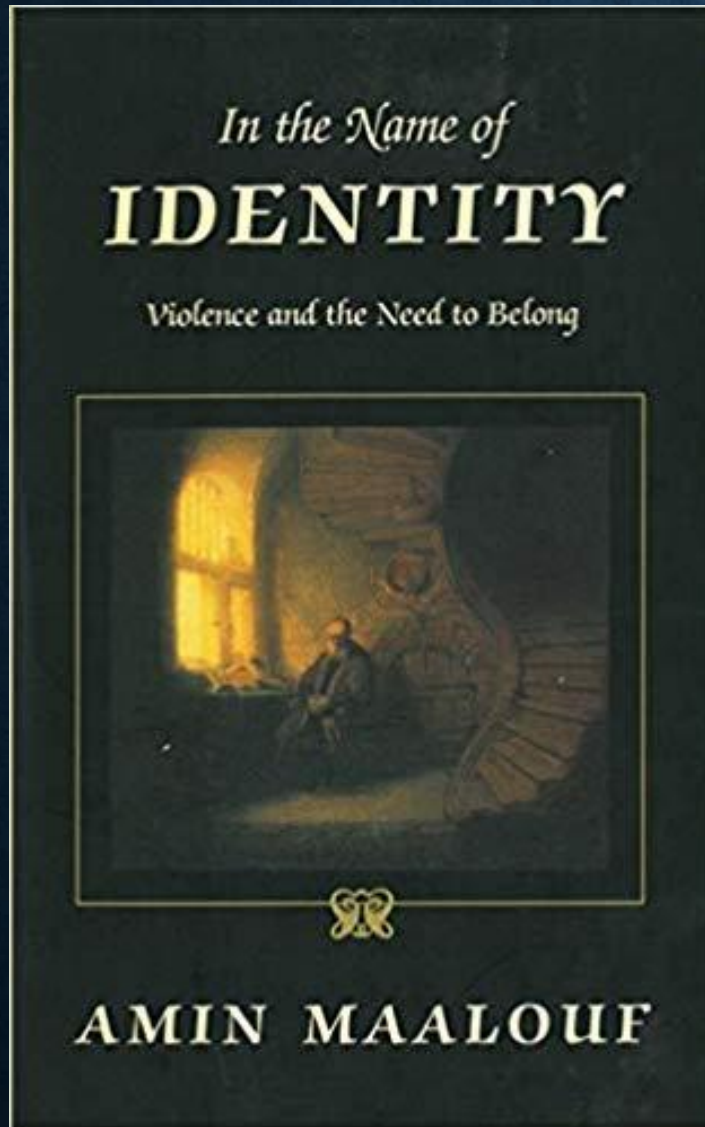


University of Texas at Austin, USA
COLING Project Workshop:
*Innovative Teaching Methodologies for Lesser Documented Languages and
Language Documentation in the context of Digital Humanities*
December 12-13, 2019

WHAT HIDES IN MY NAME

Dr. KYUNNEY TAKASAEVA
(Künney Takaahay in Sakha language)

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“I want to try and understand why so many people commit crimes in the name of identity,” writes Amin Maalouf. Identity is the crucible out of which we come: our background, our race, our gender, our tribal affiliations, our religion (or lack thereof), all go into making up who we are. All too often, however, the notion of identity—personal, religious, ethnic, or national—has given rise to heated passions and even massive crimes.

Moving across the world’s history, faiths, and politics, he argues against an oversimplified and hostile interpretation of the concept. He cogently and persuasively examines identity in the context of the modern world, where it can be viewed as both glory and poison. Evident here are the dangers of using identity as a protective—and therefore aggressive—mechanism, the root of racial, geographical, and colonialist subjugation throughout history.

Maalouf contends that many of us would reject our inherited conceptions of identity, to which we cling through habit, if only we examined them more closely. The future of society depends on accepting all identities, while recognizing our individualism.

NAMES

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A Festschrift in Honor of W.F.H. Nicolaisen

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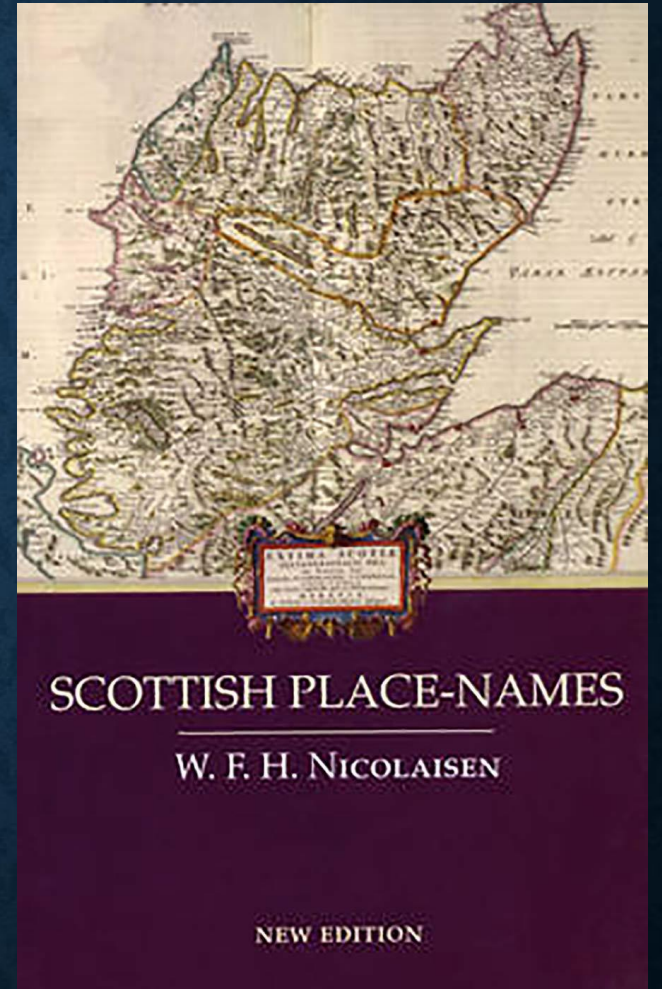
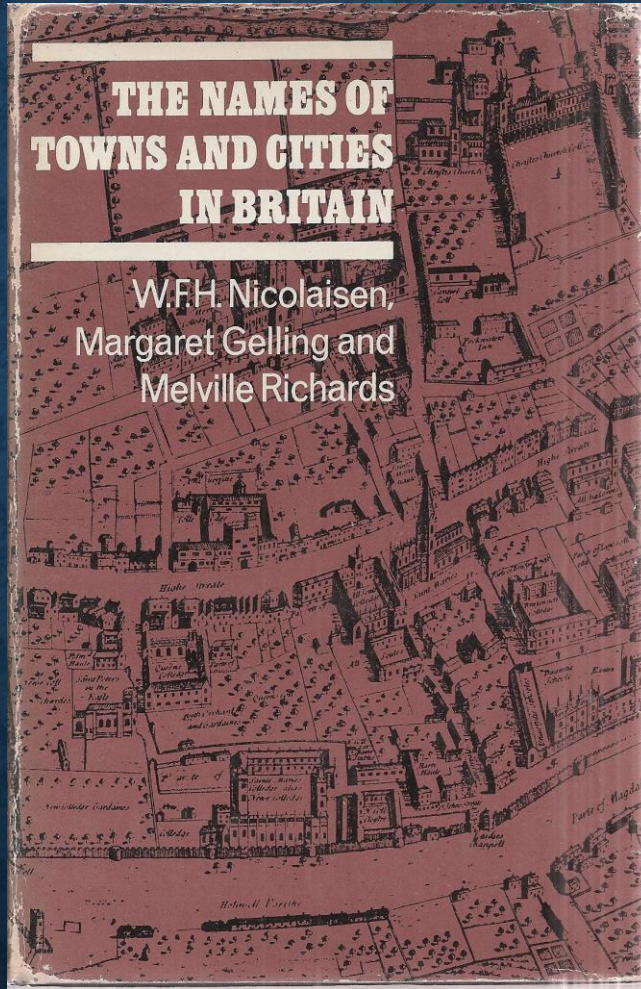
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Edited at The State University of New York at Binghamton

THE NAMES OF TOWNS AND CITIES IN BRITAIN

W.F.H. Nicolaisen,
Margaret Gelling and
Melville Richards



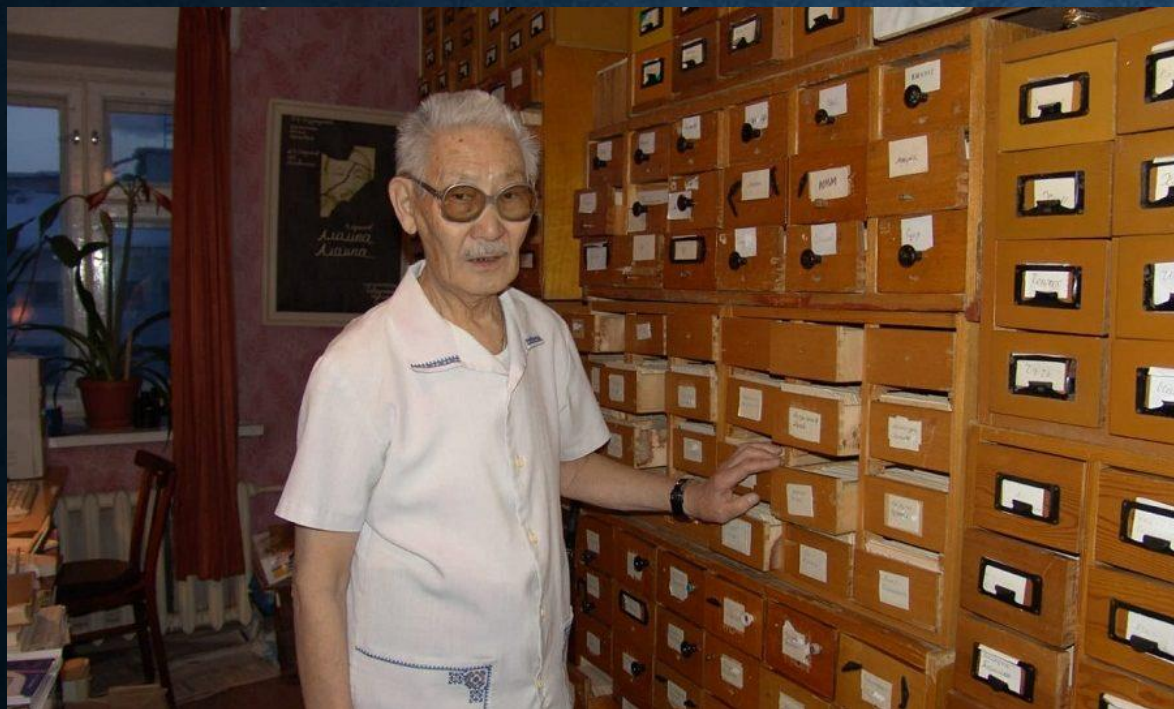
SCOTTISH PLACE-NAMES

W. F. H. NICOLAISEN

NEW EDITION



Ivanov Mikhail Spiridonovich - Bagdaryyn Sylbe
(1928-2017)



ONE PEOPLE. ONE WORLD. ONE LOVE.



THE WORLD IN FACES

Photo project by Alexander Khimushin

Photo project by Alexander Khimushin.
The World in Faces.

To document, preserve, educate and raise awareness of Indigenous heritage, cultures and traditions of the world through travel photography and storytelling, culture exchange, hands on learning, exhibitions and creative projects, and through peaceful dialogue and close interaction with ethnic communities from the remote parts of the world.

The World in Faces Institute (“WIFI”) is a nonprofit organization incorporated in the United States on May 2, 2019. The core mission of WIFI is to document, preserve, educate and raise awareness of indigenous heritage, cultures and traditions of the world through travel, culture exchange experiences, hands on learning, exhibitions and creative projects, and through peaceful dialogue and close interaction with ethnic communities from the remote parts of the world. The World In Faces Institute is the next stage of the evolution of The World In Faces photo project by an artist and internationally acclaimed photographer Alexander Khimushin.



THE WORLD IN FACES

Photo project by Alexander Khimushin

Photo project by Alexander Khimushin.
The World in Faces.

“A portrait of a young Yukaghir Indigenous lady from my homeland - Sakha (Yakutia) Republic, the coldest inhabited region of the world.

She is one of 1597 Yukaghir Indigenous People living on this planet. Yukaghir People are reindeer people of the remote Eastern Siberian Arctic. Even by Siberian standards Yukaghirs live in the middle of nowhere, extremely far of everything. The only way to get to them is to fly on a small aircraft for several hours from Yakutsk, the capital of the Republic, and then continue for another 450 km by ice road.”

Jukagirs live in the Sakha Republic and the Chukotka Autonomic region of the Russian Federation. According to the 2010 Census, their total number was 1,603 people. The languages are regarded as moribund, since less than 370 people can speak either Yukaghir language. Most Yukaghirs today speak Yakut and Russian.



Dolgan - Dmitry Chuprin. Photo: Alexander Himushin

The 2010 Census counted 7,885 Dolgans.

The Dolgan language is a Turkic language with around 1,000 speakers, spoken in the Taymyr Peninsula and Yakutia in Russia. Originally, the Dolgans were nomadic hunters and reindeer herders. The Dolgans are considered a Turkicized Tungusic people. Some believe that it is a dialect of Yakut language.

Evenk mother with baby.

Photo: Alexander Himushin

Neryungrinsky district, Republic of Sakha, Siberia.

The Evenks are recognised as one of the indigenous peoples of the Russian North, with a population of 38,396 (2010 census). More than 18,200 Evenks live in the Sakha Republic.

Evenks also live in China and Mongolia.

26,580 speakers (2007–2010) .



Representative of the Even people.

Photo: Alexander Himushin

Evens - Siberian Tungus-Manchu people related to Evenks

According to the 2010 census, there were 22,383 Evens in Russia. They live in regions of the Magadan Oblast and Kamchatka Krai and northern parts of Sakha east of the Lena River. Even is an endangered language, with only some 5,700 speakers (Russian census, 2010).





Chukchi girl. Republic of Sakha, Siberia.
Photo: Alexander Himushin.

The language of the Chukchi, which belongs to a small, isolated language family. According to the Russian Census of 2010, about 5,095 speak in Chukchi language of the 15,700 Chukchi people.

The only people allowed to hunt grey whales are the native Chukchi people of Russia and the Makah of the United States.



A portrait of a young Sakha woman from my homeland - Republic of Sakha (Yakutia) - officially the coldest inhabited area of the world!

The World in Faces photo project by Alexander Khimushin. Diversity of traditional cultures of the world through the portraits of Indigenous People.

According to the Russian Census of 2010, about 478 thousand Yakuts also known as Sakha lived in Russia, mainly in Yakutia (466.5 thousand), as well as in the Irkutsk, Magadan regions, Khabarovsk and Krasnoyarsk territories. Yakuts are the largest (49.9% of the population) people in Yakutia and the largest of the indigenous peoples of Siberia within the borders of the Russian Federation.

Around 450,000 native speakers according to the 2010 census, some 87% of the Yakuts in the Sakha Republic are fluent in the Yakut (or Sakha) language, while 90% are fluent in Russian.

PEOPLES of the ARCTIC

Produced by the Geographic Division
National Geographic Society
GIBERT H. CHOUINARD, MURRAY
NATIONAL GEOGRAPHIC MAGAZINE
MAY 1988

WHO ARE THEY? These hunters and trappers along the ice-scattered shores and frozen tundras of the Arctic basin? These handsome men and women who, until recent times, waded their livelihoods from the world's harshest environment, who adapted rich traditions from a stranger land? In the eastern or Old World Arctic, they were many peoples. Diverse in culture and language, they probably descended from hunting societies pushed north from Central Asia by population pressure some 10,000 years ago. In the western or New World Arctic, they were primarily one homogeneous people speaking dialects of the Eskimo language. Originally from Asia, they were already in Alaska at least 10,000 years ago and spread across the continent. Though they called themselves by several names, including Inuit to the east, the word came to know them as Eskimos. A few Indian tribes, whose traditions centered thousands of miles north of the tree line—on better-delineated Arctic ecology than the Arctic Circle. The map, right, shows their regions as they existed around 1825. By that time most of the numerous people of the Arctic basin had been exterminated. Many northernmost on both sides of the Arctic Circle, had experienced a long history of Western influence by 1825. But their active traditions in many areas would remain relatively intact well into this century.

Scarcity, in a word, describes the Arctic ecosystem, where life-giving solar energy is in short supply. In winter the sun disappears for a long polar night of weeks, more months, depending on latitude. The months later even the midday sun—in its rays prolonged but dimmed—concentrates the sun's rays on the soil, or permafrost, that makes agriculture marginal at best. Precipitation is scant, and temperatures drop to low as minus 80°C (minus 112°F) in winter and seldom rise above 12°C (54°F) in summer. But more than cold limit the paucity of resources for food, clothing, and shelter defined Arctic life. For most Old World Arctic peoples, their life centered on reindeer. In winter days the animals were hunted wild and tanned only to pull sledges. With reconnoitering of game-bearing European armies and hunters in the 1850s and 170s centuries, reindeer numbers declined. And although native had demonstrated their own stock, the animal remained rare and, as essential quality for the old important animal migration—a relationship between reindeer and human whereby one would hunt-browse, the other over great distances in search of forage. Typically, the deer roamed on the tundra and grazed north of the tree line, where the large snow was less treacherous and underlying mosses and lichens more accessible. A heavy coat—or deep snow, occasion in the near desert Arctic—could spell disaster for both the deer and their owners.

The New World reindeer, called caribou, was more domesticated and took several places to see nomads on a reindeer. Though some isolated groups maintained themselves on caribou, fish, and walrus, most Eskimo—except dwellers—subsisted chiefly on sea mammals. In addition to providing food for humans and sled dogs, walrus—rod to a lesser extent walrus and seal—supplied skins for clothing, boots, and summer tents. Oil in the walrus blubber was light and best Eskimo fuel source for fuel and lamps and was used for fuel and lamps. From kayaks and large, open, skin boats called umiaks, which Eskimo introduced to the world, they pursued the mighty walrus with yet another active invention: the toggle-hauled harpoon. With Stone attached to exhaust the animal, the line stayed embedded in the whale, while the harpoon penetrated and set, evenly.

Through a mixture of adaptation, earlier men lived on the edge of survival. Prized game was weathered by heavy blubber. Diseases introduced by whalers and by traders reduced white-tailed to minimal populations. Much of the tree line today, fewer than 100,000 indigenous people share their land with more than two million nonindigenous—mostly Russians and Scandinavians driven to the north by the natural world. In Soviet Siberia, reindeer breeding has been reintroduced. In Alaska and Greenland, fishing has been commercialized. Meanwhile, Arctic peoples, whose traditions lived the elements without engines, show a common hope—but the old traditions, adapted to the times, may survive.

CHUKCHI
The Chukchi and Gwich'in are the largest and most numerous indigenous peoples of the Arctic basin. They speak Eskimo languages and are hunters and trappers. Many Chukchi live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the Chukchi and Gwich'in. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

YAKUT
The Yakut are the largest and most numerous indigenous peoples of the Arctic basin. They speak Turkic languages and are hunters and trappers. Many Yakut live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the Yakut. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

EVENK
The Evenk are the largest and most numerous indigenous peoples of the Arctic basin. They speak Tungusic languages and are hunters and trappers. Many Evenk live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the Evenk. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

NENETS
The Nenets are the largest and most numerous indigenous peoples of the Arctic basin. They speak Uralic languages and are hunters and trappers. Many Nenets live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the Nenets. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

LAPP
The Lapp are the largest and most numerous indigenous peoples of the Arctic basin. They speak Uralic languages and are hunters and trappers. Many Lapp live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the Lapp. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

WEST GREENLAND
The West Greenlanders are the largest and most numerous indigenous peoples of the Arctic basin. They speak Eskimo languages and are hunters and trappers. Many West Greenlanders live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the West Greenlanders. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

ALUT
The Alut are the largest and most numerous indigenous peoples of the Arctic basin. They speak Eskimo languages and are hunters and trappers. Many Alut live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the Alut. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

CENTRAL CANADIAN
The Central Canadians are the largest and most numerous indigenous peoples of the Arctic basin. They speak Eskimo languages and are hunters and trappers. Many Central Canadians live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the Central Canadians. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

KUTCHIN
The Kutchin are the largest and most numerous indigenous peoples of the Arctic basin. They speak Eskimo languages and are hunters and trappers. Many Kutchin live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the Kutchin. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

BAFFIN ISLAND
The Baffin Islanders are the largest and most numerous indigenous peoples of the Arctic basin. They speak Eskimo languages and are hunters and trappers. Many Baffin Islanders live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the Baffin Islanders. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

POLAR
The Polar are the largest and most numerous indigenous peoples of the Arctic basin. They speak Eskimo languages and are hunters and trappers. Many Polar live with the walrus, which they hunt for its blubber and skin. Arctic whaling was adapted to the Polar. They developed sea dogs and sleds and pulled sleds. They also hunted walrus and seals.

ARCTIC PEOPLE'S INFLUENCE AND APPROXIMATE LANGUAGE BORDERS

ESKIMO	YUKON
ALUT	ALASKA
CHUKCHI	YUKON
EVENK	YUKON
NENETS	YUKON
LAPP	YUKON
WEST GREENLAND	YUKON
ALUT	ALASKA
CHUKCHI	YUKON
EVENK	YUKON
NENETS	YUKON
LAPP	YUKON
WEST GREENLAND	YUKON

The indigenous small-numbered peoples of the North, Siberia and the Far East is a Russian census classification of indigenous peoples, assigned to groups with fewer than 50,000 members, living in the Russian Far North, Siberia or Russian Far East. They are frequently referred as indigenous small-numbered peoples of the North or indigenous peoples of the North.

Today, 40 indigenous peoples are officially recognized by Russia as indigenous small-numbered peoples and are listed in the unified register of indigenous small-numbered peoples. This register includes 46 indigenous peoples. Six of these peoples do not live in either the Extreme North or territories equated to it, so that the total number of recognized indigenous peoples of the North is 40. The Komi-Izhemtsy or Izvatas, a subgroup of the Komi peoples, are seeking recognition from the Russian government as a distinct indigenous people of the North.

The Far North is the part of Russia which lies mainly beyond the Arctic Circle. However, this is the smaller part of the total territories inhabited by indigenous peoples. These territories extend southward as far as to Vladivostok.

“Кимтэн кииннээх, хантан хааннаах

Kimten kiinneeh, hantan haannaah

Киһи кэлэн тураҕыный диэн ыйытар буоллаххытына...

Kihi kelen turaǵınyu dien ıytar buollahhitına...

*If you ask whose blood and from what kind I am,
you who are standing in front of me.*

- Then I will answer to you.

I am...Künney Takaahaj staying front of you

- *A literary device from the ancient Yakut epics, olonkho, used as an introduction of a literary hero.*
- *In modern times, this literary device is also used as an introduction of a person.*

We can start our discussion.

I would like you to talk about your names:

- Who chose your name and why,
- What language and culture does it belong to,
- How your name changed with age, socialization (school, work, place or residence), and internet use (nicknames),
- Do you have any aliases,
- Are there any archival records about your ancestors' names, and how they changed?