampayta. Nino facalamp.  
Zappoha shauu karpocica Nipne papessica  
yfol sompal 16. Ni mat karalkooplanna.  
logina uauuamapera No xeu ouuapf epau  
Yssamal selci. Etto celantetil pelamat  
logokoa ceub emoiduy no bocpoma narobani  
Koralxanta. Nino konnæ mennampay.  
saberaya. romaue nocuoppa  
Yke sompal 16. Nino konnæ celampaya.  
logia. nomuyæ pæra kopau  
Sobol solax gampozempa. // Wogæ tablat  
Socopa nepuuek. facuuek  
gombosempa. Nombt amtagg. jittæ nannæ  
facuuek mau ceu(gbae) 2 'zapapit  
xmasb gæq6. jil. pitel. Nino konnæ  
uamtu onpauæa sota romaue blepa  
mennampaya. Naræ gorax jittæ celampaya  
nocuoppa Myræ koræ gæpæ ucheuæpæ  
Nombt celampaya. Utaf gæb karæ  
pau chepæ ? pæpov na pagodæ  
amnonkel karpasnoles. Nombt saricimæ  
cuzeyat ropæ roobæ Tam nphætan  
nuyal etæ. Nino rannæ nuyal etæ  
"dyonæ" ællu kopau bupid Pyæ ouuau

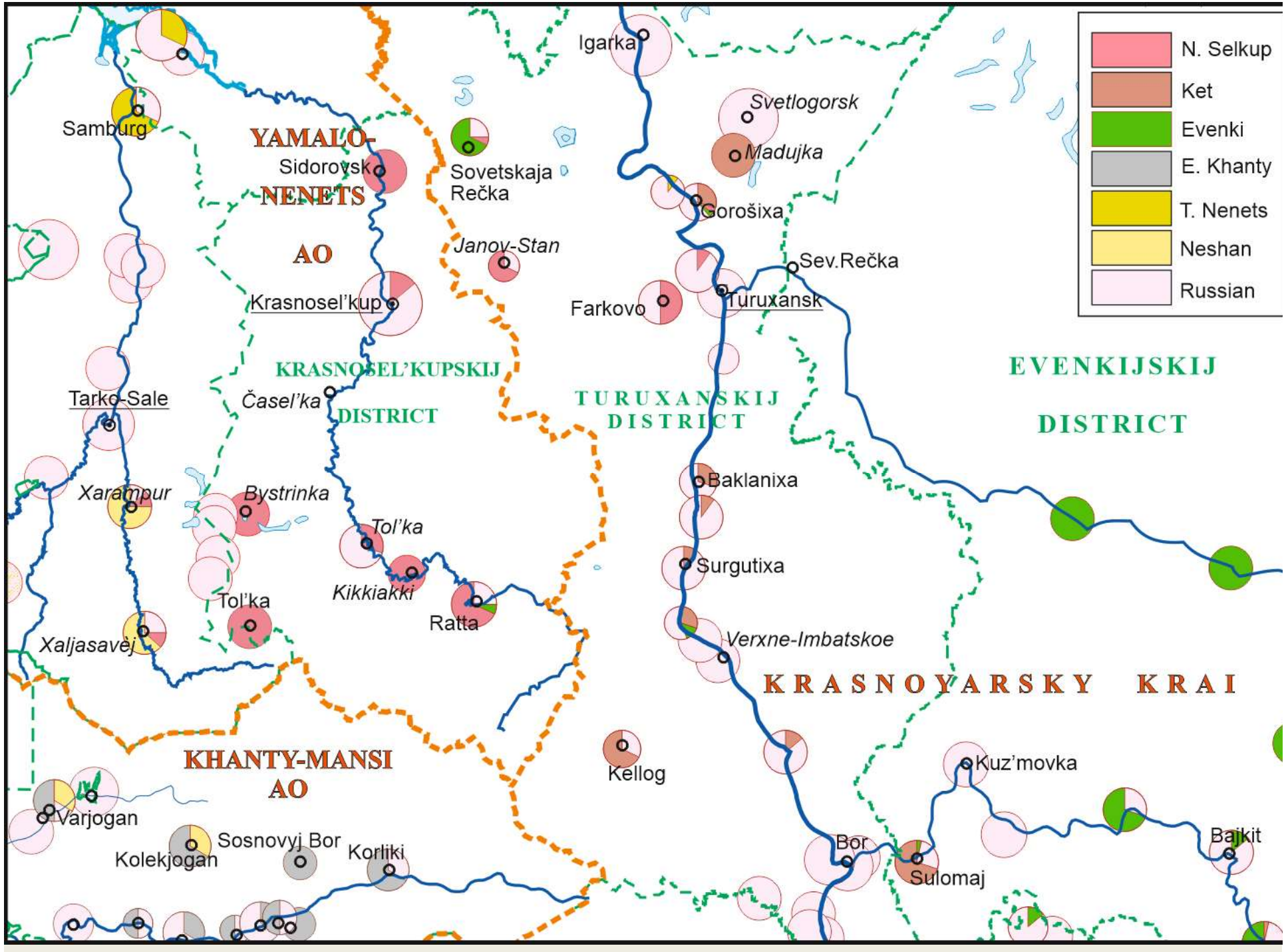
## 2. The ways of existence and transmission of folklore tradition in the communities during the last century

Information sources:

- historical data both published (see e.g. Prokofiev 1928) and unpublished (archival documents),
- life-stories of the communities members,
- results of sociolinguistic surveys done in Northern Selkup communities during the last quarter of a century

### 3. Distribution of folklore stories and motives over the Northern Selkup territory

- Possible borrowings from contacting folklore traditions: Ket, Khanty, Evenki, Russian



## 4. The use of tense, mood and evidential verb forms in folklore texts

- Place of recording
- Time of recording
- Text type

# Genres of Northern Selkup texts

## *Shaman ritual texts*

- *shaman incantations (ritual)*

## *Folklore texts*

- *Fairy-tails (including remnants of epics)*
- *Shaman legends*
- *Warriors legends*
- *Songs (personal)*

## *Hunting stories*

## *Life stories*

- *Autobiographies*
- *Biographies of “extraordinary people”*
- *Life events*

## Evidential forms

(1) tʃe:lɪ-t(i)      aj iræ-tɪ      tʃe:l-ent-ɪ    naj  
sun-POSS.3SG    and    moon-POSS.3SG    shine-IPFV-3SG.SBJ    so.it.is  
'The sun and the moon are shining, so it is'

innæ-nɪ      qə:tɪ-mmi-**nt**-a      na  
up-ELAT      glitter-DUR-**EVID**-3SG      so  
'from the top they glitter, it seems so it is.'

qɪfqa-n      nan    ɛj      qə:t-æli-mmi-**nt**-ɔ:tɪn  
star-PL      long    also    glitter-PLSBJ-DUR-**EVID** -3PL  
'The stars also shine for some time, it seems' (RA 1982)

(2) manni-mp-aŋ    εj    manni-mp-aŋ    εj    naj  
look-DUR-1SG.SBJ    again look-DUR-1SG.SBJ    again    so.it.is

‘I watch and watch again and again, so it is:’

seλtʃi ɭimpɪ ili-**nt**-a                    na

seven eagles live-**EVID**-3SG.SBJ so

‘Seven eagles live (there) it seems, so’ (RA 1982)



(3) ni:ni: takki menni-mpi-ŋ-a

then downstream look-PSTN-EP-3SG.SBJ

‘Then down the stream (to the north) (he) looked’

takki-t tap tʃeli-mpi-nt-a

downstream-LOC that shine-DUR-**EVID**-3SG.SBJ

‘In the North it shines, it seems.’

y-ʌ losi-ʌ ε:ti tʃeli-mpi-nt-a

water-ADJ devil-ADJ camp shine-DUR-**EVID**-3SG.SBJ

‘The water devil’s camp shines, it seems’ (VA 1941)

## Evidential particle: *mita*

(4) ku:ti-n-tit      pɔ:ri-n      ken    **mita**    naj  
wing-GEN-POSS.3PL   tip-PL      indeed **as if**    so it is

‘the upper tips of their wings, it seems, so it is’

ori-ŋ      ɲoɬm-ɛ̃-mp-ɔ:tin      ken    **mita**    nɪ-ŋ  
force-ADVZ   glitter-PFV.INTENS-DUR-3PL    indeed   **as if**    such-ADVZ

‘strongly glitter indeed, it seems, so it is.’

(5) i:l-ε:-mp-ɔ:tit      ken      **mita**    naj  
rise-PFV.INTENS-PSTN-3PL   indeed      **as if**    so it is

‘(They) rose indeed it seems, so it is’ (RA 1982)

## Evidential particle: mompa

(6) na qaj **mompa**  
so what **they say**,

‘And so people say,’

tʃe:li-ti                      niʌtʃi-ŋ              ap-qil-p-ati

sun-POSS.3SG such-ADVZ eat-PLOBJ-PSTN-3SG.OBJ

‘the sun so burnt (the ends of their wings)’ (RA 1982)

## Past tenses: Simple past (PST) / Past narrative (PSTN)

### Life story

(7) mat tʃe:lik-s-aŋ                      lo:si-ʌ                      ɲaro:qit  
1SG    be.born-PST-1SG                      devil-ADJ                      tundra-LOC

‘I was born in the Devil’s tundra’ (Kazakevich et al. 2008)

### Fairy tale

(8) ili-mp-a    ira                      imaqota-n-ti-sæ  
live-PSTN-3SG    man                      old.woman-GEN-POSS.3SG-INS

ki-t                      tʃi:onto:-t

river-GEN    middle-LOC

‘There lived a man with his wife in the middle (flow) of the river’ (Kazakevich 2008)

## Improper Past form (-s) in folklore texts translated from Russian

(3a) His mother went to the pike trap

тэпы-н эмы пичча-й кіньча-нты қәс-с-а  
3SG-GEN mother pike-ADJ fish.trap-ILL go-PST-3SG.SBJ

(3b) His father went to shoot black grouse

эсы-ты күң чатт-ал-қа курр-ал-с-а  
father-POSS.3SG black.grouse shoot-PLOBJ-INF go-SING-PST-3SG.SBJ

But:

(3c) His elder brother went to shoot black grouse-females

мәрқы чопа-ты нә-й кү-я  
big brother-POSS.3SG female-ADJ black.grouse-DIM

пакты-мп-а

Run-PSTN-3SG.SBJ

## Abbreviations

RA Victor Rudolf audio archive

VA Ludmila Varkovitskaya archive

Glosses:

ADJ adjectivizer, ADVZ adverbializer, DIM diminutive, DUR durative, ELAT elative, EP insertion, EVID evidential, GEN genitive, ILL illative, INF infinitive, INS instrumental, INTENS intensifier, IPFV imperfective, LOC locative, OBJ objective declension type, PFV perfective, PL plural, PLOBJ pluriobject, PLSBJ plurisubject, POSS possessive, PST past tense, PSTN past narrative, SBJ subjective declension type, SG singular, SING singulative.

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*Thank you!*