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**ON SOME ASPECTS OF ETHNONYMY OF THE NORTHERN**

**AMERICAN INDIANS:**

**PART II.**

**THE ARCTIC CULTURAL REGION OF USA AND CANADA**

**OF ARCHAIC AND PALEO PERIODS**

**Summary:** This paper is a continuation of Amerindian tribal and ethnic names discussion published in the Research Herald of the International Humanitarian University (Odessa) in 2011 (Philology Series). This 2nd part deals with the ethnonyms of the Arctic Culture Region of USA and Canada, their etymology, motivation and meaning (based on American, Canadian and Russian works).

**Key words:** ethnonyms, exoethnonyms, Eskaleuts, Algonkins (Algon quian Indians).

The necessity for discussing ethnonymical problems of various tribes arises not only because it broadens the view of any translator and linguist, but also because such discussions attempt to reveal and clarify the sources of American ethnonyms, to verify ethnonymical variations as most of the information which our linguists, philologists and historians lean upon has been published in the 20ies – 80ies of the 20th C, some of them are based on materials collected in expeditions which were made in the first half of the 20th C [ 1: 27, 357,586,593-594 ].

Among the authors of the Soviet period who wrote on the Arctic Region peoples and their languages were G. A. Menovshchikov, who was a Fellow of Academy of Sciences of the USSR, and whose works were published in the 60ies-70ies of the 20th C [ 1: 593-594 ], then E.S. Rubtsov [ 1:593] who published an Esquimaux – Russian dictionary in 1971. V. I. Bogoraz has translated a voluminous research «The Chukchee» from English into Russian (in 2 volumes) and published his translations in 1934 – 1939. The Chukchee language belongs to Paleoasian (also called Paleo – Siberian) which is very close to the Eskaleut languages. As early as 1846 a Russian researcher I. E. Veniaminov creates and publishes the Aleut language grammar in St. Petersburg, Russia [ 1: 27]. This is but a short list of research which has been performed in the 19th – 20th CC.

However, after the 80ies of the 20th C a rather large group of those researchers who were interested in this problem had very few papers on this topic. Hence it has been decided to bring in new information to the Russian and Ukrainian readers in this respect basing upon the latest publications in USA and Canada. As we have not found any later publications concerning Amerindian ethnonymy of the Arctic Culture Region of USA and Canada in Russian, we aimed at elucidating and explaining ethnonyms and culture naming in this region from the historical and linguistic view points. We have tried to analyze new works written by American and Canadian researchers concerning exoethnonyms and endoethnonyms (autoethnonyms). ( These terms have been explained by the author in her earlier paper in 2011 [2:17-22]).

This paper uses the same approach as [2:17-22] where we have used historical method of analysis, as well as descriptive and comparative approach. The basic works that have been used in this paper are those of R.B. Morrison and C.R. Wilson [3], C.R. Wilson and C. Urion [4], E.S. Burch Jr. and C. Fletcher [5], E. S. Burch Jr.[6] on Eskaleuts, a voluminous book of Alice Beck Kehoe [7]. The «Atlas of the North American Indian» by Carl Waldman has also been used [8] and quoted. For other sources see the list of literature at the end of the paper.

1. There is a generalized name for the ancient peoples of the Arctic Region who have once lived on the modern territory of the USA and Canada:

**A.1.** The first name indicates only the territory where these ancient people lived: Northern Archaic peoples [ˈnoːð(ə)n aˈkeiik ˈpi:plz] (the transcription is given in the symbols used by the Cambridge English Pronouncing Dictionary, 2006, as the initial variant of this paper was intended for the Russian speaking reader.) Word-for-word translation of this word combination into Russan is «северные архаичные народы/ люди». This exoethnonym refers to tribes which appeared on the territory of modern Alaska and Canada in the period of the Atlantic warming about 7000 B.P. [8:9]. The cultural artefacts of this period are termed as those which belong to the Northern Archaic culture ( tradition ) and the migrants are termed as Northern Archaic peoples. These peoples have a proved connection with the material artefacts produced by the tribes of ancient Siberians . The archeological finds are dated by 12000 B.P. We could not obtain other ethnonyms of this period which could be more exact in distinguishing those inhabitants. The possible reason for this could be an inadequate amount of available described material.

**A.2.** Another archaic exoethnonym reflects a time-period when real description given to them by earlier Algonkin Indian tribes : Paleo-Eskimo people [ֽpæliəu ΄eskiməu ˈpi:plz]. Word for-word translation of this phrasal ethnonym into Russian is "палеоэскимосские народы". The ethnic designation «Eskimo» Rus . "эскимос" was considered by the tribe as a derogatory one and it is still considered as such. The Algonkin tribes used this word-combination to describe them as the eaters of raw meat. In English publications some authors explain this word as «raw meat eaters» [8:63-64;11:129-130]. This ethnonym meant to point out the unusual way of life of the newly-arrived migrants, describing their eating traditions (eating raw meat of sea animals and caribou – the north Canadian, Alaskan and Greenland variety of deer).

From the ethnonymic viewpoint this approach to naming a tribe is based upon evaluating the new tribe by a pejorative (unfavourable, derogatory) ethnonym. The names of tribes and cultures in Part 1 [2] were all oriented at the geographical (place) names and did not bear any pejorative connotation.

The phrases which we have come upon in the English research papers (both archeological and ethnographic) have the following phraseological structure : Paleo-Eskimo cultures, Paleo-Eskimos, Paleo-Eskimo groups, Paleo-Eskimo world [8:9-12]. We have come upon variants which have the written from Esquimaux [ˈeskəməu] as well as Eskimo ( the second variant is in preposition to the main word, it is an attribute describing the main, leading word). The difference in spelling with «-qu-» and the ending «-aux» to our opinion is the result of the French writing and pronunciation influence.

In some papers the same population and its culture have received an ethnic description with an abbreviation which is: ASTt People. The abbreviation presents an attributive phrase : Arctic Small Tool tradition (people),which can be translated into Russian as "люди/народ/арктической традиции мелких орудий". In this case the tribal name comes from the words that describe tools that were used by Paleo-Eskimo peoples, namely microblades which literally mean in Russian «маленькие ножи» , «микролезвия»[4:26]. Further Wilson says that this tribe/people had some relation to much older Alaskan cultures and can even be traced to Djuktai culture of Northeastern Siberia (now considered to be 17 000 years old, but earlier it was thought to exist about 35 000 B.P.

**A.3.** Paleo-Eskimo people and their cultures fall into several groups which either existed simultaneously or followed one another. Their English descriptions are Denbigh Flint Culture, Independence Culture, Pre-Dorset Culture, Dorset Culture, Transitional Culture, Thule Culture and then Aleut Culture. Both the Russian and Ukrainian readers should remember, that ethnonyms and names of cultures are capitalized in English( i.e. the first letter of the tribal name is written with a capital one), while both in Ukrainian and Russian grammar tradition the names of peoples and cultures are written obligatorily in small letters as ethnonyms and names of cultures are considered not to be proper names.

Further the names of all the above Paleo-Eskimo cultures and tribes have been analyzed as to their ethnonymic origins.

**A.3.1.** Denbigh-Flint Culture [ˈden.bi ˈflint ˈkʌltƒə]. The suggested Russian equivalent is "кремниевая культура Денби ". The word combinations that have been collected from ethnographic research present the following instances : the Denbigh sites, the Denbigh complex, the Denbigh Flint complex. This culture has been ascribed to 2500-2000 B.C. The description the Denbigh people (Russian "народ Денби") is an exoethnonym which characterizes the ethnos through a toponym (i.e. place name) Denbigh. It is a modern place name designation while their autoethnonym (or endogenic ethnonym) remains unknown due to the lack of linguistic knowledge of that period. But ethnic designation by a word combination the Denbigh Flint people adds a detail of tool production, namely by making flint cutting tools.

**A.3.2.** Independence Culture [ֽindiˈpendəns ˈkʌltƒə] – is the name of a settlement dated 2500 B.C. and its translation equivalent in Russian is "культура Индепенденс". In this case one should not translate the 2nd element of the construction as Rus. "Независимость"because it has been taken from an existing toponym Independence Fiord [fjə:d] in Northern Greenland and has been transliterated (not translated) in the Russian version. This Greenland fiord is located in Pearyland [ˈpiərilənd] which is rendered in Russian as "Пириленд". The site has received its name Independence I Culture. Other archeological sites which were found later have also been numbered .This site is also located on the northeastern coast of Greenland [12].Other lexical collocations include : the Independence people, Rus."народ Индепенденс", the Independence I people Rus. "народ стоянки Индепенденс I ", Independence I sites Rus. "места стоянок Индепенденс I", Independence I population Rus. "население (культуры) Индепенденс I". This exoethnonym has been derived from a place name.

**A.3.3.** Pre-Dorset Culture [pri: ˈdɔ:sit ˈkʌltƒə] is an early Siberian migrant culture ( Sea item 3.4 below).It has been dated 2000-1800 B.C. The people of the Pre-Dorset Culture crossed the territory of Alaska from the east to the west eventually reaching Greenland. The name was derived from Cape Dorset. (In Russian reference book [12] it is presented as "мыс Кейп Дорсет" which is located on Baffin Island ( Foxe Peninsula) of the Northwest Territories of Canada). Lexical collocations used in research papers present : Pre-Dorset culture Rus." пред-дорсетская культура", Pre-Dorset stone artifacts " пред-дорсетские каменные артефакты, " Pre-Dorset people "люди пред-дорсетской культуры", Pre-Dorset sites "стоянки (or "места стоянок") людей пред-дорсетской культуры", life of/for the Pre-Dorset " жизнь пред-дорсетских людей" ( the word-combination the Pre-Dorset having a definite article before it proves that this collocation has become substantivated and turned into an ethnonym as the English, the French, the Ukrainians). We have not found translation equivalents in Russian or Ukrainian texts, so there is a possibility to suggest as equivalents not only "пред-дорсетская культура/люди/население", but also "древнедорсетская" or "до-дорсетская". However, a descriptive equivalent can be offered "люди/культура, предшествовавшая дорсетской". This ethnonym is of toponymic origin and is an exoethnonym.

**A.3.4.** Dorset Culture [ˈdɔ:sit ˈkʌltƒə], Rus. "дорсетская культура" (see item 3.3 above). This culture and ethnos evolved from the previous one at Cape Dorset. The site has been studied and time of its existence is considered to be from 1000 B.C. up to 500 B.C. Their posteriors lived at the place up to 1000 A.D. It is considered that they were exactly those tribes that the Vikings from Iceland met [8:10]. The ethnographic works present the following words and word combinations presenting them : the Dorset Culture "дорсетская культура", people of the Dorset culture (the source gives a small letter to word culture in this case) "народ/люди дорсетской культуры", Dorset find " находки периода/времени Дорсета ", some Dorset people "дорсетцы", "люди Дорсета", Dorset men " мужчины Дорсета","дорсетцы – мужчины ", Dorset women "женщины Дорсета"; or "дорсетцы – женщины " or even "женское население Дорсета ", Dorset aesthetic "эстетика дорсетского периода", Dorset tradition "традиция дорсетского периода" or "традиция населения Дорсета" [3:26-29;8:10-11;14:520]. This ethnonym is of toponymical origin and is an exoethnonym.

**A.3.5.** Norton Culture ['nɔ:tqn 'kʌltƒə ] – Rus. "нортонская (нортоновская) культура. It is derived from a place name of the archeological site on the Norton Sound. The Norton Culture tribes were a later population which evolved, after the Choris culture (see next paragraph) [8:11]. The Choris population lived two thousand and a half years earlier than the Norton one. It existed and developed up to 1000 B.C. We have met this ethnonym only once [8:11].It is an exoethnonym of toponymical origin.

**A.3.6.** Choris phase ['koris 'feiz] – designates both the culture and population of Choris and is named after the toponym where the archeological site is located . The toponym has been created, from an anthroponym (name of a person). This place bears the name of Louis Choris, a painter who worked in expeditions and made drawings of Eskimos and Aleuts. The Choris culture and population are to the south of Denbigh sites (see above A.3.1.). Lexical collocations found in the texts of ethnographic works are: Choris phase " фазы Хорис/Корис", Choris (used alone) " люди Хорис/Корис, Choris site "стоянка Хорис/Корис, Choris culture "культура Хорис/Корис", Choris people "люди Хорис/ Корис " (the last example is most often used). The Russian rendition has been found on a map made by Zagoskin [14:301] and it was "полуостров Хорис" (in Alaska , Kotzebue Sound). In 1844 the Choris peninsula was translated as "полуостров Хорис " and the Kotsebue Sound as "Сунд Котцебу" (with a "т" [t] which is lost now and the modern spelling in Russian is "залив Коцебу": Hence it is clear that Russian version should be "люди/народ (стоянки) Хорис". However, the name of the man was Louis Choris and it could have sounded [ƒɔ'ri] if it was read in French phonetic tradition. But if one follows Anglo-American phonetic tradition it could have sounded ['tƒɔris]. Our sources did not clarify this point, so we are still in search of a better phonetic variant.

**A.3.7.** Okvik culture ['okvik 'kʌlt ƒə], which has also been termed Old Bering Sea culture ['əuld 'beriη 'sI: 'kʌlt ƒə]. Its Russian version "оквикская культура" or "культура Оквик". This culture has evolved from the Norton culture of the coastal population on the both coasts of the Bering Strait (it was a more advanced culture using the "umiak", a large boat which enabled the Okvik people to go whale hunting, and using improved darts and harpoons. The texts analysed did not mention the etymology of the element "Okvik", but it could be a place name, Lexical usage in [8:11-12] gives us Okvik people "люди Оквика"and Okvik technology " технология/ производство населения Оквика ". It is a relatively late culture and population which are synonymically termed "люди древней культуры Берингова моря".

**A.3.8.** Birnirk phase ['bə:nək 'feIz]. Its Russian verrion is "бирниркская фаза/ период древней культуры Берингова моря" This culture is also a variant of the Norton culture. It has probably originated from a place name. The Birnirk culture is more advanced than the Norton culture and it is designated by the follouring collocations : Birnirk phase "бирниркская фаза/ фаза Бирнирк", Birnirk culture "бирниркская культура", Birnirk people "люди/народ фазы Бирнирк"/ "бирниркское население, народ". The Birnirk people of this phase have settled on the eastern part of the north Alaskan coast and hunted whales and other sea animals.

**A.3.9.** Punuk phase ['pu:nuk 'feiz]. Its Russian version is "пунукская фаза/период древней культуры Берингова моря". The culture belongs to the people on the Chukotka east part of the Bering Strait and on the St. Lawrence island in the Bering Sea, USA. The readers should not mix it up with synonymous names on the Atlantic side of North America (St. Laurence Bay and St. Laurence river). Lexical collocations are : Punuk phase "пунукская фаза"/"фаза Пунук", Punuk sites "стоянки фазы Пунук"/"пунукские стоянки /раскопы", Punuk settlement "пунукское поселение" "поселение пунукской фазы". During excavation there have been found some weapons and armour made of bones and tusks walrus of or other sea animals. The daggers found at those sites were made of tusks only.

**A.3.10.** Ipiutak culture ['ipiutək 'kʌltƒə]. The Russian version "культура ипиутак " on Point Hope, Alaska, in the northern part of the Chukchi Sea. Neither Webster, nor Cambridge pronouncing dictionaries publish the phonetic rendition. The place name Point Hope has not been given either. The Russian geographical name dictionary [12:268] gives the translation variant as "Пойнт-Хоп". Carl Waldman [8:11-12] gives the folloving lexical usage: Ipiutak settlement "поселение/стоянка Ипиутак", Ipiutak society "общество Ипиутак"/ "ипиутакское общество" Ipiutak culture "ипиутакская культура", the Ipiutak "жители Ипиутака"/"ипиутакские жители", Ipiutak burials "захоронения Ипиутака"/"ипиутакские захоронения". This ethnonym is a toponymical exoethnonym.

**A.3.11.** Thule Culture ['tu:li 'kʌltƒə]. The British Cambridge dictionary gives two pronunciations: the British one ['tu:li] and the American one [tju:l]. The name has been derived from a Greenland place name in its northwestern part. The Russian spelling is " культура Туле ". Around 900A.D. a cold spell set in and the Ipiutak culture stopped its existence (see above A.3.10). The Thule people who were the ancestors of the Inuit population came through Alaska and the delta of the Mackenzie river which discharges its waters into the Beaufort Sea. There is evidence that the Paleo-Eskimo world has been ousted by the Thule people who absorbed the viking settlements in Greenland as well as the Dorset culture settlements by the end of the 15th C. A. D. One encyclodepic publication [15:1364] gives a different time period which literally says "Thule is an archeological culture of the Eskimos (10-17 CC A. D.) on the shores of the Bering Strait, in Canada and Greenland. Their economy: whaling and hunting."

The lexical collocations in the English Sources of Canada and USA are : Thule сulture "культура Туле", the Thule "Туле" (as an ethnos), the Thule origins происхождение Туле"(both as a culture and an ethos), the Thule descendants "потомки Туле" (ethnos), the Thule people (s) "народ(ы) Туле" (ethnos), the Thule families "семьи Туле"(ethnos), ancestors of the Thule culture "предки/предшественники культуры Туле" (ethnos and culture), Thule settlements " поселения Туле", Thule women "женщины народа Туле" (ethnos), Thule technology "технология людей Туле" (culture and ethnos), Canadian Thule whalers "канадские китобои культуры Туле"(ethnos), the prehistoric Thule people "доисторические люди (культуры) Туле" (ethnos), Thule economy "экономика (народа) Туле" (culture of the ethnos), the 17th century Thule people "народ Туле XVII века" (ethnos), Thule groups "группы людей/населения Туле" (ethnos) [8:10-12] and [9:520].

The Thule people called the Dorset people the Tunit, i.е. Rus. "туниты"[15:57]. Modern Inuits (Eskimos) consider the Tunits their ancestors as Christopher Fletcher says in [16:57 and elsewhere]. While G.A. Menovshchikov [17:250-271] says the "the term tunni (tunnit) had the meaning of an "enemy" or "new comer, foreigner" in the Paleoasian languages of Chukchi and Kamchatka Okrugs in Siberia (i.e. the Chukchi, Koryaks, Kereks, Yukagir, Asian Eskimos). The Chukchi called the Koryaks and Yukagirs tunnit "таннит",while these two peoples called the Chukchi using the same word. In the 18th and 19th CC the newcomers were the kossak army from the European part of the Russian Empire who were called tannits "танниты" by the local Koryaks and Yukagirs as they were conquerors. Some Tungus (Evenki) and Manchu people called all newcomers and enemies by the same term, i.e. there existed a sort of opposition "we, our own" vs "foreigners, enemies, others". In this case we have a generalized exoethnonym "tunit/tunnit" for all those hostile newcomers who aspired to fight for the territories belonging to those who had earlier settled down. The word is used in local languages in the Altai region also. However the same meaning has been preserved in the languapes of Alaskan and northern Canadian Inuits.

The continuation of ethnonymic studies is planned for Part III :

Having analysed the Arctic Culture Region ethnonyms in Paleo- and Archaic periods we can state that:

• they are all exoethnonyms;

• most of them were given by archeologists if there was no linguistic data on the aboriginal peoples;

• the majority of Paleo- and Archaic ethnonyms have been produced from place names (toponyms);

• only one exoethnonym was given to the Inuits by the order settlers, namely Algonkin Indians, the term is Eskimos which has a pejorative connotation;

• an exoethnonym of a general character has been found tunit/tunnit which means a "foreigner" and even a "hostile newcomer".

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**Зайцева К.Б. Деякі проблеми етнонімії північноамериканських індіанців: Частина ІІ. Арктичний культурний регіон. Палео – та архаїчний період. – Стаття.**

**Анотація.** Стаття продовжує дослідження етнонімії америндського населення і в даній частині торкається назв етносів арктичного культурного регіону США та Канади в архаїчний та палео-період історії, іх походження, мотивації та семантики.

**Ключові слова:** етнонім, єкзоетнонім, ескалеути, алгонкіни.

**Зайцева К.Б. Некоторые проблемы этнонимии североамериканских индейцев : часть II. Арктический культурный регион, палео - и архаический период.– Статья.**

**Аннотация.** Работа по изучению этнонимии американского аборигенного населения продолжена в Части II заявленной ранее темы. Предметом рассмотрения являются этнонимы жителей Арктического культурного региона США и Канады, их происхождение, мотивация и семантика.

**Ключевые слова:** этноним, экзоэтноним, эндоэтноним, эскалеуты, алгонкины.