MITTEILUNGEN DER SOCIETAS URALO-ALTAICA

HEFT 28

30. Internationale Finnougristik-Studierendenkonferenz

Georg-August-Universität Göttingen, 9.-12. April 2014

Zusammenfassungen

Herausgegeben von
Julia Hübner und Anika Weiland

Göttingen 2014

XXX. IFUSCO

Internationale Finnougristik-Studierendenkonferenz

Nemzetközi Finnugor Diákkonferencia

Kansainvälinen suomalais-ugrilaisten alojen opiskelijakonferenssi

Rahvusvaheline Soome-Ugri Tudengikonverents

International Finno-Ugrist Students' Conference

-

MITTEILUNGEN DER SOCIETAS URALO-ALTAICA

Herausgegeben von
Cornelius Hasselblatt und Klaus Röhrborn

Inhaltsverzeichnis

Studentisches Grußwort zur 30. IFUSCO in Göttingen

Unter dem Motto „30 Jahre IFUSCO – ganz anders und doch gleich" möchte ich Euch alle ganz herzlich hier in Göttingen begrüßen. Das tue ich im Namen des gesamten Organisationsteams – Anika Weiland, Anna Semenova, Caroline Hübsch, Florian Jark, Katharina Gotsch, Katja Becker, Lara Schmidt, Mari Saraheimo, Sandra Devezeau und Sophia Matteikat. Ein Jahr lang haben wir neben dem Studium ehrenamtlich diese Konferenz für Euch von Anfang bis Ende geplant und vorbereitet. Dabei haben uns viele helfende Hände, die hier nicht alle genannt werden können, während der Arbeit im vergangenen Jahr bei verschiedenen Aufgaben unterstützt. Ganz besonderer Dank gilt an dieser Stelle András Gyúró, der das Logo der diesjährigen IFUSCO entworfen hat – die finnougrische Version des Gänseliesels, dem Göttinger Wahrzeichen.

Vor zwei Jahren auf der IFUSCO in Tartu entstand die verrückte Idee, zum 30-jährigen Jubiläum die IFUSCO wieder an ihre Geburtsstätte Göttingen zurückzuholen. Nach einigem Abwägen übernahmen schließlich wir Göttinger Finnougristen im letzten Jahr in Syktyvkar den IFUSCO-Bären und damit die Aufgabe, innerhalb eines Jahres an einer Finnougristik mit insgesamt nur 40 Studierenden eine Konferenz für 150-200 Teilnehmer zu organisieren. Dabei sahen wir uns immer wieder zunächst unüberwindbaren Hindernissen gegenüber. Doch während dieser Zeit wurden wir zu einem nicht aus der Ruhe zu bringenden Team, unser Enthusiasmus verließ uns nie und das Projekt IFUSCO XXX wuchs uns immer mehr ans Herz. So können wir nun stolz feststellen, dass uns das scheinbar Unmögliche gelungen ist und wir hier das 30-jährige Jubiläum gemeinsam feiern und auf die letzten 30 Jahre zurückblicken können.

Vieles hat sich verändert, seitdem sich eine Handvoll Studierender im Finnisch-Ugrischen Seminar in Göttingen zusammenfand und den Beschluss fasste, die erste IFUSCO ins Leben zu rufen: Von gemütlichen 26 Teilnehmern ist die IFUSCO auf etwa 170 Teilnehmer 30 Jahre später angewachsen. Aus dem ursprünglichen COngress ist eine COnference geworden und die Vielfalt der offiziellen und auch tatsächlich gebrauchten Konferenzsprachen ist gewaltig gewachsen.

Die größte Veränderung seit der ersten IFUSCO ist wohl, dass wir heute wie selbstverständlich rund 125 Teilnehmer aus Russland, Estland und Weißrussland, aus Polen und Ungarn unter uns wissen dürfen und viele von uns durch Auslandsstudium, Exkursionen, Sommerkurse und IFUSCO-Besuche problemlos von einer auf die andere Seite des früheren Eisernen Vorhangs reisen, Wissenschaft betreiben und Freundschaften knüpfen – vor 30 Jahren undenkbar! Doch der Kern der IFUSCO ist gleich geblieben: Ein Grüppchen von der Idee überzeugter Finnougristik-Studierender glaubt daran, dass es möglich und nötig ist, eine solche internationale Veranstaltung aus eigenen Kräften und mit eigenen Mitteln zu organisieren – von Studenten für Studenten – und schließlich kommen Studierende aus den verschiedensten Ländern zusammen, um sich fachlich miteinander auszutauschen, alte Freunde wiederzusehen und neue Freundschaften zu beginnen. Möge dieser Grundgedanke der IFUSCO auch die nächsten 30 Jahre bestehen bleiben und Jahr für Jahr mit neuem Leben gefüllt werden!

Julia Hübner
Göttingen, März 2014

Dieter Walinski
Sprecher der Fachgruppe Finno-Ugristik in 1983
an der Georg-August-Universität, Göttingen

Grußwort

IFUSCO

bedeutet Internationaler Finnisch-ugrischer Studentenkongress. Aber Studenten können doch keinen Kongress machen. Das ist doch viel zu hochtrabend.

Sie, liebe Studierende, machen es doch. Und Sie machen zum 30. Mal einen Kongress, Ihren IFUSCO. Meinen herzlichsten Glückwunsch dazu.

Ich danke Ihnen allen, die an den bisherigen Kongressen teilgenommen haben. Sie haben die damalige Auffassung nachhaltig und intensiv widerlegt – durch Ihre Teilnahme und Mitwirkung. Auch heute zeigen Sie mit Ihrer Anwesenheit, dass es doch geht. Das lateinische Wort congressus = ,Zusammenkunft' bezieht sich nicht auf eine bestimmte Gruppe. Auch Studierende können sich zusammenfinden oder zusammenkommen.

Im Vorfeld des 1. IFUSCO hatten wir mit diesem massiven Widerstand zu kämpfen. Ich denke, dass jedes Organisationsgremium neue Hürden zu überwinden hat. Auch in der Zukunft wird es so sein. Genau dies ist ein Sinn dieser Kongress-Idee: Überwinden Sie Hindernisse.

Seit dem 1. IFUSCO standen die Studierenden im Vordergrund. Die Professoren und andere wissenschaftliche Mitarbeitern nahmen teilweise an dieser Veranstaltung teil – als gern gesehene Gäste. Allerdings stieß diese Vorgehensweise nicht immer auf deren ungeteilte Zustimmung. Daher möchte ich auch Sie an dieser Stelle herzlich begrüßen.

Doch nun zurück zu Ihnen, liebe Studierende. Sie haben sich für ein exotisches Fach entschieden. Als Einzelkämpfer kommen sie weit, im Austausch mit anderen aber weiter. Dies bezieht sich nicht zwingend auf Ihre Karriere, sondern vorrangig auf Ihre persönliche Entwicklung, Ihre individuelle Neugier, auf Ihren unstillbaren Wissensdurst. Nutzen Sie diese einzigartige Gelegenheit.

Die Studierenden der ‚kleinen Fächer' benötigen ein besonderes Netzwerk. Meist liegen zwischen den einzelnen Studienorten mehrere hundert Kilometer. Was früher aufwendig war, ist heute im Zeitalter der Elektronik und des Internets nur ein kleiner Schritt. Und doch zeigt sich auch heute, dass Sie trotz der technischen Möglichkeiten den persönlichen Kontakt zueinander suchen. So war es damals auch schon. Warum nicht mal über den eigenen Tellerraum schauen? Und andere Leute mit ähnlicher Neugier treffen? Oder etwas über andere Themengebiete erfahren, die bisher nicht im Vorlesungsverzeichnis standen?

Zu einem runden Jubiläum, dem 30., treffen sich hier und jetzt Studierende dieses kleinen Faches aus zahlreichen Ländern – diesmal wieder in Göttingen. Dort, wo damals alles begann. Es war ein Gespräch zwischen mehreren Studierenden im Dachgeschoß des Hauses Theaterstr. 14, das in zahlreichen Diskussionen zu einer gemeinschaftlichen Idee entwickelt wurde, dem IFUSCO.

Ob Sie, liebe Studierende, 1983 schon wussten, was mal auf Sie zukommt, das wage ich zu bezweifeln. Ich denke, dass viele von Ihnen damals noch nicht mal geboren waren. Und dennoch haben Sie zwischenzeitlich diese Idee übernommen, mitgetragen und weiterentwickelt.

Jetzt tun Sie es wieder. Vielen herzlichen Dank für Ihre Eigeninitiative und Ihren Einsatz. Und danke schön, dass Sie alle zu diesem Jubiläum gekommen sind, um eine Idee weiter zu tragen.

„Von Studenten für Studenten" so lautete in 1983 das Motto der Fachgruppe Finno-Ugristik.

Als damaliger Fachgruppensprecher wünsche ich Ihnen allen ein gutes Gelingen. Mögen die hier und jetzt geknüpften Kontakte zu den anderen TeilnehmerInnen Sie persönlich und fachlich bereichern.

Ihr Dieter Walinski

Zusammenfassungen

Absztraktok

Tiivistelmät

Resümeed

Abstracts

Svetlana Akeldina
Tartu Ülikool

1.
2.

Nikolay Anisimov
University of Tartu

Guest etiquette in the ritual of the expulsion of evil spirits 'Urbech Ullyan' (lit. 'banish evil spirits') of Kiyasovsky Udmurts

The article examines the peculiarities of guest etiquette in the ritual of the expulsion of evil spirits 'Urbech ullyan' (lit. 'benish evil spirits') of the local group of Udmurts living in Kiyasovsky region of Udmurtia.
The analysis of the presented theme is based on the author's field material, collected during the last seven years (2007-2014).

Information about this ritual and partial analysis can be found in the scientific papers of the following scientists: G.E. Vereshchagin, V.E. Vladykin, T.G. Vladykina, S.S. Vakhitov.

Research of the ritual revealed the following features of guest etiquette:
- preparation of the ritual costumes and use of protective attributes;
- entering houses strictly according to the stream of the river;
- loud singing of the ritual chant of the expulsion of evil spirits – Urbech ullyan gur (lit. 'melody of banishing evil spirits');
- meeting and invitation of participants of rite by hostess of the house;
- magical ritual performances in the house and the theft of a crust of bread and butter;
- endowing participants with cereal and butter;
- condemnation and damning of unwelcome hosts;
- mass festivities of the village community in the end of the ritual.
In the end we can say that the analysis of the guest etiquette of the Udmurts in the ritual 'Urbech ullyan' shows the relationships of the main characters of the rite with congeners, their role and functions in the ritual; specific elements of the guest etiquette in rite action are revealed.

<div align="right">Translated by T. Okuneva</div>

<div align="right">Gennadii Antropov
Tartu University, Estonia</div>

.   .

« » ,
« » (. mémoires –) –

( ).

 – ,
, – ,
, ,
» .

1976).

19

?»

«

».

Darya Bajkuzina
Udmurt State University, Izhevsk

«

».   —

Máté Baksa
Universität Debrecen

Meinung ausländischer, in Debrecen studierender, Studenten, zur ungarischen Sprache

Zielsetzung der Arbeit ist eine Darstellung der Meinung ausländischer, in Debrecen studierender Studenten zur ungarischen Sprache. Ungarischer Ansicht nach ist die ungarische Sprache die schwerste Sprache weltweit. Mit dieser Erarbeitung möchte ich in Erfahrung bringen, ob ausländische, ansatzweise Sprachbegegnete Personen, diese Meinung teilen oder anderer Meinung sind. Ich möchte auch die Erkennung von Sprachverwandtschaften zu anderen Sprachen erkunden. Zur Zielgruppe gehören ausländische, in Debrecen studierende, Studenten. Die Forschung basiert auf einen dreiteiligen Fragebogen. Im ersten Teil wird die sprachliche Vorkenntnis der Teilnehmer behandelt. Es war notwendig, zur Auswertung eine Altersgruppierung und Abstammung der Teilnehmer vorzunehmen. Unter Berücksichtigung Ausbildungsstandes ebenfalls eine Differenzierung zu erzielen. Im zweiten Teil der Arbeit kümmerte ich mich um Fragen wie Kenntnis und Meinung zur ungarischen Sprache. Diese Fragegruppe bezieht sich auf die Erkennung von Sprachverwandten und subjektiver Einschätzungen von z.B ungarischen Lieblingsworten. Hier fragte ich die Meinung der Teilnehmer zur Zeit und in der Vergangenheit: Wie ist die Vergleichbarkeit zu anderen Sprachen, welche ist die Charakterisierung besteht. Der dritte Teil betrifft einen auf mehrere Sprachen geschriebenen, festgelegten Satz. Hier mussten die Studenten Verwandschaften zur ungarischen Sprache erkennen. Die erbrachten Ergebnisse gaben Aspekte der Wiederspiegelung heutiger Studenten zur ungarischen Sprache.

Olga Bazhenova
Syktyvkar State University, Syktyvkar

«

», -   «
            ».   «   »

XX-XXI   .

2   «   »
: 1) «   » : 2) «   » .   —

(«   »).
«   » -
            «   »,

«   ».

«   »
:

«   » .

(«   »).

(«   »),

«   »

(
     ),

Anna Bezukladnikova
«   »

[2].

2013   406,

                    (–   )
                    (–   ) [1].

                                                    560

                                        —

                          [3].

:
1.   14.03.1995 N 33-   "
                    »
2.   7   2001 . N 49-   «

        ,   »
3.
              //http://finugor.ru

Attila Bihari
Universität Hamburg

The Obš ina-Movement and Identity

Die Obš ina wird im Folgenden als eine Gemeinschaft angesehen, welche ein legales Fundament zum Schutz indigener Lebensweise und ihrer traditionellen Territorien bilden soll. Somit verschafft sie Angehörigen bestimmter, rechtlich vordefinierter Ethnien die Möglichkeit, juristisch anerkannte Gefüge zu bilden, um sich und ihre Umgebung vor den Einfluss anderer Akteure, wie z.B. der Erdöl- und Erdgasindustrie, zu schützen. Da sich diese rechtlichen Rahmenbedingungen auf Angehörige indigener Ethnien beziehen, meint Identität in diesem Zusammenhang die gefühlte Zugehörigkeit eines Individuums zu einer solchen Ethnie.

In dem Vortrag soll anhand eines Fallbeispiels (dokumentiert von Florian Stammler) die mögliche Bedeutung einer Obš ina bei den Nenzen aufgezeigt und dann die Zensusdaten der Russischen Föderation auf Grundlage dieser Erkenntnisse interpretiert werden. Dabei werden verschiedene Ethnien miteinander verglichen, die entweder die Möglichkeit zur Bildung solcher Gemeinschaften haben oder diese nicht besitzen.

Für diesen Vergleich werden mehrere mögliche Identitätsmarker betrachtet, wie z.B. die Zahl der Angehörigen und die Zahl der Sprechenden der jeweiligen Sprachen. Abschließend soll diskutiert werden, ob die Einführung rechtlicher Bestimmungen zur Stabilisierung von Identität beitragen kann oder ob diese sogar eine Gefahr darstellen können, da sie z.B. durch die Bildung verschiedener Gemeinschaften innerhalb einer Ethnie neue, interne Grenzen entstehen lassen.

Regina B di
Debreceni Egyetem, Debrecen

The Finnish language in the 16th and 17th centuries
illustrated by contemporary Lord's Prayers

My presentation discusses how the Finnish language evolved and developed in the 16th and the 17th centuries. The introductory passages describe not only the history and culture of Finland but the circumstances of the Finnish language in the Swedish Empire in the 16th and the 17th centuries as well. In the secound part the evolution of orthography is demonstrated by comparing the Agricola's texts with the texts of the 1642 Finnish Bible. Finally the major phonologies and morphologies marks appearing in these centuries are illustrated with several of different Lord's Prayers from the same period.

Finland as a part of the Swedish Empire was in need of development. In spite of wars and difficulties cities were built, was built cities, different types of schools were founded and more and more people could read and write. The church's project was to build up the educational system and some same similar things.

The Finnish language was spoken just in Finland and the written Finnish was introduced by Mikael Agricola at the beginning of 16th centuries. The Latin and the Swedish were used as an official language. So in the 16th and the 17th centuries a large part of the Finnish texts was about religius topics, like Bible translations, volumes of sermons, psalm books and manuals.

In the first period the Finnish ortography of was unsettled, because the texts were printed in foreign linguistic environment, and so it was rather inconsistent, following the foreign spelling practices. It is shown in the Lord's Prayers from 1543, 1548, 1614, 1642, 1666, 1695 years. The texts picked out from these years include not only reference to sounds, disappeared from Finnish, and to processes of phonetic and morphologic changes, to variants of suffixes but to differences of translations as well.

Anita Buzgó
University of Debrecen, Debrecen

19th century Finnish family names in a bilingual town

The aim of my presentation is to examine the 19th century family names of Tornio, a town in Northern Finland. The population of the town on the Finnish-Swedish border originally used to be Swedish speaking, and it became bilingual due to a Finnish influx to the town in the second half of the 19th century. In earlier periods we encounter only Swedish family names.

Later on, also the family names of the town became more diverse, since the number of Finnish family names had increased significantly by the end of the 19th century. The source of my investigations is the name material gathered from the birth registers of the Lutheran parish of Tornio. The investigated period is between 1860 and 1901: I processed the name of every child christened during these years.

In my presentation I intend to shed light on the most common Finnish family names in Tornio. What types of family names were used in the period under investigation? Family names relating to house and settlement names are very common in Finland. Which house and settlement names were used in Tornio as family names? How many family names can be found in the examined corpus that are derived from a first name or that refer to the natural environment? The use of Finnish family names came into fashion during the period under investigation and it was the time when

they started to "Finnishize" names of foreign origins. My earlier studies have shown that Swedish family names resulting from compounding were very common in Tornio. This type of name seems to be common in Finnish family names as well: these may even originate from Swedish names.

Besides shedding light on the types of names I would like to touch upon also on suffixes. Earlier research has shown that in Western Finland the suffix -la/-lä – originally producing house names – used to be the most common, and the nowadays so wide-spread -nen derivative suffix started to come into fashion only in the late 19th century in this region. Which of these could have been in more general use in the investigated period? Which family name types were suffixed with derivatives?

Vasilij Chuprov

Svetlana Chuschkina

« », «Facebook», « », «Tvitter»

2008   -

András Czentnár
Eötvös Loránd Tudományegyetem, Budapest

A magánhangzó-harmónia m ködésének mintái a finnugor nyelvekben

Magánhangzó-harmónián a vokálisok morfémákon belüli vagy azokon átível hasonlóságát értjük. Ezt a finnugor nyelvek közt széles körben megtalálható tulajdonságot az uráli történeti nyelvészetben a nyelvcsalád si örökségeként szokás számon tartani. Ily módon az alapnyelv rekonstruálásakor is fontos irányelv a vokálisok képzési helyének figyelembevétele.

A nyelvcsaládok közötti rokonsági kapcsolatok vizsgálatánál és megállapításánál azonban már nem tekintjük bizonyító erej nek a magánhangzó-harmónia meglétét, hiszen a nyelvek ezen vonása els sorban tipológiai jellemz , és akár hosszas egymás mellett élés eredménye, azaz areális egyezés is lehet.

Megfigyelhet azonban, hogy a finnugor nyelvcsaládon belül is több típusát találhatjuk meg a magánhangzó-harmóniának. A legjellemz bb a palatális-veláris harmónia (pl. a manysi déli nyelvjárásai, finn), de föllelhet a kerekítés (pl. mari, magyar) és a nyílásfok szerinti (pl. a hanti keleti vahi dialektusa) illeszkedés is. Az egyes esetekben más-más módon valósulhat meg ezek mechanizmusa.

További összehasonlítási lehet séget ad annak a vizsgálata, hogy miként sz nhetett meg számos finnugor nyelvben a föltételezett régi magánhangzó-harmónia, ami gyakran valamilyen idegen nyelv küls hatására következhetett be, de sokszor bels változások eredménye, vagyis a nyelv magánhangzó-rendszerének átrendez désére vezethet vissza. Annak is tanúi lehetünk azonban, hogy bizonyos nyelvjárásokban (pl. a fels -vicsegdai komi vagy a bavlini udmurt dialektus) a harmónia irányába mutató folyamatok játszódnak le.

El adásomban ezt a sokféleséget szeretném bemutatni, illetve érinteni azt a kérdést, hogy a finnugor nyelvcsaládon túl hol találhatunk tipológiai párhuzamokat, hasonlóképpen megvalósuló magánhangzó-harmóniát a világ nyelveiben.

Chris Lasse Däbritz
Universität Hamburg, Hamburg

(. McGregor 2009: 2).

(nominal phrases), . . minun taloni «   »

Pekan talo «   »   . (te) könyved «   »   János

könyve «   ».

( ), . . Minulla on talo. «   .»

. Jánosnak sok könyv van. «   ».

. —

( )

habeo-

McGregor, William (Hg.). 2009. The expression of possession. Berlin [u.a.]:
Mouton de Gruyter.

Zsófia Ditta Dévai
Zoltán Péter Barna
University of Debrecen, Debrecen

Frazeologizms containing animal names in the finnish and
hungarian languages

The frazeology is an untended area of the contrastive research in the
finnish, and hungarian languages. The frazeology is a sympton, which can
be found in every language, and we thought, that it offers precious, and
serious searching opportunities for the researchers. The goal of our
presentation is a study, where we compare finnish and hungarian phrases
containing animal names.

In the first part of our presentation, we would like to talk a little about the
finnish-hungarian frazeology studies, notional angles, and the possible
grouping systems, and their achievements. After this, we would like to tell
you about the collecting of our examples, it's method, the problems and
possibilites of it's resources.

The main part of our presentation will be about the corpus, and the
thematic groups, inside this. We will report about the expressions using
animal names, specifically their types. In our research, in respect of the
contrastive studies, we will mention the frazeological equivalencies, the
lexical adequacy, the total lack of adequacy, and the apparent adequacy.
We offer you an unique insight into a subject, which is largely neglected,
but has many interesting searching area, like differences caused by weather
conditions, and geographical locations. eg. hungarian Szegény, mint a
templom egere, which sounds like this in finnish: On niin köyhä kuin
kirkonrotta.

Alina Duboveckaja
Balassi Intézet, Budapest

„A –be igeköt   funkciói és jelentése"

1.
            – be   .
2.   –   be

            – ki.
3.   –
be   ,   -   ,

                                                        .
4.
                              – be   ,   ,
                                                        .
5.   ,   – be
                                                                                        –
meg   ,   ,
                                                                    (
                        -      )
                                                        .
6.   ,   – be
                                                    (   ).
7.   ,
                              .
8.   ,   2010   ,
                                                              –   be
                                                        .
9.
                                                        ,
                                        – be   .

1721

, 1868

125

1929

Alexander Efremov
Moscow State University
Moscow

Mari nooruse tulevik globaliseeruvas maailmas

Globaliseerumine on inimkonna poolt teostatav halduse kontsentreerumise protsess. Globaliseerumist asuti uurima alles suhteliselt hiljuti, seetõttu ei ole tema mõju noortekeskkonnale praktiliselt veel käsitletud, kuigi uurijad märgivad, et noored lülituvad globaliseerumisse teistest aktiivsemalt. Tuleb rõhutada, et mari noorsoo arengut ei tohi käsitelda lahus teiste Venemaa rahvuste analoogsest arengust.

Globaliseerumisprotsessi aktiivse käivitumise tõttu on paljurahvuselise Marimaa vabariigi noorsoo ette tõusnud rida probleeme:

- Maailmavaatelised küsimused, sest globaliseeruv teadvus otsekui "pühib" rahvusliku maailmavaate ära ja kujundab ühtset standardmaailmavaadet. See puudutab eriti külanoori, kellest enamus vabariigis on mari rahvusest. Sattudes linna, olles ise veel väljakujunemata maailmavaatega, langeb neile peale kolossaalne infovoog mis nende senise maailmakäsitluse kas deformeerib või siis täiesti teissuguseks muudab.

Kuid just maailmavaadet kujundav info ja metodoloogia ongi need, mille alusel inimesed oma arusaamise maailmas toimuvatest erinevatest protsessidest üles ehitavad. Maailmavaade on mõtlemise kultuuri ja

haldusliku tegevuse täisväärtuslikkuse aluseks. Kaotades rahvusliku maailmatunnetuse, kaob seos rahvuse, keele ja kultuuriga. Riigil on maailmavaate kujundamisele tohutu mõju.

 - Ülevaade ajaloost ja ajaloosündmustest võimaldab tajuda protsesside suunda ja arengut ning seostada omavahel kultuuri ja üldse teadmiste erinevaid harusid. Kahjuks pole noorsool tihtilugu oma rahva ajaloost mingit aimu. Kuna mari rahva kohta ja rolli ajaloos ei tunta, ei leia noored elus oma kohta ja loobuvad oma rahvusest, arvates et marid pole ajaloos "midagi korda saatnud".

Majanduslikud küsimused. Regiooni raske finantsolukorra tõttu ei jätku raha rahvuslikele huviklubidele, ringidele ja seltsidele, mis aitaksid rahvusküsimusi ja -asju arutada ning rahvusliku kultuuri ja kommetega sidet säilitada.

Anna Emelianova
Saint Petersburg

The Sacred Boulder of the Ingrian Gulf of Finland

The Danilov stone is a sacred boulder near the Ingrian Gulf of Finland, located at Cape Kolganpya. It is a huge boulder of approximately 7 meters tall, and stands slightly tilted towards the coast. The Danilov Stone is located in an area known as the Ingrian Queranta and because of the enormity of the boulder, it has even been represented on pilot's maps as a natural landmark, because it is visible from the Gulf of Finland. Situated in the water, approximately 30 meters from the stone, one can still find traces of strange rituals and offerings. The Danilov stone sits one meter down in the water, and once you travel past it out to sea, the water becomes colder. Apparently, this is the location of the stone that borders the coldest and warmest part of the bay.

There are many legends about the Danilov Stone, and the following examples are just some of them: One legend says that a person can hear different sounds and voices. According to other stories, there are "always a

lot of fish and there is an underground lake, the place is very unusual."
Other stories mention a hole under the stone: which, at low tide allows one
to climb under the boulder itself!

Unfortunately, the villages near the stone were destroyed in the 1930s, but
now the populations of the villages further away from the stone are aware
of its existence, and have their own names for the stone. Moreover, from a
geographic standpoint, the Danilov stone is located at an important location
on the southern coast of the Gulf of Finland.

The Danilov stone was explored several times in 2006, 2007, and 2013.
Located in a convenient bay, it is close to the West Cape. The arrangement
of stones are in the waters of the Baltic Sea, and the closest, known
boulders to it are in Latvia: Yusuleya, which is between the P vilosta and
The Big Kraujas Sea Boulder in Latvia.

The Danilov stone is perhaps not only the the largest glacial boulder on the
coast, but also one of the places to photograph idol worship stones.

Natalia Ermakov
TLÜ EHI kultuuride uuringute doktorant

/Tänapäeva ersa-mordva itkud kui
kommunikatsioon esivanematega /

XXI

Olesya Evdokimova
Perm State Humanitarian-Pedagogical University, Perm

Komi-Perm archaic ways of fishery

Fishery is an archaic complex in the folk-trade of Komi-Perm people, preserving its significance nowadays. Archeological sources indicate that this type of trade has been developed on the territory of Komi-Perm District in the early Middle-Ages.

In general, local trade is presented with different seasonal fishing cycles, various gears and techniques as well as diverse use of the output (production). The main fishery types were:

1) Barrier-netting – traditional for inhabitants that dwelled along small rivers and lakes. The fishing cycle included spring-autumn barrier-netting, all-the-year-round (mostly seasonal spring-summer) netting and wattled-trap fishery (– mug,   –sack-   ö   - drag-net)

2) Barrier sweep-netting-spread along great lakes of Ghainskii region and was based on autumn-winter-summer sweep-netting and spring-summer barrier-fishing. Barriers were settled both on rivers and lakes. In spring and high fall, as fish headed for spawning or wintering, accordingly, Komi-Permyak put up solid barriers in the narrow river-beds.

3) The so-called harpoon fishing refers to traditional methods of Komi-Perm people fishing (as the fish are speared with a fish-fork harpoon). It was used throughout autumn periods as the water gets cool, transparent and fish make the way to the waterside.

In all regions fishery was of local and consuming importance. Although, fish also represented the commodity value: for ex. Inhabitants of Ghainskii region shipped fish-supplies to village Jurla not only to sell but to barter for bread.

Thus, on the territory of the Komi-Perm settlements typological similarity of fishing gears within local and seasonal differences in their use fixes. A common feature in fishing practice was large-scale fishing involving nets, sweep-nets and mugs.

Bertalan Farkas
University of Debrecen, Debrecen

Changes in Native and Non-Native Population in Finno-Ugric
States within Russia between 2002 and 2010

My lecture consists of a research about Finno-Ugric population and their language use. Its purpose is to reveal how the native language and the composition of people changed in the region of Finno-Ugric's own administrative units within Russia between 2002 and 2010. The basis of the research is the excerpt of the 2002 and 2010 census data.

In the first part of my lecture I wish to introduce the statistical ratio of Finno-Ugric inhabited regions and their on own states, emphasizing on the Mordvins, Udmurts, Marions, Komises, Khanties, Mansis, Nenets and Karelians. I will also talk about the derivable conclusions concerning the past decades' census data. In the second part of my lecture I wish to elaborate on how much of the above mentioned people profess the language of administrative units' eponymous Finno-Ugric languages their own native language. The evaluation of these data enables us to examine how the ratio changed according to how much people felt themselves belonging to a Finno-Ugric group and also the number of people having the appropriate administrative unit's official language as their native one.

Throughout my research I found several instructive data. In the examined regions the ratio of native Finno-Ugric people within the population did not exceed 50% anytime throughout the 2 examined years. This factor hinders these people's chance to represent themselves in politics and the progress of the official usage and teaching of their native language.

In 2002 out of the 843 350 Mordvin people living in Russia only 283 861 was the inhabitant of the Mordvinian Republic, which was only the 33.66% of the total Mordvin population. This resulted in the division of the Mordvin populated territories between 4 separate regencies. In 1930 on a Mordvin populated segment the Autonomous Region of Mordovia came into existence, which was the predecessor of today's Mordvin Republic.

Rita F fai

University of Pécs, Faculty of Humanities, Pécs

Untersuchung der gesetzlichen Folterung in dem Spiegel der
Werke von Marquis de Sade

In meiner Forschungsarbeit beschäftige ich mich mit der extremen Gewalt
in der Literatur. Ich untersuche es, wieweit die Werke von Marquis de Sade
geeignet sind die echten und gesetzlich zugelassenen Folterungen zu
modellieren. Die Grundidee hierzu stammt von Roland Barthest, welche ich
durch tiefere Analyse verfeinere.

Bisher habe ich die Beispiele, welche die Grausamkeit in den Werken von
Sade unterstreichen, von mehreren Orten der Welt gesammelt. Jetzt ist es
mein Ziel, durch die Untersuchung der Foltermethoden und der
Hinrichtungen in Ungarn, die Analogie für ein einziges Volk aufzuzeigen. In
meiner Arbeit ist die Anwendung und Einbeziehung des allgemeinen Modells
für bestimmte Gesellschaft wichtig. Obwohl wir viele Methoden von anderen
Völkern übernommen haben, bemessen wir die Auswahl oder die
Veränderung große Tragweite. Meine Untersuchung umfasst mehrere
Epochen: von der Besetzung des Landes durch ungarische Stämme über
den Mittelalter bis zum zweiten Weltkrieg.

Die Grundlage meiner Analyse bilden zwei Romane von Sade:

"Die 120 Tage vom Sodom" und "Justin, oder die Leiden der Tugend".
Neben den direkten Teilnehmer (die Opfer und ihre Henker) kommen auch
die Zuschauer und die „Versteher" zur Wort. Meine Arbeit hinterfragt auch
die Methoden der gesetzlichen Folterung und sucht auch deren Grenzen.

Bei meiner Forschung benutze ich auch literarische, philosophische,
geschichtliche Quellen, sowie auch die Berichte der Opfer.

Annelieke Grim
University of Groningen, Groningen

Finnisch ohne Partitiv

Für mich und wahrscheinlich auch für viele andere, die probiert haben Finnisch zu lernen, ist der Partitiv eines der schwierigsten Themen in der finnischen Grammatik. Den Partitiv, so wie das Finnische ihn kennt, gibt es nur in wenigen Sprachen. Meine Frustration über den Partitiv ließ mich über Folgendes nachdenken: Was wenn Finnisch keinen Partitiv hätte? Wäre es einfacher zu lernen? Welchen Kasus sollte man dann benutzen?

Ich habe über diese Fragen nachgedacht und probiert, Antworten zu finden. Daher habe ich die Benutzungsmöglichkeiten des Partitivs in Sätzen gesammelt und dann probiert, die Regeln der finnischen Grammatik anzuwenden, ohne den Partitiv zu verwenden. Rakastan sinua zum Beispiel wird Rakastan sinut, genau wie Odotan sinua zum Beispiel Odotan sinut wird, da der Regel nach das Personalpronomen als direktes Objekt im Akkusativ stehen muss. Tarvitsen rahaa wird Tarvitsen rahan, weil raha kein Personalpronomen ist aber wohl doch als direktes Objekt funktioniert und daher ohne Partitiv im Genitiv stehen muss. Immer wenn ich die Regeln nicht anwenden konnte, habe ich versucht, Regeln aus anderen Sprachen zu borgen. Zum Beispiel Minulla ei ole siskoja wird Minulla ei ole siskot, genauso wie im Englischen oder Niederländischen. In meiner Präsentation will ich einige dieser Sätze zeigen und erklären, warum ich mich für die jeweilige Lösung entschieden habe. Meine Präsentation wird auf Englisch und die Dias werden auf Finnisch sein.

Elena Gordeeva
Perm State Humanitarian-Pedagogical University, Perm

Modern Komi-Permyak Robinsonade1

Komi-Permyak prose of the second half of the twentieth century has repeatedly been the target of scientific understanding, however, its connection with the idyllic pastoral tradition has not attracted the researchers' attention yet. V.V. Klimov's novel 'Warriors Mace' and the V.Ya. Batalov's novel 'Strider', that are analyzed in terms of idyllic pastoral figurativeness are the materials of our research.

Author's focus on education pastoral is obvious in both works. Both authors tried to create national version of Robinson Crusoe. There is a direct reference to Defoe 's novel in Klimov's story: the character decides to put on hand-made 'Robinson suit'. A Boy Peter doesn't only "play" Robinson role, but also finds himself very similar to him. There is no direct mention of Robinson in Batalov's novel. However, Tima Lunegov's forest reclusion is written by the author like a looking back to the history of Defoe's hero being on a desert island. Parallels with education pastoral are rather conceptual and need a special study in both cases.

Lifestyle brings together 'Heroic club' and 'Strider' characters and Robinson. As in Defoe's novel, opposition civilization/nature turns out to be key one in the works of Komi-Permyak writers. Petya's pastoralism and Tima's forest reclusion involves new skills mastering, without having any prior knowledge of the world. Both characters like Robinson learn how to produce essentials: both of them try to "tame" wild animals. In the process of pastoral/seclusion both of them become 'natural' people living in harmony with nature. Pastoralism/seclusion becomes a form of initiation for new Robinsons.

Klimov and Batalov's works analysis in terms of parallels with Defoe's novel enriches scientific views concerning them, contributes to deep connections identification of Komi-Permyak prose of the second half of the twentieth century with pastoral idyllic tradition.

1   13-14-59008 «
                     -                    :   ».

Andras Gyuro
Georg-August-Universität, Göttingen

Udmurtische Mythologie im nichtrussischen Internet

Udmurtische Folklore ist ein kleiner, spezialisierter Bereich, der außerhalb des Kreises der Udmurtischmuttersprachler und des russischsprachigen Wissenschaftsgemeinschaft nur Spezialisten bekannt ist. Im Informationszeitalter finden sich allerdings auch verstreut Elemente der udmurtischen Folklore im nichtrussischsprachigen Internet abseits der Fachartikel.

Die Quellen des popkulturellen Text- und Bildmaterials, das von Nichtspezialisten erstellt wird, sind besonders die englischsprachigen populärwissenschaftlichen Darstellungen. Ihre Zahl ist gering und ihre Verwendung führt zu kolportierten Ungenauigkeiten.

In welcher Form wird das Rohmaterial popkulturell aufgearbeitet? Beispiele sind die Verwendung der Namen von Folkloregeschöpfen für Kreaturen in MMORPGs bis hin zu Einträgen in privaten, mystischen Kreaturen gewidmeten Online-Enzyklopädien.

Der Verwendung gemein ist einerseits, dass in vielen Fällen die Darstellung bedingt durch die Quellenlage unabsichtlich verfälscht ist. Andererseits werden die Konzepte und Namen aus der udmurtischen Folklore aus ihrem Gesamtzusammenhang herausgenommen. Schließlich ist nicht immer ohne Vorwissen ersichtlich, dass es sich um Elemente udmurtischer Folklore handelt.

Aufgrund des geringen Bekanntheitsgrades und der erschwerten Zugänglichkeit sind Konzepte und Kreaturen der udmurtischen Folklore im nichtrussischsprachigen, vermutlich aber ebenso auch im russischsprachigen Internet nicht zu Teilen der modernen popkulturellen Mythologie transformiert worden.

Der Autor arbeitet im Privaten daran das zu ändern.

Flóra Hatvani
Eötvös Loránd Tudományegyetem, Budapest

Tipikus betegség?

A kognitív szemantika keretein belül gyakran tárgyalt téma a prototípuselv. A kutatók számos tesztet, interjút készítettek egy-egy kategória elemeinek besorolásához. A nyelvnek egyetemes és kultúraspecifikus összetev i vannak, az utóbbi fontos szerepet játszik prototípusok meghatározásában. E. Rosch kutatásai során például az amerikai adatközl k tesztjei azt mutatták, hogy a tipikus madár a vörösbegy, ez az eredmény viszont nem született volna meg Közép-Európában.

Az eddigi kutatások nem terjedtek ki „absztraktabb" kategóriákra, így a betegség kategóriáját sem vizsgálták. Ki lehet-e egyáltalán terjeszteni egy ilyen csoportra a prototípuselvet?

El adásomban a betegség kategóriát mutatom be, illetve az erza-mordvin betegségnevek elhelyezkedését a betegség kategórián belül. Felvázolom azokat a tényez ket, melyek az adatközl k válaszait befolyásolják (pl.: családban el forduló betegségek, életkor, tabu). Bemutatom, hogy miként nehezíti meg az elemek besorolását a kétnyelv ség és a poliszémiák használata (orosz: rak 'rák', erza: aparo orma 'rák, súlyos betegség, halálos betegség, hosszan tartó halálos betegség, szifilisz, infarktus'). Ráadásul egy-egy betegségnév teljes jelentéshálózatát sem lehet leírni, mivel különböz kontextusokban különböz jelentések hívódnak el (aktív zóna), illetve egy interjú nem elég nagyobb jelentéshálózatok feltérképezéséhez,

amely ugyancsak megnehezíti a kategória elemeinek és azok kapcsolatainak felvázolását.

Az el adásomhoz a 2013 januárjában, erza-mordvin nyelvterületen, Selsij faluban készült gy jtésemet használom.

Mervi de Heer
Turun yliopisto

Unkaria kouluihin -hanke suomalaisissa oppilaitoksissa

Esitelmäni käsittelee Suomi-Unkari Seuran neljän vuoden välein järjestettävää Unkaria kouluihin -hanketta, jonka tarkoituksena on tutustuttaa suomalaiset lapset ja nuoret unkarin kieleen ja kulttuuriin. Kohderyhmänä ovat peruskoulujen, lukioiden ja ammatillisten oppilaitosten opiskelijat. Unkaria kouluihin -hankkeen keskeisimmät tavoitteet ovat Unkariin liittyvän opetusmateriaalin tuottaminen kouluille, opiskelijoiden motivointi itsenäiseen opiskeluun sekä yhteistyön edistäminen Suomen ja Unkarin oppilaitosten välillä. Tärkeää on myös uusien elämysten tuominen koulujen arkeen.

Oppilaitokset voivat itse valita Unkari-teeman toteuttamistavan ja ajankohdan, jolloin teemaa hyödynnetään oppitunneilla. Esittelen hanketta erityisesti äidinkielen ja kirjallisuuden oppiaineen näkökulmasta. Suomen perusopetuksen opetussuunnitelman mukaan oppilaalla tulee olla peruskoulun päättyessä käsitys siitä, mitkä ovat suomen sukukielet ja mitä kielisukulaisuus tarkoittaa. Unkaria kouluihin -hanke tukee opetuskokonaisuutta oppimateriaalien avulla, joita voi käyttää lisäksi kirjallisuuden opetuksessa. Suomi-Unkari Seuran laatimaan teemakokonaisuuteen sisältyy valmiita tuntimalleja. Opettajat voivat täydentää malleja tarpeen mukaan.

Esitelmässäni kerron miten projekti on käytännössä toteutettu kouluissa viime vuosina. Selvitän millaista materiaalia on opettajien ja opiskelijoiden käytettävissä. Perusopetuksen ohella tarkastelen Unkari-teeman hyödyntämistä toisen asteen oppilaitoksissa. Otan huomioon haasteet, joita hanketta suunnittelevat tahot ja eri aineiden opettajat voivat kohdata projektin toteuttamisessa. Onko unkarin kielen ja kulttuurin näkyvyys suomalaisissa oppilaitoksissa parantunut?

Jaakko Helke
Helsingin yliopisto, Helsinki

On relatedness of the Uralic and Eskimo-Aleut language families

The aim of my presentation is to observe and evaluate the linguistic theories that try to connect Uralic and Eskimo-Aleut language families genetically as well as to asses, how plausible the genetical connection would be in the light of recent research in both language families. Both Uralic and Eskimo-Aleut languages are well defined language families in the sense of historical linguistics. Furthermore, both of the language families have been tried to connect with other language families, so far unsuccesfully.

According to the view held in this presentation, genetical connection between languages can only be proved by finding shared developmental innovations, which can be found in a set of vocabulary shared between the languages in question. In other words, finding etymologies that share the same origin is essential for proving the connection. On the contrary, the lack of these kind of etymologies makes it impossible to recognize a connection.

In this study, my focus will be purely on etymological argumentation and not on linguistic features that are known to spread areally(such as typological features, phonetics or recent loan words). I claim that especially Uralic etymologies have been misunderstood by previous researchers, thus many Uralic words have been interpreted incorrectly as cognates of Eskimo-Aleut words.

Other arguments for a genetical connection which could be criticized are typological and phonetic similarities as well as look-alike words. The methodology used in this study is from historicalcomparative linguistics, however, some notions of areal-linguistics will also be discussed during the presentation.

Sampsa Holopainen
Universität Helsinki, Helsinki

Indoiranische Lehnwörter im Saamischen

Es ist eine bekannte Tatsache, dass es schon in der finno-ugrischen Grundsprache Lehnwörter indoiranischer Herkunft gab. Später sind auch die meisten uralischen Sprachgruppen mit den iranischen Sprachen in Kontakt getreten. Sogar aber auch in den saamischen Sprachen gäbe es, nach Koivulehto (1999: 231–232) und Sammallahti (2001: 408–414), einige alte indoiranische Lehnwörter, die man in anderen finno-ugrischen Sprachen nicht finden kann.

Diese Wörter, zB. *oajne- 'sehen', *poar s 'alt', *v ëm 'Rentierkuh', sind so archaisch, dass sie Relikte von alten, urfinnougrischen Wörter sein könnten, die anderswo verschwunden sind. Jedoch -nach Koivulehto und Sammallahti - hätte das Saamische diese Lehnwörter in seinem Sonderleben nach der finno-ugrischen (oder finnisch-saamischen) Zeit bekommen.

Meiner Meinung nach wäre es eher möglich, dass diese Wörter nur Relikte sind, weil die Kontakte zwischen dem Saamischen und Indoiranischen auf geographischen Gründen nicht wahrscheinlich sind. Und aufgrund eines sehr kleinen etymologischen Materials sollte man keine sicheren Abschlüsse machen.

In meiner Präsentation würde ich diese indoiranische Etymologie beurteilen und einige Wörter kritisieren. In diesem Material gibt es Fälle, die sich als nicht indoiranische erweisen, und auch Wörter, die vielleicht Kognaten in den anderen finno-ugrischen Sprachen haben.

Literatur

Koivulehto, Jorma 1999: Varhaiset indoeurooppalaiskontaktit: aika ja paikka lainasanojen valossa. Paul Fogelberg (ed.). Pohjan poluilla. Suomalaisten juuret nykytutkimuksen mukaan. BKFNF 153: Helsinki: Suomen Tiedeseura. 207–236.

Sammallahti, Pekka 2001: The Indo-European loanwords in Saami. Christian Carpelan, Asko Parpola & Petteri Koskikallio (ed.). Early Contacts between Uralic and Indo-European: linguistic and archaeological considerations. MSFO 242: Helsinki: Société Finno-Ougrienne. 397–416.

Laura Horváth
Eötvös Loránd Tudományegyetem, Budapest

Frekventatiivijohtimen roolit udmurtin kielessä

Esitelmäni tavoitteena on udmurtin ns. frekventatiivijohtimen - -/- - aspektia ja muita tekijöitä ilmaisevan roolin tarkastelu.

Johtimella on useita erilaisia funktioita, joilla on osittaisia päällekkäisyyksiä muiden ilmaisukeinojen funktioiden kanssa. Kyseenalaista on esimerkiksi, onko frekventatiivijohtimen ja eräiden muiden ilmaisutapojen välillä funktionaalista työnjakoa vai onko kyse murre-eroista, ja ilmeneekö johtimen kirjakielisen ja puhekielisen käytön välillä eroja.

Frekventatiivijohdin esiintyy usein esim. murreteksteissä: suurin osa tarkastelemissani murreteksteissä esiintyvistä tapauksista ilmaisee toistunutta habituaalista toimintaa:

(1) pohjoisudm. (Kelmakov 2006: 190)

kaikki raskas työ-PL-ACC   tehdä-INF   käskeä-FRV-PST2.SG3
'[Äitipuolella] oli tapana teettää hänellä kaikki raskaat työt.'

Sen ohella frekventatiivijohdin ilmaisee harvoin myös toistumatonta habituaalista toimintaa:

(2) pohjoisudm. (mts. 185)

ennen.vanhaan tosi   paljon Jumala-DAT   uskoa-FRV-PST1-PL3
'Ennen vanhaan hyvin monet uskoivat Jumalaan.'

On mielenkiintoista, että frekventatiivijohdin esintyy myös ei-habituaalisissa (jopa perfektiivisissä) lauseissa, esim. adverbien   'harvoin',
'joskus', jopa   'kerran' kanssa:

(3) pohjoisudm. (mts. 190)

kerran metsä-ILL   eksyä-FRV-PST2.SG3
'[Zina] kuulemma eksyi kerran metsään.'

Esitelmäni tavoitteena on (tähän mennessä mainittujen ohella) tutkia frekventatiivijohtimen käyttöä yhdessä muiden, aspektuaalista merkitystä kantavien ilmaisukeinojen (esim. eri aikamuotojen) sekä myös erilaisten aikaa ilmaisevien adverbien kanssa – murretekstien lisäksi myös blogeissa.

Kirjallisuus
Kelmakov =   .   .   2006.

Julia Hübner

Georg-August-Universität Göttingen

Volksmedizin finnougrischer Völker in Reiseberichten des 18. und 19. Jahrhunderts

Schon seit Beginn des 18. Jahrhunderts wurde das Siedlungsgebiet finnougrischer Völker, auch der weiter entfernt in Sibirien lebenden, von Forschern bereist. Im 18. Jahrhundert waren dies zum größten Teil Naturwissenschaftler, die im Auftrag der Petersburger Akademie der Wissenschaften Daten über das Russische Reich sammelten, im 19. Jahrhundert auch vermehrt Sprachwissenschaftler und Folkloristen. In Reiseberichten beschrieben diese Forscher den Ablauf ihrer Reise mit den verschiedenen Stationen und ihren Beobachtungen bezüglich der Fauna, Flora und Geologie der bereisten Gegenden und der Völker, die sie dort vorfanden. Ziel meiner Arbeit war es, herauszufinden, ob sich in diesen Reiseberichten Angaben zur Volksmedizin finnougrischer Völker finden, und welcher Art die Darstellungen dieser sind.

Hinsichtlich der wenigen in den Reiseberichten aus dem 18. Jahrhundert vorgefundenen Schilderungen volksmedizinischer Art lässt sich feststellen, dass diese immer in Zusammenhang mit Kräutern und alltäglichen Handlungen und nicht mit Schamanismus oder sonstigen magischen Praktiken stehen. Hier ist davon auszugehen, dass die Forscher stark durch ihre naturwissenschaftliche Herkunft geprägt waren. Dementsprechend waren sie eher interessiert an Pflanzen und ihrer Verwendung durch die lokale Bevölkerung und an Krankheiten, die ihnen bekannt waren oder die zumindest in die ihnen bekannten medizinischen Kategorien passten.

In den Berichten aus dem 19. Jahrhundert wird Volksmedizin immer in engem Zusammenhang mit Schamanismus genannt. Im Zentrum stehen dabei rituelle Handlungen in Verbindung mit spezifischen Glaubensvorstellungen und Kontaktaufnahme mit Befragung von Geistern, meist zur Diagnose und Heilung, aber auch zur Prävention.

Für beide Fälle gilt, dass die Bestandsaufnahme stark durch die Erwartungshaltung der jeweiligen Forscher beeinflusst war.

Helga Huzdik
University of Debrecen, Debrecen

Contemporary Hungarian Design Jewelry

The world of jewelry and the methods used to design them fascinates me both as a goldsmith and as an individual. My experience is that contemporary Hungarian designers display traits of a distinctive style which is the result of mixing traditional methods in Hungarian handicraft with modern techniques. It is worthwhile to discuss the unique combinations of approaches in the context of modern jewelry design, for the notable forms and characteristics thus brought about lend an unprecedented tone to the designs which is remarkable among contemporary works. The features contributing to this tone lies as much in finding genuine ways of fine working, as in unique uses of materials.

I demonstrate my points by presenting the products of those Hungarian jewelry designers who regard it central to their art, besides creating works of permanent value, to transmit their own emotions and thoughts through their design. With this, they establish an intuitive visual communication between themselves as artists and the observers. Therefore, the designers' devotion and aptitude in their craft manifests in their efforts to convey private thoughts while preserving a standard of high quality.

The works of the four designers I discuss in my account are characterized by such qualities, and so my presentation details how and why these works are worthy of attention: in short, their designers have established novel stylistic trends based on their individual taste and intuitions.

In the final part of my presentation I introduce the works of some of those recently graduated jewelry designers who, albeit entrants to the industry, are worthy of attention for their talent in designing. With reference to this, I touch upon some of the well-known Hungarian galleries that exhibit the mentioned works of these excellent designers, so that their talent can be observed by those interested in contemporary Hungarian design jewelry.

Tatyana Ilinckih

Mariya Ivanova
Udmurt State University, Izhevsk

(The research of the dialect of Udmurt using a complex method)

,   ,   ,   .
,   ,

,   ,

.

.

.

,   ,

.   ,

,

,

(

).   :   –   ,

,   –   ,

,   –   ,   .   .

.

Audacity,

AMR Converter Pro.

.

Florian Jark
Georg-August-Universität, Göttingen

Konzepte nominaler Definitheit im Deutschen und im Finnischen

Das grundlegende Konzept der Definitheit wurde im späten 19. Jahrhundert von Bertrand Russell eingeführt. In Russells ‚On Denoting‘ (1905), das sich direkt auf Gottlob Freges (1892b) Schrift ‚Über Sinn und Bedeutung‘ bezieht, war jedoch ersichtlich, dass dieser Ansatz nicht die Reichweite von linguistischen Daten aus Sprachen erfassen kann, die Definitheit nicht durch den Gebrauch von Determinierern ausdrücken.

Auf welche Weise wird Definitheit in Sprachen ohne Determinierer ausgedrückt und wie kann eine pragmatische Erklärung wie Hawkins' localization theory (1978) bei der Beschreibung solcher Sprachen hilfreich sein?

Der Vortrag wird zuerst auf die traditionellen Ansätze zur Definitheit aus der formalen Logik eingehen und dabei auf die Annahmen von Russell und Frege Bezug nehmen. Als nächstes wird ein linguistischer Ansatz vorgestellt, der die kommunikative und pragmatische Domäne von Definitheit nach Hawkins (1978) erläutert. Des Weiteren werden der definite Artikel, sein

Gebrauch und seine Funktion anhand des Deutschen erklärt. Um besondere Mechanismen der definiten Kennzeichnung aufzuzeigen, ist vor allem das Finnische Referenzsprache. Insbesondere wird dabei auf den erheblichen Gebrauch von Kasus, Wortstellung und Topikstrukturen im Finnischen eingegangen. Zusammenfassend zeigt der Vortrag Ambiguitäten und Vagheit innerhalb sprachlicher Ausdrücke in Bezug auf definite Kennzeichnungen, und dass traditionelle Ansätze nicht ausreichen, um diese zu erklären. Zuletzt zeigt sich, dass ein rein linguistischer Ansatz aus der Schnittstelle zwischen Semantik und Pragmatik, der die Hörer-Sprecher-Kommunikation in Bezug zu Diskurs und kommunikativer Situation stellt, in der Theorie erheblich leistungsfähiger ist, um semantische Phänomene auch sprachübergreifend abzudecken.

Ajgul Kalandarova

16-

(   ).

59

Alexandra Kellner
Helsingin yliopisto

Verbien kolmannen persoonan taivutusmuotoja komin Udoran murteessa
(Third person verbal conjugations in the Udora dialect of Komi)

Komisyrjäänin kirjakielessä sekä valtaosassa murteista verbien taivutusparadigma tekee kolmannessa persoonassa eron preesensin ja futuurin välillä. Preesensissä pääte on -ö, kun taas futuuria ilmaistaan päätteellä -as. Länsi-Komissa puhuttu Udoran murre poikkeaa tästä, sillä molemmat päätteet ovat käytössä mutta eivät edusta tempuseroa.
V. I. Lytkin on vuonna 1961 esittänyt nykyäänkin hyväksytyt perusteet, milloin Udoran murteessa käytetään kumpaakin päätettä, muun muassa johto-opillisten ja semanttisten piirteiden mukaan. Sekä aiemmin että myöhemmin kerättyä aineistoa tarkastellessa huomaa kuitenkin, että sama verbi voi esiintyä informantista riippuen välillä -ö- ja välillä -as-päätteellisenä. Tutkimuksessani tarkastelen Lytkinin esittämää jakoa sekä vanhan (1913, 1942, 1966) että uuden (2013) aineiston valossa. Koska tämä tutkimus on osa Down River Vashka -projektia, on Vaška-joen varrella käytetyillä varianteilla erityinen painotus.

Ektaerina Kirdiashkina, Nadezhda Kabaeva, Flóra Hatvani

«   » (.), «   » (   ), «   »
(.), «   » (.).

Tiina Klooster
Tartu Ülikool

Individuaalne keelemuutus: uurimus Klaudia Plotnikova kamassi keelest

Uurimus käsitleb olukorda, kus varasemast keelekogukonnast on järel vaid üks kõneleja. Klaudia Plotnikova oli teadaolevalt viimane 20. sajandil hääbunud kamassi keele rääkija. Selle uurimuse eesmärk on teha kindlaks Plotnikova kamassi keele oskuse tase ning kirjeldada muutusi, mille tema keel intensiivsete keelekontaktide tingimuses ning kõneleja üleminekul vene keelele läbi tegi.

Väidetavalt ei olnud Plotnikova kamassi keelt kasutanud 20 aastat ning ta emakeeleoskus oli hääbumas, kui see äkilise keeleteadlaste huvi ja tegevuse käigus taaselustati. Emakeel tuli talle meelde tasapisi, alguses vaid üksikute sõnade kaupa, hiljem aga suutis Plotnikova juba moodustada pikemaid lauseid ja tekste. Klaudia Plotnikova kamassi keel oli mõjutatud vene keelest nii foneetiliselt, morfoloogiliselt kui ka süntaktiliselt. Tema kõneldud keele grammatika oli tugevasti lihtsustunud. Kamassi keelele muidu omaseid konverbikonstruktsioone ei esine tema keeles peaaegu üldse ning laused on üles ehitatud vene keele süntaktiliste reeglite kohaselt.

Selle uurimuse meetodiks on Plotnikovaga tehtud salvestuste osaline transkribeerimine ja keelematerjali võrdlemine üleminekueelse kamassi keelega, võttes arvesse erinevaid morfoloogilisi ja süntaktilisi jooni.

Kirjandus:
Joki, Aulis J. (ed.) 1944. Kai Donners Kamassisches Wörterbuch nebst Sprachproben und Hauptzügen der Grammatik (Lexika Societatis Fenno-Ugricae 8). Suomalais-ugrilainen Seura, Helsinki.
Künnap, Ago 1964. Uued jäljed kamasside maal. – Keel ja Kirjandus 9: 561
Matvejev, A. 1964 Kamassi keele jälgedel. – Keel ja Kirjandus 3: 167–169
Thomason, Sarah Grey & Terrence Kaufman 1988. Language Contact, Creolization and Genetic Linguistics. University of California Press, Berkeley.

Elena Knyazkina

«   »,

«   »

«   »

ep   «   », «   ap   » - «   ».

: (   ),   (   ),   (   ).

o

Yulia Knyazeva
Udmurt State University, Izhevsk

2300

— 324　　　　　　(2010-

).

XVIII-

Tomi Koivunen

Turun yliopisto, Turku

Why is it hard for Finns to learn the phonemes of Udmurt?

This is a presentation about the phonological differences of Finnish and Udmurt languages. The presentation is based on the Perceptual Assimilation Model (PAM) of Best and Strange and the Speech Learning Model (SLM) of Flege. The models will shortly be explained in the presentation.

The presentation does not focus on the morphological structures or grammatical issues of Finnish and Udmurt languages, but phonological level. It shows what the hardest parts of the Udmurtian phonology are for a Finn to learn and why there are problems to separate the new phonemes from each other. The main difficulty is that in Udmurt there are quite more consonant phonemes than in Finnish.

For example, in Finnish there is only one sibilant and no affricates, while in Udmurt there are six sibilants and four affricates if we do not pay attention on new loanwords. The languages have almost the same number of vowels (Finnish 8 and Udmurt 7). But, Udmurt has two middle vowels. The problem is that in Finnish, there are not any middle vowels but two rounded front vowels and an open front vowel. The Udmurt middle vowels are new for the vowel chart of Finns, which is a quite hard learning situation. In addition, in Udmurt there are not the three mentioned Finnish vowels, which may cause over-differentiation of phonemes. That is why Finns have to concentrate hard while learning to speak Udmurt.

In Udmurt, there is also the palatal opposition and the voice opposition of stops, sibilants and affricates. The only palatal consonant of Finnish is the semivowel /j/, which makes it hard for a Finn to pronounce different palatal phonemes. In Finnish, there are not voiced stops or sibilants except in some new loan words, so in all of them is some kind of a learning problem for a Finnish learner.

In this context, Udmurt can as well be replaced by Komi language, as their phoneme systems are identical, if we do not pay regard to the distributional differences.

Krisztina Kókai

Debreceni Egyetem, Debrecen

The Morphological types of Word formation in Finnish Pub slang

Slang is a very common phenomenon in every single language as slang words appear in many layers of the vocabulary, out of which a certain part, among others, is related with alcohol and alcohol consumption.

For my research the data have been collected from various slang dictionaries, mostly from Tsennaaks Stadii, bonjaaks slangii. Stadin slangin suursanakirja (The Comprehensive Dictionary of Helsinki Slang) written by Heikki Paunonen. Furthermore I also used an online slang dictionary, and the help of several informants who assisted my work.

My study is mainly based on the attraction points and the types of Word formation. In fact, attraction points can be everything connected with alcohol and its consumption. The most important attraction points are for example the followings: expressions used for 'to be drunk', and 'to be hung-over', furthermore the types and the trademarks of alcohol.

New slang words can basically come into existence by Morphological and Semantical types of Word formation. In this presentation I introduce the latter one based on the alcohol related slang vocabulary.

According to my questionnaire-based research, the main types of Morphological ways of derivation in Finnish Pub slang are syntagm, variants of form and loan-word. Derivation, shortenings and compound appear more rarely. Deliberate changing of the form and changing in roots are infrequent as well. Moreover, only few words have been arisen by acronym, reduplication, loan translation and some examples can be found in blending and folk etymology. Nevertheless, I have to mention that the types of Word formation can be often combined.

Krisztina Kopcsó

Pécsi Tudományegyetem, Pécs

Der kulturelle Aspekte der Angst vor Dunkelheit

Angst vor Dunkelheit fällt oft auf in der frühe Kindheit als Teil der normalen Entwicklung, das sich meistens bis zur Schulalter mildert und sich mit der Zeit ganz auflöst. In manchen Fällen bleibt es länger, sogar bis Pubertät vorhanden. Thema meiner Forschung ist die Untersuchung des Maßes und der Charakteristik von Angst vor Dunkelheit in der normalen Population.

In meinem Vortrag präsentiere ich nach der Vorstellung von einigen theoretischen Zugangsmöglichkeiten (Beck & Emery, 1985; Ollendick & King 1999; Magnusson & Oláh 2005; Muris, 2007) zwei von mir in dem Thema durchgeführte Forschungen.

Anhand der Untersuchung von Häufigkeit, Inhalt, Ursprung und den angewendeten Bekämpfungen von Angst vor Dunkelheit bei ungarische Jugendlichen und junge Erwachsenen kann man feststellen, dass bezüglich der Häufigkeit von Angst vor Dunkelheit ist der Anteil ähnlich wie in der Kindheit. In der Häufigkeit der Angst vor Dunkelheit zeigt sich ein markanter geschlechtlicher Unterschied, solange bei der Ursprung und Bekämpfung der Angst kann man sowohl in Alter als auch in Geschlecht deutliche Unterschiede beobachten.

Anhand der kulturelle Bestimmtheit von Angst und anhand mehrere relevante statistische Daten, nehme ich an, dass es ein Unterschied zwischen dem Maß und Charakteristik von Angst vor Dunkelheit der Finnen und Ungarn geben kann, deshalb habe ich eine komparative Untersuchung mit jungen Erwachsenen beider Nationalitäten durchgeführt, basierend an der Methodologie der ungarische Untersuchung.

Man kann in erster Linie ein kultureller Unterschied bezüglich des vermuteten Ursprungs der Angst nachweisen. Die Ungarn neigen ihre Ängste an ihr negatives Bild von ihr Umgebung und ihre schlechte Erfahrungen zurückzuführen, solange die Finnen neigen es als Teil ihrer archaischen Natur zu betrachten. Das Datenaufnahme und Analyse ist zurzeit noch im Prozess.

Jani Korhonen

University of Helsinki, Helsinki

The State of Hungarian Language in Vojvodina

In my presentation I will deal with the state of Hungarian language in the Autonomous Province of Vojvodina in Northern Serbia. According to the 2011 Census, there are 251,136 people in Vojvodina, who declared themselves Hungarians, which constitutes 13 per cent of the population of Vojvodina.

I have researched the state of the Hungarian language, and the progress of language shift according to the eight evaluative factors for language vitality and language attitudes defined in the document Language Vitality and Endangerment, published by UNESCO. I have done my research mostly based on the sociological and sociolinguistic studies on Hungarians in Vojvodina, but I have also done some interviews in the area.

The number of Hungarians in the area has reduced drastically during the past decades. There are several threats for the Hungarian language in Vojvodina. Especially assimilation and emigration to Hungary and other parts of Europe are reducing the number of Hungarians in Vojvodina. Negative attitudes and the assimilation policies of Belgrade are affecting negatively the Hungarian minority. Nevertheless, the proximity of Hungary is also helping the language to survive.

The language law of Serbia recognizes the rights for linguistic minorities and Hungarian language can be used in official dealings in the areas with sufficient amount of Hungarians. Also, the Statute of the Autonomous Province of Vojvodina guarantees abundant rights for the Hungarian languages. However, the implementation of the laws is questionable.

Ekaterina Korotaeva
Saint-Petersburg Rimsky-Korsakov
State Conservatory

Recordings of musical instruments in udmurt collections of St. Petersburg Phonogram Archive of the Institute of Russian Literature (Pushkinsky Dom), Russian Academy of Sciences

In an investigation of udmurt folk instrumental music significant role play phonograph folk-tune recordings made in 1937 in expeditions of A.I.Eshpay, M.P. Petrov, V.A. Pchelnikov and which are stored in St. Petersburg Phonogram Archive of the Institute of Russian Literature (collections 138, 141). Collections 138 and 141 were specially gathered for «Udmurt folk songs» collection as a part of «Songs of nations of USSR» project, which was made from 1937 to 1941 by a team under the direction of E.V.Gippius.

Researchers have recorded 30 instrumental folk-tunes, along with the other genres of udmurt folklore, including unique recordings of longitudinal whistle flute (uzigumi), natural trumpet(chipchirgan), gusli and zither(krez), violin(kubiz), concertina and tambourine[1].

Digitized phonograph folk-tune recordings made in 1937 are available but due to poor condition of the rollers folk-tune melodies are hard to listen. In hand-written materials of the collection 13 decodings of instrumental folk-tunes with longitudinal whistle flute (uzigumi), natural trumpet(chipchirgan), gusli and zither(krez), concertina and tambourine (two folk-tunes) were found. The authors of the decodings are admittedly F.A.Rubzov, E.V..Gippius, Z.V.Evald and other unascertained people[2].

One of the first attempts of scientific description of udmurt musical instruments is an article "Reference on udmurt folk musical instruments", which was written by V.M.Belyaev on November 26 1939. There author characterizes udmurt instruments: tambourine, trumpet (chipchirgan), flute (uzigumi), child's straw horn, bagpipe (biz), musical bow, violin(kubiz) and gusli (bidzim krez), Austrian gusli, concertina[3].

Thus, unique recordings of udmurt folk music, decodings of these folk-tunes and the original scientific article by V.M.Belyaev are stored in St. Petersburg Phonogram Archive of the Institute of Russian Literature. Preservation and publication of these materials seems to be necessary as they are the samples of original layer of udmurt folklore.

1 «A doleful melody» and «A recruit melody» recordings played with chipchirigan are of particular interest because they could not be repeated next years.

2 In 1989 some of these samples were included in «Udmurt folk songs» by E.V.Gippius and Z.V.Evald Edited by T.G.Vladykina, M.G. Hruscheva, R.A.Cherakova, Izchevsk, 1989

3 V.M.Belyaev describing the instruments refer to the letters of collectors and also complements data with the materials of "I All-Union exhibition of folk musical instruments of USSR" (Moscow, 1938).

<div align="right">Denis Korovin
Building college, Izhevsk</div>

Interjections and imitative words in the Udmurt and German languages

The idea to writing of work on the subject "Imitative Words in the Udmurt and German Languages" arose not so incidentally. We often face a problem when it was impossible to translate precisely the text both from Udmurt into German, and from German into Udmurt. At the translation from one language on another it is very important to keep that sense which was put by the author, in such cases the translation liberty isn't always allowed. On this subject there is no uniform complex work which could give help to interested students by drawing up the translations from Udmurt into German and as to help with studying of word-formation opportunities Udmurt and German. Scientific works on subjects of concerning interjections and imitative words in the Udmurt and German languages are considered by only separate aspects.

Proceeding from the aforesaid, we set the following aim: Determination of potential of imitative words in the Udmurt and German languages.

In work we used grammars of Alatyrev V. I. With the help of interjections in the Udmurt language it is possible to describe various emotions and feelings, such as pleasure, fear, surprise, a grief. Imitative words are used for attraction animals. It should be noted that in German, there isn't a lot of such words, as in Udmurt. Big layer in lexicon of the Udmurt language is occupied by adverbial and graphic words to which we paid bigger attention.

At research of the German interjections by us were studied scientific works of such linguists as Vaynrikh G., Kosov V. T., Babayevo R. I. It was noted that they show emotions of pleasure, surprise, grief, anger, disgust and many other things.

Imitative words in German can be used at the description of modern human life. There are also available verbs which characterize action from its sound party. The smaller part is made by interjections by means of which call up animals.

Possibilities of interjections and imitative words, both in the Udmurt language and in German are quite wide, they allow to enrich and decorate language.

Alena Kotkova
Udmurt State University, Izhevsk

460 584 (29,3%)

1996

1.
(
).
2.
(
).
3. (
).
4. - (
).
5. -
(
).

: 1)
: 2)
: 3)

Denis Krivosheev
Ogarev Mordovia State University, Saransk

Territory branding as a priority development field of the Finno-Ugric region

Nowadays the world passes through the period of swift changes. Among these changes it is important not to lose your authenticity that is why many regions start thinking about the development concepts of their own brand. Recently the branding got an active momentum in the community of Finno-Ugric region. Regions and localities are starting the solidification of their territorial identity, solidarity and image. This is an extremely actual in conditions of Finno-Ugric languages and cultures saving and development and the necessity of social and economic correlations development as well.

Territorial brand is a sort of conclusion, embracing authentic history and the unicity of a territory. For example one of the oldest Mordovian villages, Staraya Therizmorga is a kind of ethnic brand. Uniting a rich history, national colouring and the support of its inhabitants, the village became the center of national culture. Nowadays Staraya Therizmorga is positioned as the integral part of Mordovian folk, its everyday life and culture.
It is essential that the society shares the image of the territory, which ethnic brand includes in itself. It is necessary to learn how the locals see their territory. The inner ethno cultural image study, in particular, helps to elicit problems, which should be taken into account while territorial brand making. With this the society develops continuously, that is why the brand should not be static.

The creation of a strong brand goes in hand with the tourism development. This is an extremely actual with the small regions because an average consumer may not know about their existence. With this even in tourism development aims the creation of ethno brand should be based on the vision of the national image, identity and the general goodwill of the territory.

In the circumstances of globalization and formal borders removing the creation of the strong brand of Finno-Ugric region may improve not only social and economic development but it can also draw an attention to the culture, language and traditions of the region and raise social selfdetermination as well.

Flóra Kulin, Janka Pajkos
Debreceni Egyetem, Debrecen

The Comparative Study of 'Warm' and 'Cold' Impressing Phrasems in the Finnish, Estonian and Hungarian Languages

Phraseology is the set of terms, a collection of idioms and phrasal verbs in a language. Phrasemes or steady phrases are more or less rigid expressions which have single meanings in the used language.

In our study we examine steady phrases that express emotions, especially with cold and warm motives. Our objective was to compare the Hungarian, Finnish and Estonian phrasal verbs. Our contrastive study is based on our own research. This project is a part of a progressive research, therefore the data are only collected from three works: O. Nagy Gábor: Magyar szólások és közmondások and Paczolay Gyula: Magyar-észt –német –angol –finnlatin books and Varga Judit – Saarinen, Sirkka: Veikö kissa kielen? that is a phraseological vocabulary.

The phraseological units are separated by function and form:

a) Phraseological units, which have got the same meanings in Finnish, Estonian and Hungarian. They have the same semantics and structure, so their functions and forms are corresponding with each other. pl. hun. ég a vágytól, fi. palaa halusta tehdä jotkut, or hun. szerelem lángja, fi. lemmen liekki: hun. hideg hangon felel, fi. vastata kylmällä äänellä:

b) Steady phrases, which have got the same meanings in both languages, but they are only equal in meaning. hun. lángra lobbantja valaki szívét, fi. saada jokun sydän syttymään:

c) Phrasemes found in just one language, and do not exist in the other language. fi. liekehtiva katse (hun. 'lángoló pillantás'), fi. vilpoiken rauha hun. 'a szív hideg nyugalma'.

Juha Kuokkala
Helsingin yliopisto, Helsinki

On the colloquial Finnish adverb type selälteen, tahalteen

In the spoken varieties of Finnish, there is a peculiar adverb type with suffix -Iteen, for example selälteen 'on one's back', pitkälteen 'outstretched', tahalteen 'intentionally'. These adverbs usually have counterparts with suffixes -Ileen, -IlAAn, -ItAAn in the standard language, e.g. selällään, selältään, selälleen 'on one's back [in, to, from that position]', tahallaan 'intentionally', which in turn are readily analysable as regular formations with case endings (-llA, -ltA, -lle) and possessive suffixes (-Vn in 3rd person). The current presentation examines the distribution and age of the -Iteen adverb type and endeavours to explain its origins: is it purely a contamination of allative and ablative types selältään and selälleen, or perhaps related to adverbs with suffixes -Iti (e.g. pitkälti 'for a long time, way etc.')? Comparisons are also made with the developments of other semantically and formally resembling adverb types in different varieties of Finnish, and corresponding adverb types in other Finnic languages are taken into account as well, such as Estonian selili ~ seljali ~ seljakil 'on one's back'.

Anna Kuznetsova
Syktyvkar State University, Syktyvkar

Transformation of International Mechanisms in Support of the
Finno-Ugric Peoples

The development of the Finno-Ugric peoples have acquired special urgency
in the 1990s: the processes of population decline were relevant to many of
them. So, at the end of the 20th century there was the consciousness of
the need of cooperation of all Finno-Ugric peoples for the benefit of their
peoples. The work has begun with the Finno-Ugric scientific conferences
and researches in the mid-20th century.

In order to consolidate the efforts of the Finno-Ugric movements there was
an idea of convening the World Congress of Finno-Ugric Peoples which took
place in December 1992. The Consultative Committee of Finno-Ugric
peoples was established. It is a coordinating body of the World Congress of
Finno-Ugric peoples. Now World Congress loses its significance: one of the
last Congresses held in September 2012 in Hungary is rather controversial.
Experts recognize that the practical significance it hasn't brought.

In the 1990s the Youth Association of Finno-Ugric peoples was created. It is
one of the first associations of the Finno-Ugric peoples. The main MAFUN's
merit is to promote of creating the Consultative Committee and the World
Congress. Now MAFUN and the World Congress of Finno-Ugric peoples are
the organizations that protect the interests of the Finno-Ugric youth
internationally.

The UN Permanent Forum on Indigenous Issues was established in 2000.
This forum is attended by representatives of the Finno-Ugric organizations
and the World Congress of Finno-Ugric peoples is regarded as an important
partner of the Permanent Forum. Thus, activity of the Finno-Ugric
movement at the international level, work in the UN agencies attaches new
status to the Finno-Ugric organizations that allows them to receive support
from local authorities and foreign colleagues, to create new mechanisms for
the maintenance of their cultures and languages.

Henna-Riikka Lahtinen
Turun yliopisto, Turku

Some ways to learn and teach new language

There are several ways to learn and teach a new language. Last autumn I attended Kirsti Siitonen's course, which was about teaching Finnish for foreigners. In the course we talked about the best ways to teach Finnish. We ended up thinking that word tests don't work with all people because the words are gone from your mind right after you have finished your test. Basic glossary (vocabulary on ehkä parempi sana) should be learnt in a natural environment so that you have a natural extension. (En oo tästä lauseesta ihan varma, mitä tässä tarkoitetaan?) A great way to learn words is to group them together by their theme. You should also practise all the time. Finding words, reading and writing your own stories are all very intensive ways. You are never too old for different games and plays, and you can learn while doing them!

In my presentation, I will tell you how I have benefitted from those ways when I started to study Hungarian last September. As has already been said, word tests don't work with all people. I'm one of them! Even if I study the words for the test, I won't remember them the next day, because the pressure to be great in the test is too much for me. Because of that I'm trying to learn words in different ways. I collect words sharing a theme (family, colours, animals, etc.), which works for me. My Hungarian teacher brought some pieces of news (tai news articles) and we had to try and see if we understood anything from them. In those pieces of news (tai news articles) only basic words, most of which I could understand, were used. In that moment I felt that I really had learnt something. When I have to write stories, I really have to to think about how I say something. I think it's really useful because language is becoming more close to me and I have to express personal things in Hungarian. The last three ways are absolutely my favourites: exposure to the spoken language by listening to native speakers or watching animations (Moomins, Smurfs), listening to songs and browsing Hungarian websites for children.

In this chapter, I will introduce some of my own ideas for learning or teaching a new language in a funny and creative way. I think that word lists are very good even though I haven't tried them. It would also be fun to watch the same animation or listen to the same song twice or more but in different languages (at first in Finnish and then in Hungarian).

Elena Lastochkina
University of Tartu

ö   -   ,   :
–   , ÿ   –   ,
ÿ   –   .
                              : homos '   '; onyma ' ÿ '.
                          .   ÿ
              :
1)   –
                                          ö
          -          :   ÿ   I '   ' –   ÿ   II '   ';
2)   – ÿ   ö
                                          ö   ö,
                      ÿ   ö   ,   :   I '   ' (. . –   . .,
) –   II '   ' (. – . -   .   .,   , 1   ., 2   .);
3)   –   ,   ÿ
                                    :   é   I '   ' –   é II '   ,
              ';
4)   -   ,
  ÿ   ö   -   :   I '   ' –   II '   '. [1,   . 63-64].
                        ÿ   ö   :   (   ),
                  ,   .   ,
                    ,   .

ÿ

5000

ÿ

Ö   :

Réka Lelkes
Lapin yliopisto
Rovaniemi, Finland

Contemporary problems of the Nenets people in the 21st century

The aim of my presentation is to give an overview on the negative consequences of Russia's oil and gas activities in the districts of Nenets Autonomous Okrug (NAO) and the Yamalo- Nenets Autonomous Okrug (YNAO). Between the 1950s and the 1970s, exploitation and production of oil and gas began in the Nenets districts on a large scale by companies such as Gazprom, Lukoil, Rosneft, Total and Surgutneftegas. The main goal of my study is to put oil and gas (also known as hydrocarbons) issues under investigation and to present a great deal of negative effects resulting from the oil and gas activities of the aforementioned companies. I argue that the districts of NAO and YNAO have undergone severe environmental, biophysical, social, economic and political changes that I list and discuss during my presentation. As another argument of key importance, my study focuses on the relationship of Nenets people with the oil and gas companies, which I claim is a very complex issue. According to the view held in my presentation, interaction as well as coexistance are significant concepts in question. Although it is argued that negative impacts are dominant, as part of my research I would like to draw attention to the different viewpoints held about the relationship of Nenets people and oil

and gas companies. My study is based on numerous scientific articles and a great number of further scientific material written by experts in the field (Stammler, Lukin, Tuisku and Degteva), however, I state that for the sake of gaining a deeper understanding in the current topic, my research ought to be continued.

Anastasiia Lobanova
Perm State Humanitarian Pedagogical University, Perm

The Teaching Methods of English Grammar in Case of Komi-Perm Bilingualism

Knowledge of foreign languages (especially English, due to its status of the international language) is of high priority in the modern society. That is why English as a school subject takes the top among the other ones.

The modern system of education relies on the definite principles of teaching foreign languages and one of the main principles is the consideration of the native language. Thus the majority of Russian Course Books are based on this principle though taking State Russian as a native language among the Russian students.

However, one shouldn't forget that the Russian Federation is a multinational, multicultural and multilanguage country. So the issue of bilingualism is rather ordinary and frequent in the country. Komi-Perm students are also (as many other students of different nationalities who live in Russia) active bilinguistic persons and the teacher of foreign language should take it into account.

Working with Komi-Perm students the teacher should foresee the cases of interference and transfer and teach students to apply them correctly. The transfer between English and Komi-Perm languages exists in all aspects of language: phonetics, vocabulary and grammar. It is considered that grammar is the most important and difficult aspect of every language. Thus in our research we examined some grammar phenomena in English and Komi-Perm languages and found 5 cases of transfer between them.

These cases are: 1) the absence of grammatical gender: 2) the correlation between noun and its attribute: 3) the Past Tenses: 4) the Imperative Mood: 5) the negative conjugation.

To sum it up it is necessary to remark that few researches on this topic have been made. That is why we are convinced that our research will be actual for both Komi-Perm students and teachers who work with them.

Elizaveta Loginova, Lidiya Smirnova

«   »   -

(http://nbrkomi.ru/kk/),

. «   » -

(,   )   ,

«   »   (!),

«   »

«   »   .

                            -                   .   ,
                                            '

                                        .   '   -
                                    '

                        .
            '   -,   -

                .

Tatyana Loginova, Irina Shayahmetova
Building college, Izhevsk

Improvement of lexical and grammatical skills of students on foreign languages in the conditions of a bilingualism

Teaching of foreign languages assumes the accounting of various factors which influence both the personality of student, and learned language. The important fact is also in what language surround is the child. It is a question about children bilinguals.

Among students of "Building college" big percent speak in two languages – the Udmurt and Russian languages. According to the Estonian linguist Mati Hint, children bilinguals learn the third language much more effectively, than monolinguals. This fact pushed us to carrying out pedagogical experiment among two groups of the first course of college. We made a hypothesis that teaching of a foreign language in the comparative analysis with the native language allows children bilinguals to learn a foreign language quicker and more effectively. Detection of efficiency that improvement the study of foreign languages by students in the conditions of bilingualism became the purpose of experiment. In our educational

institution within experiment we build teaching in a close connection with the Udmurt language by an example of Biberakhsky teaching model.

By scientists it is noted that communication with the native language for the child is an important point of formation of the personality. Both for the child, and the adult for positive self-knowledge are necessary language and cultural continuity which would be accompanied by support of the language and the culture. Proceeding from it, we make tasks in comparison with the native language. Parallels are drawn both in lexicon, and in grammar. What is effective in such teaching:

– analytical skills of thinking develop;

– educational process becomes various;

– there is an understanding by students of a national identity;

- the effective working atmosphere is created.

 We hope that so we will be able to reveal those teenagers who within the usual program couldn't prove themselves in learning of foreign language. In case experiment shows a notable difference in perception students the "new" (corrected) teaching program from standard, we will be able to continue use of new methods of teaching further.

Henna Massinen

Universität Ostfinnland, Joensuu

Phonologisch–phonetische Entlehnungen zwischen zwei nah verwandten ostseefinnischen Sprachen

Das Ziel dieser Präsentation ist es zu zeigen, wie karelischsprachige Immigranten aus Grenzkarelien phonologische und phonetische Charakteristika der ostfinnischen Dialekte übernommen haben. Bis zum Zweiten Weltkrieg war Grenzkarelien eine ostfinnische Provinz mit einer größtenteils karelischsprachigen Bevölkerung, während seine Nachbarorte im Westen finnischsprachig waren.

Die Daten dieser Untersuchung bestehen aus Interviews mit älteren Menschen, die in den 60er und 70er Jahren aufgenommen wurden. Die Informanten kommen aus den karelischsprachigen Gebieten der Gemeinde Ilomantsi im westlichen Grenzkarelien. Nach dem II. WK wurde das ganze Grenzkarelien an die UdSSR übergeben, und die Einwohner wurden in das heutige Finnland evakuiert. In der jetzigen Phase der Untersuchung werden Daten von sieben Informanten benutzt.

In der Erforschung des grenzkarelisch-ostfinnischen Dialektkontakts konzentriere ich mich auf Geminationsphänomene. Eine zentrale Rolle spielt Frage, wie und wie viel sich die ostfinnischen Phänomene in der ursprünglich karelischsprachigen Varietät verbreitet haben. Ich befasse mich sowohl mit der Primärgemination (En ossoo sannoo, vgl. Standardfinnisch: En osaa sanoa. 'Ich kann nicht sagen.') als auch mit der Sekundärgemination (Lähettää kaupunkkii, vgl. Standardfinnisch: Lähdetään kaupunkiin. 'Gehen wir in die Stadt.'), die charakteristisch für die ostfinnischen Dialekte aber nicht für den grenzkarelischen Dialekt sind.

In den Daten gibt es große individuelle Variation in der Verwendung der Geminationsphänomene, die sich als individuelle gegenseitige sprachliche Beeinflussung interpretieren lässt: Die Verwendung der geminierten Formen spricht für eine temporäre Entlehnung. Die ostfinnischen Charakteristika sind unvollständig übernommen worden und ihre Verwendung variiert zwischen Individuen und Idiolekten.

Natalya Matrosova
Mari State University, Yoshkar-Ola
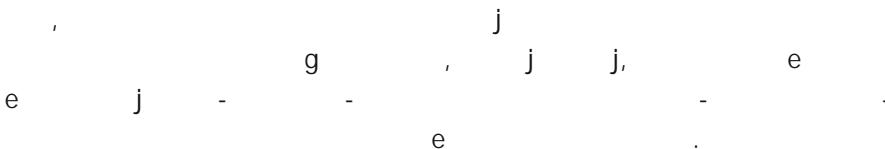
Sophia Matteikat

Georg-August-Universität, Göttingen

Zur Integration deutscher Lehnwörter im ungarischen Slang

Slang als alternative Sprachvariation zur allgemein verwendeten Standardsprachform kann vermutlich in jeder Sprache der Welt gefunden werden. Da Slang nicht wie die Standardsprache durch Regeln in einem Entwicklungsstadium festgehalten wird und seine Schnelllebigkeit zur ständigen Erschaffung neuer Begriffe führt, können an dieser Sprachvariation in viel stärkerem Maße sprachliche Bildungs- und Wandlungsprozesse beobachtet werden. In vielen Sprachen ist es außerdem typisch für Slang, dass dieser eine Vielzahl von Entlehnungen aus anderen, meist prestigeträchtigeren Sprachen enthält. Für das Ungarische, und somit auch für den ungarischen Slang, ist das Deutsche eine der wichtigsten Quellen für die Entlehnung. Aus diesen Gründen war das Thema meiner im vergangenen Jahr geschrieben Bachelorarbeit die Untersuchung der deutschen Lehnwörter im ungarischen Slang, vor allem hinsichtlich des Grades ihrer Integration in das ungarische Sprachsystem. In meinem Vortrag wird eine kurze Vorstellung der Ergebnisse meiner Arbeit erfolgen. Als Grundlage für die Untersuchung dienten die 1998 und 2009 erschienenen Ausgaben des Magyar Szlengszótár ('Ungarisches Slangwörterbuch') von Zoltán Kövecses. Wörter von augenscheinlich deutschem Ursprung wurden aus diesen entnommen und inein Korpus aufgenommen. So konnte anschließend untersucht werden, welchen Anteil deutsche Wörter am ungarischen Slangwortschatz haben und wie sich dieser verändert, wie viele von ihnen morphologische Veränderungen aufweisen und in welchem Maße, welche phonologischen Besonderheiten

zu beobachten sind sowie ob die Lehnwörter aus eingrenzbaren semantischen Feldern stammen. Im Vortrag wird aufgrund des engeren Rahmens kurz auf die Beobachtungen zur Menge der deutschen Lehnwörter, die Arten morphologischer Prozesse und ihre Gründe sowie die wichtigsten Auffälligkeiten in der Artikulation eingegangen.

Daniella Menyhárt
Pécsi Tudományegyetem, Pécs

Uttering music (An analysis of emotions through sung poems)

In my research, I attempt to elucidate emotions, and their expression based on the connection of rhythm and melody as they reside in sung (more commonly known as musicalized) poems, representing a popular direction in contemporary music. It is worth noting in advance that in sthe course of my work, I placed emphasis on linguistic aspects, as opposed to deeper musical analysis. In the first part of the lecture, I wish to examine the connection of language and music, taking into account - among others - the importance of the consistency of the relation that holds between rhythm and melody, the crucial role of prosody, and, in cases, the question of declamation, laying emphasis on Hungarian musical-linguistic characteristics. In the remaining part of the presentation, I will present some sung poems from the perspective of certain emotions, through which linguistic-prosodic similarities and differences can be elucidated. Whereas research into the relationship between language and music is not entirely neglected within the linguistic community, the majority of studies dealing with the topic were published during the fifties and the sixties, and are, therefore, worth refreshing, and in some cases, reconsidering. New studies often approach the issue from a neuro-, or psycholinguistic perspective. I, however, believe that the role of prosody must not be understated and neglected either. To this day, we possess remarkably little information on sung poems, not to mention contrasting the expression of emotions on a linguistic-musical axis. My hypothesis is that in sung poems music - through

its prosody - strengthens the both cognitively, and affectively detectable emotions found in the source poem, and that the musical sound achieved by musicalization of the poem shows a remarkable similarity to the prosody of emotions expressed during speech production.

Sergey Minvaleev
Petrozavodsk State University, Petrozavodsk

Coexistence of mythology and Vepsian literature

Literature is strongly connected with the language. Literature appears at the time of development of the written language. There are two periods of development in Veps written language: 1930s and since 1980 to the present. The Veps language textbooks (35 titles) were created during the first period. But the literature hasn't formed at that time because five years later (in 1930s, too) Veps written language was forbidden.

Vepsian literature was created during the second period of development of Veps written language. There were two ways of development in this period:

1) literature about the Veps people: there were no literature written in the Veps language, but there was the literature about the Veps people (Vasiliy Pulkin, Anatoliy Petukhov);

2) independent literature written in the Veps language. It is typical that poetry as a form of literature appears first, and it doesn't need long lines (Nilolai Abramov, Alevtina Andreeva, Juriy Bashnin, Nina Zaitseva). Prose is stronger connected with the development of orthography and literature style.

Vepsian literature is closely linked with Veps mythology. A famous writer Vasiliy Pulkin showed in his narrative "Deep waters of Korbjärvi" ("   ") how strongly the Vepsians' life is connected with the nature and forest despite the revolution and changes in people's life. In all tales and narratives of Vasiliy Pulkin you can trace a strong connection between Vepsians' life and the fact that they worshipped the nature as a deity with which everyone should live in harmony.

Veps mythology is also shown in poetry. For example, a Vepsian poetess Alevtina Andreeva devoted her poem "Mecanižand" ("The master of forest") to the most worshipped and vivid representative of spirit of nature – to the master of forest, and she named one of her best poems "Loi end-malitv Änižele" ("A prayer to the Onega Lake"), here the lake is a deity which the northern Vepsians worshipped.

Veps epos "Virantanaz" contains the most part of Veps myths. The author of the epos is Nina Zaitseva – the creator of modern Veps literary language. Folklore (Veps "weeping", rites, chastooshkas and myths) formed the basis of the epos. There are a lot of episodes in the epos which show us the actions happening in the forest. The Vepsians are described in the epos as a people which live in harmony with forest and feel free in the forest. The main rule of the people is not to do harm to the forest because "each tree here can see and hear".

Anna Mishina
Tartu Ülikool, Tartu

Religious situation in mari village (on the results of expedition in village Sarsy-II of Krasnoufimsky region, Sverdlovsk area)

Study of religious situation and interfaith relations in Russia has a great scientific and practical impact. It allows you to broaden existing ideas about the formation and interaction of cultures, the role of religion in the spiritual life of Russian people and ethno-cultural processes, see the peculiarities of religious traditions and mechanisms of their regulation in multi-confessional society.

Recently has begun the revival and restoration of pre-Christian cults, mass prayers in the sacred groves of Mari people - prayer grounds or k soto – has been renewed, especially among Eastern Mari living far from the Republic of Mari El. Prayers are held annually at the top of the Prayer mountain (K sö Kuryk) near the village Bolshaja Tavra (located at a

distance of 13 km from the village Sarsy-II). Since the beginning of time Mari from nearby villages have been praying in this holy place.

It should be noted that there was a parochial school at the territory of Bolshaja Tavra which was founded in 1868. Almost at the same time, in 1890s Archimandrite Zosima organized the monastic community in honour of Bogoliubsk Mother of God in the woods near the village of Sarsy-II in the Krasnoufimsky county. In 1901 the community was transformed into Bogolyubsky female missionary monastery. 14 December 1935 the temple was ravaged and closed. In subsequent years it housed various institutions and organizations. In 2001 the fate of the temple changed, after the blessing of Archbishop Vincent on June 23 the church was given to the faithful.

In 1992 the Christian community "Evangelist Christians in the spirit of the Apostles" was founded in Sarsy-II under the guidance of the local Mari V.L. Mikhailov (born in 1960). The community bought a private house to gather the faithful not only from the local population but also from the surrounding villages and the city of Krasnoufimsk.

Alexander Nekrasov

Syktyvkar State University, Syktyvkar

Encyclopedia "Komi Republic" on the Internet

The first edition of the encyclopedia, titled "Komi Republic", was released in three volumes in 1997, 1999 and 2000. The encyclopedia articles were written by Komi members of the Ural Branch of the Russian Academy of Sciences, university scientists, employees of regional and municipal governments and administrations, the general public, and specialists in one area or another.

A revised and expanded edition of the "Komi Republic" encyclopedia, to be released in five volumes, is currently underway. The new encyclopedia will reflect changes in the region's politics, government, economy and socio-cultural situation. The first volume of the new edition is planned to be released in 2015.

In recent years, the Internet has become a popular source of information. Due to its constant evolution, The Internet's broadening audience and potential has ushered in a multitude of online services and tools. There are reasons for this: the convenience and efficiency of transmitting, disseminating, structuring, filtering and organizing data. As a result, the new edition takes into account modern trends, and the decision was made to release an electronic version of the encyclopedia. This will give a wider range of individuals a chance to become more familiar with the Komi Republic.

The electronic version of the encyclopedia will consist of two parts. The first part will be a photo gallery of the encyclopedia's illustrations. Users will be able to filter and organize them to suit their own interests. Upon choosing an illustration, the user will be taken to the article that pertains to it.

The second part will be a text encyclopedia, built in a manner similar to Wikipedia, the online encyclopedia. This will be created using MediaWiki, a free programming service built for content management.

Currently, work on the encyclopedia is being done using e-mail and word processing programs. This causes problems when working with large amounts of data. Creating an online encyclopedia allows for streamlining workflow. Authors will be able to add information to pages, editors can make corrections, and the editor-in-chief can manage work across all articles—all in an instant.

By creating this network, we get an online encyclopedia that gradually fills with information, as well as a document management system that helps optimize workflow.

Dániel Németh
Pécsi Tudományegyetem, Pécs

How to change a medieval Maria-chant?

In meinem Vortrag möchte ich erklären, wie das erste ungarische Gedicht aus dem Mittelalter, wovon man alle Informationen kennt, geboren ist. Die vorletzte Strophe und die Anfangsbuchstaben der 17 Strophen enthalten diese Informationen: es war in Pest 1508 geschrieben von Andreas de Vasarhel. Während meiner Forschung habe ich Informationen bekommen, die die früheren Kenntnisse über den Maria Kantus korrigieren können. In meinem Vortrag werde ich 5 von den 11 fortbestehenden Varianten vergleichen: 3 von denen stammen aus dem XVI. Jahrhundert, 2 von denen stammen aus dem XVII. Jahrhundert. zwischen den 5 Variationen gibt es 130 Jahre Differenz.

Vásárhelyi András, der Autor des Gedichtes ist in Kisdivásárhely (Süd-Ungarn) geboren, dort gab es einen Konflikt zwischen den Anhängern des Reformators Jan Hus und den Katholiken von 1421 bis zu den 1450-er Jahren. Vásárhelyi ist von Kisdivásárhely nach Várpalota gezogen, dort lebte er als franziskaner Mönch bis zu seinem Tod im Jahre 1533. Das Gedicht war so berühmt, dass die Klöster aus der Nähe haben es in seinen eigenen Kodexen (Peer-Kodex, Pozsonyer Kodex und Thewrewk-Kodex) umgesetzen. Die Varianten aus dem XVII. Jahrhundert sind nur 9 oder 10 Strophen lang und sind wegen der Reformation und der Gegenreformation unglaublich abgewandelt. Zwischen den Varianten kann man keine akkurate Abstammung aufstehen, weil viele Quellenmaterialen wegen des Kampfes gegen die Osmanen zerstört worden sind. Trotzdem versuche ich mit Hilfe der Untersuchung de Redensart, der Geschichte der Dialekten und der Literatur- und Ideengeschichte etwas über den Kantus erleuchten.

Anzhelika Nesterova
Udmurt State University, Izhevsk

1775

«   ,

».

(,   ,
).

Galina Nizovtseva

Syktyvkar State University, Syktyvkar

Factors that influence the development of social institutions among the Komi people

Social institutions are an organized form of human activity that stems from the need to meet the social needs of a community. Institutions can be categorized based on a variety of attributes. For example, by type of social activity: economic (enterprise, market, form of ownership), social and cultural (education, science, art, healthcare), political (state, law, political parties), or spiritual (religion). Each institution has characteristics specific to a particular people. The Komi Republic is home to several ethnic groups that comprise speakers of Finno-Ugric languages. These include the Komi, the Mari, the Udmurts, the Mordvins, and the Permian Komi. The most numerous of these are the Komi peoples, which are also the Republic's indigenous population. According to the 2010 National Census of the Russian Federation, 23.7% of the entire population of the Republic are ethnic Komi, and only 0.7% belong to other Finno-Ugric ethnic groups.

Social institutions continue to evolve. The wide variety of factors that can influence their development can be reduced to three groups.

The first comprises natural factors – territories, climate, and resources. For the economy of the Komi peoples, these meant a transition from traditional use of natural resources (fishing, foraging, and hunting) to a complex, diversified industry with a significant focus on fuel and raw material production.

The second is driven by technological and economic factors – the economy, migration, and interaction with neighboring groups. Migration, for example, affected both the institution of the family as a result of increased interethnic marriages and the economy, when a mass outflow of people from the north of the Komi Republic considerably slowed the economic development of that area.

The third is the spiritual factors, which include the family and religion. In the traditional Komi family model, for example, several generations live in the same household, which encourages small enterprises. Family businesses, based on family, territorial, and neighborhood ties, are on the rise in the Komi Republic.

Simonas Noreikis
Adam Mickiewicz University, Pozna

Equivalents of the Lithuanian sounds in Baltic loanwords in modern Finnish

In modern Finnish language there are more than 400 Baltic-origin words which have their equivalents either in modern Lithuanian or Latvian. Nevertheless, it is usually hard for Lithuanian native speaker to recognise them because nowadays they sound differently than in Lithuanian. The reason is different way of development of the phonological systems both of Lithuanian and Finnish. The aim of the presentations is to show the most common equivalents of the Lithuanian sounds in Baltic Loanwords in

Finnish and to give explanation between them using historically-comparative method.

The most common equivalents of Lithuanian sounds in Finnish are the following:

a) š – h, ž – h

The equivalent of the Lithuanian sounds š or ž in the Baltic loanword in Finnish is a sound h which comes from proto-Finnic *š. Examples of such word pairs are: šalna – halla 'ground frost', žambas 'sharp corner' – hammas 'tooth', daržas – tarha 'garden'. Ralf-Peter Ritter (1998) has noticed that even the Finnish word ihminen can be related with Lithuanian žmogus 'human'.

b) b – p, d – t, g – k

The equivalents of the Lithuanian voiced consonants b, d, g in Baltic loanwords are the voiceless ones p, t, k. The examples of such word pairs are: daržas – tarha 'garden', baslys 'stake – pahla 'pole', vaga – vako 'furrow'. The reason of substitution with voiceless consonants is the lack of their voiced equivalents in Finnish.

c) #CC – #C, #CCC – #C

If at the beginning of a Lithuanian word are two or three consonants then in its Finnish equivalent there is only one. Usually from the sequence of consonants the first one or the first two are removed, for example pr skas – rieska 'unleavened', strazdas – rastas 'thrush'. But sometimes the second consonant can be removed (e.g. stiebas – seiväs 'stem', stabaras 'dry twig' – saparo 'pigtail').

To sum up, there are actually many more equivalents. Sometimes besides linguistic arguments there is also necessary historically-cultural context to prove the origin of the given word. This area still needs a lot of research.

Patrick O'Rourke

University of Tartu, Tartu

Contacts between Livonian and Estonian in the Häädemeeste parish: a possible case of etymological nativisation

Häädemeeste parish is situated on the coast south of Pärnu, extending up to the Latvian border. This area has been Livonian-speaking historically, the language changing to Estonian only during the modern age. Modern research has increasingly shed light on the nature of contacts between Livonians and Estonians around and south of Pärnu. While most of the research has focused on pointing out lexical borrowings between the languages, these borrowings have been more or less clearly distinguished from inherited vocabulary on phonological grounds. What has not been researched, however, is the possibility of etymological nativisation in the process of borrowing from Estonian into Livonian in Häädemeeste. Etymological nativisation (Trask: loan nativization) has been defined by Larry Trask as follows: " a loanword may be nativized replacing each of its segments with the regularly corresponding segment in the borrowing language... As a result, the borrowed items may be indistinguishable from native formations" (Trask 2000a). Although this subject has been researched by Ante Aikio in the case of Saami and Finnish (Aikio 2007), no similar research has been conducted on Livonian and Estonian. In my presentation I will bring evidence of the contact-induced language change by using examples of etymological nativisation in the case of the dialect of Häädemeeste parish.

References:
- Aikio, Ante (2007). Etymological nativization of loanwords: a case study of Saami and Finnish. — Ida Toivonen & Diane Nelson (eds.), Saami Linguistics, pp. 17–52. John Benjamins.
- Trask, Larry (2000a). The Dictionary of Historical and Comparative Linguistics. Edinburgh, UK: Edinburgh University Press.

Eszter Pálfy

Pécsi Tudományegyetem Bölcsészettudományi Kar, Pécs

Variationen für István Gyöngyösi

István Gyöngyösi ist einer von den bekanntesten Dichtern des 17. Jahrhunderts in Ungarn. Im Kreis seiner Zeitgenossen und auch danach, bis zum 19. Jahrhundert war er durch seine epische Dichtungen sehr populär und wurde als ein hervorragender Poet bezeichnet. Am Anfang des 19. Jahrhunderts kann aber eine Veränderung in der Beurteilung des Lebenswerks beobachtet werden, wegen des negativen Urteils von Ferenc Kazinczy. In meinem Vortrag setze ich mich mit seinem Werk Márssal társolkodó Murányi Vénus auseinander. Dieses Werk erschien im Jahre 1664 zum ersten Mal, und wurde auch im 1702 ausgegeben. Diese zweite Ausgabe geht aber nicht auf den Originaltext zurück, sondern wurde von Zakariás Tsétsi bearbeitet. Das Ergebnis: mehrere Strophen fehlen, neue Strophen wurden hinzugefügt. Tsétsi scheint aus handschriftlicher Quelle und nach seiner eigenen Konzept zu arbeiten. Nach 1702 hat sich diese Textvariante verbreitet und für die Originalversion gehalten, all die späteren Auflagen basierten auf diesen Text. Kazinczy und die anderen Poeten, die Gyöngyösi negativ beurteilt haben, kannten nur diese Variante des Texts. Deshalb können wir die Frage stellen: hätte sich die Rezeption von Gyöngyösi anders entwickelt, wenn die Originalversion des Texts zur Verfügung gestanden wäre? In meinem Vortrag werde ich auf diese Frage Antworte suchen, indem ich die zwei Textvarianten von Márssal társolkodó Murányi Vénus miteinander vergleiche und von dieser Untersuchung die Folgerungen ziehe.

Ekaterina Petrova

XX

1917   1920-

: 80 %

[1]

1897   0,5

%   (1000   [2]).

«   », «   », «   »,

[3]

-           1920

(   )

1927 .   51   .

The article deals with the description of the main measures undertaken by the Bolsheviks and Soviet government in its first decade (1917 - late 1920-s) to raise the Udmurt women's political awareness and activities.

1   : XX   /   . . .   . -   , 2005. . 142.
2   . .   . XVIII -   XXI   .   ,
2006.   . 49.
3   .   . 50.

Inga Pogonina
University of Tartu, Tartu

Miaintenance and transformation of old Mari customs in modern context (exemplified by the dyr siy 'Maiden feast' custom)

In the report the author considers the old Mari maiden ceremonial feast dyr siy (Maiden feast) and its transformation into quite new theatricalized ceremony that was named as Shiy Pampalche (Silver Pampalche). A brief description and comparative analysis of these two customized actions are given in work.

The old maiden feast   dyr siy is related to autumn and winter calendrical eremonies of Mari. The essence of the holiday was in demonstration of transition of girls into quite new status of brides and of their readiness to create own families. One of the peculiarities of that action was intergenerational connection. Girls had to demonstrate their complete respect and obeisance to the older generation on that event.

Ceremonies and customs exist along with people. Changes in people's lifestyle, impact of external factors cause alterations of customs and traditions. Some of them become history, while others can transformate into new forms.

In October 2013 there was a presentation of Shiy Pampalchyn Kechyzhe (Day of Chiy Pampalche) as a result of cooperation of students and teachers of the Faculty of Culture and Art (Mari State University) and of the Republican College of Culture and Art named after Ivan S. Palantay. The image of the fabulous Pampalche is a symbol of beauty, spiritual innocence, inwardness and diligence of a Mari girl. Creators of the theatricalized ceremony performed it as a feast of age in a given family.

In conclusion one can say that the old folk ceremonies can maintain in their new ca[acity in the modern world only under the conditions of socilcious and reverential attitude to them.

Lidiya Popova

Nikolay Rakin

Tartu Ülikool, Tartu

Mutual Komi – Finnish translations

First translations from Finnish to Komi began to appear in the 1920's. In the Komi language you can read some poems by J. H. Erkko, E. Leino, O. Manninen, H. Anhava, L. Laukkarinen, A. Hellaakoski, H. Juvonen, stories by J. Aho, P. Päivärinta, E. Sinervo and M. Larni, works for children by L. Laulajainen and R. Jalonen, Finnish folk tales. The anthem of Finland is also translated into Komi.

The Kalevala, most famous Finnish work, is available in the Komi language too. The first attempts of its translation belong to the 1920's (extract from runo 41 translated by V. I. Lytkina, 1922). The systematic work on translation and publication of the Finnish epic in the Komi language was conducted in 1980-90-ies by A. I. Turkin, who translated 14 runos from the Kalevala (1–10, 34, 40, 41, 44). Unfortunately, this work was not completed. The extract from the 49th runo appeared in 1992: it was translated by M. Jel'kin.

According to our calculations, in total 48 works (except translations of folklore) are translated from Finnish to the Komi language. These works are witten by 25 authors (18 of them are from Finland, 7 from Karelia). Translations of poetry prevail over prose (71% to 29% or 34 works to 14). Only 35% of works have been translated directly from the original language, other – using an intermediate language.

The first translations from the Komi language into Finnish were adaptations of folklore. Translations of Komi literature began to appear only in the last third of the XX century. In 1980–1990's several anthologies were published in Finland, they present works of major Komi poets of XIX–XX centuries in the Finnish language. Poetry of I. A. Kuratov, founder of the Komi literature, is there represented most fully. Translations into Finnish are made in Finland and also in Karelia.

According to our estimates, 193 works by 29 Komi authors are available in the Finnish language as of today (39 works by 6 authors were translated in Karelia). The ratio of poetry and prose translations is 96% to 4% (186 works to 7). All translations of prose were carried out in Karelia. The share of translations made directly from the Komi language is 78% (150 works). With regard to the texts prepared in Finland, it should be noted that the direct translations are almost 100%.

Irina Reshetnikova

1	410584
2	23454
3	21477
4	20819
5	13789
6	13639
7 —	3094
8	2421
9	2411
10	2382

42,

20

Elena Ryabina

65   Color Aid Corporation,

                        (-   ), -   , -   (   ),
    —   -ov,   -ovat.

('   ')   .   (
'   ').

Natalya Ryabova

(Syktyvkar Forest Institute, Syktyvkar)

                              —   «   -
»

18   21

17.11.1999

3

«

» .

«

» ( ).

Anastasiya Sakalova

Minsk State Linguistic University, Minsk

Comparative analysis of Finnish und Belarussian national costumes

The aim of the research is to examine and compare the Belarusian and Finnish national costumes as well as to reveal their specific characters (with their ornaments) as an expression of aesthetic, moral, religious and everyday picture of the world. The subject of the analysis is traditional costumes that are represented not only as bright original elements of the cultures, but also as a synthesis of various types of decorative art. Semantics of costumes in both countries is presented in the form of multi-level system, where universal elements occupy an important place along with national ones. Considerable attention is paid to style, composition and colors of the costume. Clothes of the ruling classes are in focus, because they were subject to transformations in accordance with changes in artistic tastes over the time. Particular attention is given to the study of the actual material in this paper. The analysis of certain elements of the Finnish and Belarusian nations' costumes is held to determine entire cultural and semantic meanings. Comparative and semiotic methods are widely used in the paper.

Results of this research can be used in the applied art, museums, in the preparation and carrying out mass educational and cultural activities. Interest to the national costumes is caused by the fact that so far this issue hasn't been the subject of a particular scientific study.

Actuality of the topic is determined by the need for preservation of cultural values and finding common points between Finland and Belarus and for study peculiarities of mentality of these nations, referring to the retained elements of the national cultures.

t   na Salaeva

Mordovian State Pedagogical Institute, Saransk

, XX   - XXI

'

'

'

'

'

.

Rimma Selkova

Komi Republican Academy of State Service and Administration

Creation of the Multicultural Area in the Students' Field

In the multicultural society, the tolerant behavior education by knowing culture, traditions and world perception of peoples, included in to this society is very important. And the high-priority objective is positioning of the national culture and identity of the indigenous people of this area and related peoples.

In the Komi Republican Academy of State service and Administration there are only 15 per cent of the students of indigenous nationality. According to our research, the problem of relationships of different nationalities in the youth area is very relevant. In this regard, such disciplines as "Komi Language" and "Culture of Finno-Ugric Peoples" are given in all the specialties, and in 2013 the new specialty is opened – "Foreign Regional studies. European Researches. Finno-Ugric regions". In the educational program of this course, a very huge part is given to the humanitarian module, that is History, Culture, Finno-Ugric languages. A very important part will be taken by studying of the State and Political Systems, Economy, International Cultural and educational Projects Management. Besides, in the past two years the Academy has become the platform for many Finno-Ugric events (conferences, forums, congresses, workshops). The students' ethno cultural club «   » was created with the help of the Students of the Academy. The main goal of this club is making the Komi Language,

culture, and traditions more popular, and engaging more students (young people) in Komi national culture. The participants of the club develop different projects, which help promote and attract the students to the studying, popularization, and preservation of the culture of Komi people.
Creation of the multicultural educational area as the informational and developing field of the Academy makes a great contribution to the possibility of the education of the students, which will be communicative, tolerant, focused on understanding, acceptance, and respect of the cultural diversity, and which will be oriented on the creative self-development of their own moral and spiritual culture.

Szonja Selmeczi
Eötvös Loránd University, Budapest

Alternative linguistic relationship theories in Hungary

Language has always been part of the national identity, so it is natural that most people are interested in its origin. Sometimes it is easier to avoid scientific facts and believe in some weird but interesting theories. In Hungary the most repeatedly mentioned reason to avoid the Finno-Ugric linguistic relationship is the urban legend or simply misbelief that in the period of the Austro-Hungarian Empire the bad and wicked Austrians made us believe that the "stinky, fisheater Finns" are our relatieves. Sadly lots of people still believe that this was their weapon to weaken our national pride.

Since the first appearance of the researches of the origon of Hungarian language there are some people who questioned it. Sumerian, Etruscan, Chinese, Turkish, Japanese, Celtic, only a few of the languages and nationes wich has been connected to Hungarian language during the last decades. And of course Scythian, because we are the children of proud Asian nations. Do not forget, Attila, the Hun king was also our ancestor.

In my presentation I will summerize these so called alternative linguistic relationship theories and the reasons why they are fake. The most interesting thing is that very often in these theories people try to compare Hungarian words from after the neology of our languege with for example ancient Etruscian words. Other thing is that usually foreigner linguists who try to make these comparisons simply do not know the system of the Hungarian language, sometimes it is not clear for them how Hungarian special letters work.

Anna Semenova
Udmurt State University, Izhevsk

Conjunctions of udmurt language as an object of research

F. J. Wiedemann (Wiedemann 1851) made the first attempt of a linguistic description of Udmurt conjunctions on the basis of several religious texts, translated into Udmurt in 1847 (Evang.1 and Evang.2). The manuals and grammar books of the early 20th century (, 1921;
(   ) 1924;   , 1929. etc.) dealt with this subject, regarding as true conjunctions lexical units which cannot be regarded as such and which only display several conjunctional functions contextually (, 2004). The most important research of the mentioned period is the monograph of K. V. Baushev (, 1929), which for the first time provides a linguistic description of typical Udmurt conjunctions (never appearing at the beginning of the sentence) as   [bere],   [dirya],
     [no],   [gine], and the like. W. G. Kalashnikova (, 1968, 1972) dedicated research works to the specific subject of Udmurt conjunctions.
The conjunctions are also treated in two grammars of the Udmurt morphology (1962;   , 2011). At this point the work of A. F. Shutov is significant, because in his research in the context of hypotaxis in Udmurt

language he studies among other things the conjunctional subordination
(1992, 1999, 2009 et al.).

There are some questions in this field which still remain unstudied to the present day. For example, the mentioned work doesn't index all the conjunctions of the Udmurt language. Moreover, it describes as conjunctions several words (lexical items) which shouldn't be regarded as conjunctions in strict grammar terms. The semantics and the syntax features of Udmurt conjunctions are only briefly displayed.

Sources

1. Evang.1 =   .   :
                                        ,   . 1847.   .

2. Evang.2 =   .
            :   .,   . 1847.

3. Wiedemann F. J. 1851. Grammatik der wotjakischen Sprache nebst einem kleinen wotjakisch-deutschen und deutsch-wotjakischen Wörterbuche. Reval.

4.   ,   . 1976   (
).   . – Fenno-ugristica
3. Tartu.

5.   ,   . . 1929.
                    ,   .

6.   ,   . 1921.   .   .

7.   ,   . . 1929   .   .

8.   =   . 1962. I: .
            .

9.   ,   . . 1968.   . –
                    .   .   . 141–149

10.   ,   . . 1974.   (
).   .

11.   ,   .   . 2004.   .
                . –   .

12.   . 1924.   .

13.   =   (   ) =
      . 2011.   .

14. , . . 1992.
. 169–173
15. , . . 1999. :
. — — :
. . . . . 329–335.
16. , . . 2009. . —
10. . 389–391

Natalya Shajnurova

Svetlana Shelepanova

Syktyvkar State University, Syktyvkar

National and Individual Characteristics of V.A. Savin's
Poetry in Russian Translations

Consideration of figurative means of communication with the original national language and the possibility of their transfer leads directly to a specific of translation for of fiction issue. This question of the possibility to transfer of the original national uniqueness to the extent to which it is associated with his tongue.

National coloration poems by V. Savin primarily manifested in the fact that they were created in close connection with folk poetry, folk-to-use funds. Poems written Komi poet, always had a clear social address: they came from the people's life and were intended for the people. V. Savin's poetry tends to use sustainable epithets, allegorical oppositions, phenomena plaguing among people, folk symbols and stories.

Conducted a comparative analysis poems by V.A. Savin «Ars'a mojdkyv», «Tuvsov voj» «Vez vidz vyvti muna, muna», «Jugyd kodzuv» and their translations into Russian «Autumn Tale», «Spring Night», «On the green meadow», «Light star» showed that in the depiction of national color in Russian adequately are recreated steady epithets, compositional techniques, figurative parallelism, figurative level. At the same time were replaced folk symbol cuckoo (kök), and the omission of the wreath (jurkytsh) image.

Individual originality of the poet in analyzed the works of artistic is manifested in the following receptions: 1) concretization of the lyrical subject and characters: 2) of Fine-to-use funds: 3) in the application of stylistic figures: anaphora, epiphora, zvukopis, assonance and alliteration.

Comparative analysis of poems by V.A. Savin and their Russian translations evidence of adequacy of translation solutions in recreating of national color and individual originality of the original.

Svetlana Shirobokova
Udmurt State University, Izhevsk

(, ,
,)
(. modus ' , ')

( )
( ) —
— — .

« »

1962

( ).

—

Elizaveta Shiryaeva
SyktSU, Syktyvkar

«   », «   » «   »: ci   , o

Anastasiia Shumilova
University of Tartu, Tartu

What does Udmurt Woman Dream about: Ashalchi Oki's short stories' dream world.

The work studies oneiric (dream) motifs in the short stories by the first Udmurt female writer Ashalchi Oki: The Cultural Campaign, After the Fire, At the Mowing Time, Orock and The Spinning Wheel. Dreams are examined from the different points of view – by the use of psychoanalysis, methods of cultural studies, mythic criticism, narratology, etc.

In The Cultural Campaign the main function of the oneiritop is to built a plot of the short story. The oneirotop is a peculiar type of the narration – "a story in a story". It reveals the acute social problems of that time and aimed at depicting the expected future. The author creates an imaginary world full of fantastic images typical for the literature of postmodernism. Exaggerated and monstrous creatures are personified fears of the dreamer, expressed in a symbolic way. In the story the Jungian archetypes of Shadow and Persona can be observed.

To create a peculiar chronotope of After the Fire the author depicts an oneiric time and syncretic space. In the story we can observe some mythological motifs: a dream becomes a path to the other world. By the use of oneiric elements a mental state of the character (a deep depression) is revealed.

In the stories At the Mowing Time, Orock and The Spinning Wheel author focuses on the children's life and world view. Ashalchi Oki handles her own memories and proves that children's dreams do differ from the dreams of adults.

The analysis of dreams in these stories helps to reveal both the versatile talent of the author and the significance and variety of oneiric elements in the literature in general.

Attila Simon
Pécsi Tudományegyetem, Pécs

Probleme der Interpretion in der Prosa von Miklós Mészöly in den '70-er Jahren

Miklós Mészöly war ein Hauptfigur der ungarischen Literatur in der zweiten Hälfte des 20. Jahrhunderts. Seine Texte hatten einen großen Einfluss auf die auch internationell anerkannte Repräsentanten der ungarischen Literatur, wie zum Beispiel auf Péter Esterházy oder auf Péter Nádas. Am Anfang seiner Karriere konnten seine Werke in Ungarn kaum erscheinen, was mit der Kulturpolitik des kommunistischen Regimes im Zusammenhang ist. Erst später, in den '80-er und '90-er Jahren werden seine Texte in den Mittelpunkt der Interessen gestellt. In meinem Vortrag werde ich hauptsächlich auf den Roman Film konzentrieren, und durch den Roman untersuchen, wie die heutige Beurteilung seiner Werke durch die in der Mészöly-Rezeption der '70-er Jahren entstehenden Begriffe beeinflußt ist. Ich werde mich zum Beispiel mit dem Begriff der „Objektivität" und der „Unbefangenheit" beschäftigen.

Zum besseren Verstehen dieser Begriffe muss ich György Lukács und seine Position in der Realismus-Naturalismus-Streit erwähnen, und darüber sprechen, wie er die offizielle, also marxistische und die parallel daneben, in den Periferien existierende Literaturkritik behandelt hat. Die marxistische, oder mindestens sich marxistisch definierende Literaturkritiker haben nämlich die Epik von Mészöly als neunaturalistische Literatur gelesen, das war aber in diesem Diskurs eher ein Schimpfwort als eine Kategorie der Interpretation. In meinem Vortrag werde ich also keine konkrete Interpretation für den Roman geben, sondern beschäftige mich mit der Kritikgeschichte und versuche die verschiedene Positionen der Literaturkritiker zu bestimmen. Ich werde auch darauf konzentrieren, welche Folgerungen für die Interpretetion des Romans nützlich sein können.

Evgenij Sivaev
Mari State University, Yoshkar-Ola

The use of national elements of decorative and applied art in the processing of structural materials

Appeal to the folk art gained a important place in the work with children. Decorative and applied arts will certainly open to many children new ways of perception of national creativity, enrich their inner world, allow to spend usefully their free time.

While using the elements of national arts and crafts, students connect knowledge of techniques with artistic imagination, which is inherent to their children's imagination, they create not only useful, but also beautiful items. Children's' creation of products, which is inextricably connected with the choice of the them, technique, gathering material and doing murals, can be called creative.

One of the main goals of society is the revival and development of patriotism, national identity, interest in the history and traditions of their ancestors. Only if the child knows the history of his folk, he or she is getting pride of their nationality. Thereby only by realizing how his folk is dear to him, he or she will bring up the tolerance towards other nationalities.

One kind of introducing the culture to the children is a lesson of technology, when children use national elements of decorative and applied art in the processing of structural materials.

In such lessons children can make handicrafts, items such as: National Toys (made of clay, wood); household products (carved spoons, plates, baskets), production of the products for national games.

Communication students with items of folk art, their participation in the process of making beautiful , useful and necessary things is very important to the overall artistic development of children, because it fosters healthy moral principles of love and respect for labor.

While using the gifts of nature there are the conditions for the development of artistic and creative abilities through the use of national elements of decorative and applied art in the processing of structural materials. It can also be considered as a process of forming vital relationships and developing a creative person, who loves their native language.

Using the national character in conducting lessons is the best way to inculcate the qualities of modern "social member of society," who loves the motherland, the people around him and nature. It also helps to reveal the history of formation of their homeland.

Egor Sokolov
Building college, Izhevsk

Comparative characteristics of English and Udmurt proverbs and sayings

Proverbs and sayings is an ancient genre of folk art. They originated long ago, and their roots back centuries. Many of them appeared at a time when there was no written language. We can distinguish the following main sources of English proverbs and sayings: folk, literary, biblical origins, quotes Shakespeare as proverbs and sayings. Source of udmurt proverbs is folk.

The aim of this study is a comparative analysis of proverbs in English and Udmurt languages, to determine the characteristics of these peoples mentality based on proverbs and sayings. To achieve the goal the following objectives:

1. Provide definitions for "mentality", "proverbs" and "sayings"

2. Conduct a comparative analysis of English and Udmurt proverbs and sayings

3. Identify features of the mentality of these nations found in proverbs and sayings.

Proverbs contain national mentality, the reflection features of life, customs, history and culture. The main purpose of proverbs is to give people's evaluation of objective phenomena of reality expressing the world. Proverbs and sayings express people mindset, a way of judgment, feature views, they demonstrate life and everyday life, the spirit and character, manners and customs, beliefs and superstitions.

Udmurt proverbs are a set of rules of worldly wisdom, national ethics. They expressed people's attitude to the various advantages and disadvantages of a person, they contain an evaluation of family life, relationships, family, friendship and love, collectivism, wealth and poverty, they embodied understanding of happiness and sorrow, life and death.

English proverbs are rationalized, ordered, organized by mind civilization. They manifest diligence, freedom, independence, self-restraint.

Features of the national mentality manifest in proverbs every nation. Proverbs allow to judge about the features of the national mentality, its manifestation through the national character.

Judit Szanyi-Nagy
University of Pécs, Pécs

Hungarian Literature and Grammar in connection with the hybrid genres and the changes of the language

Our language changes continuously that we can observe in our everydays, but we can also notice that at the school, for example in literature. Our contemporary poets and writers are using newer and newer forms or usages of the language that allows some hybrid genres – for example blog novels or SMS-poems. Next to the compulsory literature I decided to make a qualitative research that is in connection with long-run recoverability. That is why I try to find the place of this topic in the teaching of literature, more or less depending on how much today's high school students – the members of the Z-generation who were born between 1995 and today – understand this issue. Are they understand these new genres or the usage of language? Do they like it? Is it useful for them?
I would like to show important notions and the changes of these at the introductory of my study. After that I would like to demonstrate some poems from our hungarian contemporary poets – which are mainly focus on the grammer and the iconic and pictorial turn – cites Marshall McLuhan and Susan Sonntag. But we can determine: the changes of our language allow new forms – both in appearance and in the text, structure.
The main characters of my study are Dániel Varró and Lajos Parti Nagy who place a major rule in contemporary poetry but do not have got enough attention in teaching literature. These two poets are also reflect the changes of the language with creating hybrid genres – but I would like to introduce some other, also interesting authors in my presentation. New media, new grammar, new literature – new possibilities.

Zsófia Sziráki

Eötvös Loránd Tudományegyetem, Budapest

A ráolvasások szerepe a mai udmurt kultúrában

Érdekl désem, tanulmányaim középpontjában az udmurtok betegséggel és halállal kapcsolatos hiedelmei állnak, disszertációm témájának is a folklór ezen területét választottam. Jelen el adásomban az udmurt népi gyógyászat eszközeként használt ráolvasásokkal (udm. 'ráolvasás' < 'fújni') foglalkozom. A ráolvasás mint a mágikus eljárások egyike világszerte szerves részét képezte, képezi a paraszti kultúrának. A hagyományos udmurt kultúrában is fontos szerep jutott a különböz ráolvasásoknak, ezek gyakoriságáról, elterjedtségér l, változatosságáról már 19. századi gy jtések is tanúskodnak.

A ráolvasások iránti érdekl dés a 20. században a politikai körülmények miatt sajnos nem volt folyamatosan élénk, azonban most, a 21. század elején ismét egyre több kutatás foglalkozik velük a legkülönfélébb szempontok, megközelítések alapján. Az el adásomat online kérd íves anyaggy jtésre, valamint korábbi anyagaimra, tapasztalataimra építem, és egyebek között a következ kérdésekre kísérelek meg választ adni: Kik azok a személyek napjainkban, akik foglalkoznak ilyen mágikus gyógyító eljárásokkal? Hogyan m ködik napjainkban a gyógyításhoz kapcsolódó tudás átörökítése? Milyen esetekben alkalmaznak ráolvasásokat? Milyen összefüggések fedezhet k fel a népi gyógyító eljárások és a modern orvostudomány vívmányainak terjedése között? Vannak-e gyakoribbnak mondható ráolvasástípusok, és ha igen, mi lehet ennek az oka?

Alexander Terentjev
Syktyvkar State University, Syktyvkar

(
«   »   «   »).

«   »   «   ».

«   »

«

»,   — «

».

— «   »   «

»,

Bogáta Timár
Eötvös Loránd University, Budapest

„Don't sing in the morning!" - reasons and motivations behind
Mari remonstrances and taboos

Taboos take an important part in all nations' folklore. Concerning traditional
life standards, they play a significant role in distinguishing right and wrong,
and grounding social standards. However, motivations and strictness in
keeping these rules may vary in each case.

Remonstrances and taboos are present and kept alive in all nations'
lifestyle, and Mari is no exception. Some sayings are still present among
Mari speakers, with various threatens of consequences to make people
obey to them. But what does it take to make up a taboo? What's the
motivation for telling people what not to do, and presenting it as a general
law?

The reasons of Mari taboos are just the same as for other nations' sayings.
Basically, there are three good reasons to make up any: 1) to make people
accustom to general laws of politeness and good manners, 2) remains of
old Pagan beliefs and services that are still present in the way of thinking 3)
keeping pratcical reasons and ancient wisdom alive thus presented in a
mystic way.

„Don't litter in the water, otherwise you'll get sick!" „Don't clean your house
in the evening, or you'll bring arguments in the family!" We can see good
examples for every type listed above in Mari folklore. However, the
distinction between e.g. a religious prohibition and a practical point of view
is not always as clear as it seems. General good pieces of advice are often
presented in a supernatural way, as well as making someone establish a
good manner is often justified by a threaten of spiritual breakdown.

Hungarians have their own sayings of wisdom, that is sometimes
surprisingly similar to Mari, or, in some cases, quite the opposite. My
presentation ends with a brief comparision of the most common taboos
with Hungarian sayings. The question is still up: is there a general recipe
for a happy and healthy life that all nations know?

LEGEND:

                                                          /
                        :   , 2012. - 304 .
Kerezsi, Ágnes: Az uráli népek néprajza. Pázmány Péter Katolikus Egyetem
Bölcsészettudományi Kar, Finnugor Tanszék, Piliscsaba, 2009.

Marina Tomilina
Perm State Humanitarian Pedagogical University, Perm

Images of death in the Komi-Perm cultural tradition.

Society starts to think about death, afterlife at early stages of its
development. Mythology has fantastic ideas about probable connection of
the living and the dead, myths about afterlife. Mythology of different
cultures considered life as a stage on the way to the afterlife. Views had
and have important place in the culture of the Finno-Ugric peoples, if they
relate to the cult of ancestors, their influence on the fate of living people
transmigration of souls after death, immortality of the soul in the afterlife
world. Death gets social significance for human, and attitude to it
expressed in religious teachings, ethical standards, the ritual traditions,
folklore and language.

When people interpreted phenomenon of death, they thought over its
image. Very often death appears as an animate creature, it is reflected in
the Russian dialect expressions such as death took, death came, etc. Also
death appears as an anthropomorphous creature in Finno-Ugric culture.
Among the Komi peoples she occurs in the form of beautiful girl or woman.
«I saw in a dream, death came to me with a scythe, in a black dress. She
has big nose as Baba-Yaga. She's beautiful, with blue eyes and light brown
hair» (recorded in the area Yusvinsky). Incarnation of death and disease in
the Komi-Perm becomes Yoma. She has iron teeth and claws, she almost
doesn't see, but has wonderful intuition. Her ships are wolves, cows are
bears. In Komi-Perm tales Yoma lives in another world, and her initial goal
is to eat living person, or kill. Scientists suggest that the image of Yoma

belonged to the category of mythological characters which were drawn for offense to Earth and became patrons of demonic forces.

Death in folk culture presents in the look of men (Finns forest spirit Hiisi) in the images of animals (Komi mythology - the image of a black bear).

There are many personified faces of death. People tried to explain this phenomenon by identifying death with them, cultural heroes and forefathers.

Anikó Tóth
Debreceni Egyetem, Debrecen

Az égtájnevek tipológiai vizsgálata a balti finn kifejezések modellálásával

El adásomban az égtájnevek többszint tipológiai vizsgálatára és az ALFE (Atlas linguarum Fennicarum. Suomalaisen Kirjallisuuden Seuran Toimituksia 800. Kotimaisten kielten tutkimuskeskuksen julkaisuja 118. Helsinki, 2004.) nyelvjárási atlasz égtájnevekre vonatkozó adatainak modellálására teszek kísérletet. Az ilyen típusú kifejezések az elnevezési módok alapján különböz jelentéstani csoportokba és a felhasznált nyelvi eszközök szerint alaktani-szerkezeti kategóriákba sorolhatók.

Annak a meghatározása, hogy mit tekinthetünk égtájneveknek, melyek csupán adott beszél közösségen belül létez szinonimái vagy csak líraian használt megfeleltetései az égtájak megnevezésének nem könny feladat. Továbbá a szótári és nyelvjárási adatok összegy jtése olyan problémákat is felvet, hogy milyen gyakoriságban fordulnak vajon el ezek a kifejezési formák, mely nyelvjárásokban használják ket, mennyire elterjedtek, illetve el fordulhat-e, hogy egyes területeken a „hivatalos" égtájmegnevezések háttérbe szorításával saját elnevezéseiket preferálják. Ezek megállapítása a

130

tipológiai típusok felépítésében nagyon is hangsúlyos kérdés, f leg az elnevezési módok produktivitásának a megítélésében. Jelenlegi tipológiai vizsgálataimhoz éppen ezért a balti finn nyelvek esetében az ALFE adatait veszem alapul kiindulópontként, melynek adatait kés bbi gy jtések segítségével lehet majd pontosítani.

Az el adás során bemutatott f bb csoportok: az égtájnévrendszer nyelvcsoportonkénti lebontásban: égtájak és megnevezéseik tipologizálása: részletes tipológiai sor a név és jelölt közötti összefüggésre: az etimológiai átlátszóság és a poliszémia kérdése: valamint rendszertörténet és rendszerkényszer, leginkább a jövevényszavak használata során.

A csoportok és a tipológiai vizsgálatok minden esetben röviden foglalkoznak egy-egy kérdéskörrel, aminek kett s célja van. Egyrészt alapjául szolgál kés bbi kutatások, tanulmányok számára, másrészt összegy jti és rendszerszer en bemutatja az égtájnevek vizsgálatának és ábrázolásának lehet ségeit.

Dávid Tóth
University of Debrecen, Debrecen

Etymologic discussion about the names of the elements of the periodic table in the Finnish, Estonian and Hungarian languages

Only a few elements were known in the ancient times but nowadays the number of the known elements has multiplied. Therefore the names of the elements of the periodic system form a specific vocabulary, that has gradually expanded and changed through the centuries, but it remained enumerable. The names of the newly discovered elements appeared after their discoveries, they have been added to this vocabulary in a definable period, and therefore we can follow up on the changes historically, although there is a recent trend of giving a name to an element before its discovery. These names reflect the characteristics of the language status of the given period. The main purpose of my presentation is to present the formation of the element names and the comprehensive historico-cultural

steps of their spreading in the Finnish, Estonian and Hungarian languages.

Most of the element names in these three examined Finno-Ugric languages have Latin origin, therefore I observe the linguistic aspects of borrowing. I bring up similar vocabularies of some Indo-European languages as contrastive examples, because in the mentioned periods there was a remarkable influence of the Swedish language (both direct and indirect) on the Finnish and Estonian languages and most of the element names originate from the scientific or the medieval Latin language.

In the first part of my presentation, I will try to classify the words of the examined vocabularies in an etymologic viewpoint and I will investigate the existence of metaphrases or internally formed words. Afterwards I will try to reveal the origins of the names of those elements which have been discovered only a few centuries ago, but their Finnish, Estonian or Hungarian names have not been borrowed from scientific Latin language. I will examine the origins of these exceptions and I would like to draw conclusions about the Finnish language status from the names of the elements with the help of knowing the dates of their discoveries, comparing them with the phonetic and morphological changes of the loanwords in the given languages.

Oksana Ulyanova
Sh. Mardjani Institute of History, Kazan

Ananiyno sepulchre´s archeological collection as a reflection of the material culture of the ancient Finno-Ugric nations (from the National Museum of Tatarstan funds)

Unclosed question about a daily life of an ancestors of Finno-Ugric tribes in Russia (in the Volga region). Archeology as one of the ways to account this question.

The hypothesis about an attachment of Ananiyno tribes (lived in IX-III centuries. BC in the Volga region) to Finno-Ugric language group. Archeological objects Ananiyno culture as a reflection of the material

culture of the ancient Finno-Ugric. Ananiyno sepulchre as an example of a conservation of traditions of the ancient society.

Ananiyno sepulchre´s geographical location. Finding Ananiyno culture´s archeological object and a further research of the sepulchre.

Fragmentation of Ananiyno collection. A part collection´s of Ananiyno culture collected and bought by businessmen W.I. Zausajlov. Selling of this part collection´s to State Historical Museum of Finland (at the present time – National Museum of Finland). The meaning of lecturer P.A. Ponomarev in Ananiyno sepulcher´s research. The place of a safekeeping of the antiquities of Ananiyno culture´s sepulchre is a museum of the Fellowship of the Archeology, History and Ethnography in Imperial University in Kazan.

Beginning of the 1930s is a new life for the antiquities of the ancient Finno-Ugric nations in the municipal museum´s walls (at the present time – National Museum of Tatarstan).

Quantitative composition and a structure of Ananiyno collection in National Museum of Tatarstan. Characteristic collection´s structural parts and detachment the most attractive, the most showy collection´s objects.

The problems of the safekeeping of the antiquities. Archeological objects as the reflection of the material culture of the ancient Finno-Ugric nations.

The modern situation of the collection, the using of the archeological objects in a scientific research and in the museum´s exposition.

Darya Vedmedenko

'

'   '

'

.

'   '

.

1.   —   ,
                                        : 2.   —

(,   ),   (,
)   : 3.   —
                                                                                                     ,
                                                                                             : 4.
                                    —

                ,   ⸱ ⸱

(http://www.koigorodok.ru/main/komi_russian_dictionary,
http://foto11.com/komi/vocabular/,   http://kyvchukor.ru/,
http://komi.academic.ru/,   http://gtweb.uit.no/webdict/index_kom-rus.html,
http://www.freelang.net/online/komi.php,   http://glosbe.com/kv/   .).

                              ,   ,

                      ⸱   ,   ⸱

                              ⸱

                  ,   ,   -

                                                                            (FU-Lab   )
(http://komikyv.ru/page/about/)   ⸱
                  :   -   http://dict.komikyv.ru/   - GoldenDict

                  ⸱
(http://komikyv.ru/blog/dictionary/499.html)
                              (http://dict.komikyv.ru/index.php/index/4.xhtml).

                  ⸱   -   ,

                                                              ⸱

Eszter Vörös

Pécsi Tudományegyetem, Pécs

Walking without steps (?) – Thoughts about László Krasznahorkai's short prose

My lecture's aim is the presentation of comparative analysis of László Krasznahorkai's two books, which are Circumstances of Grace (Kegyelmi viszonyok) (1986) and Megy a világ (The World goes – translation by me: V.E.) (2013), and I also would like to describe the attributes of the writer's short prose.

László Krasznahorkai is one of the most relevant representative of contemporary Hungarian literature, who is well-known in foreign countries. The author's works are composed of complicated and really long sentences, which take up whole pages. But these stories also are constructed truly carefully and they have gloomy atmosphere. The above-mentioned features are less important than the themes which are written by Krasznahorkai. He is the master of philosophical problems but he demonstrates his questions by simple people' and simple lives – these traits make Krasznahorkai's short stories interesting and enjoyable for everybody.

When I had chosen books, my assistance was not a chance meeting. I have a good reason: the interval. Circumstances of Grace (Kegyelmi viszonyok) (1986) is the first-published work of the author and Megy a világ (2013) is the last (yet). I know that the writer's career is not finished but Megy a világ can be also interpreted as a summary of a life-work and I am going to prove my statement. (For example, the book includes a story which was published as a separate volume earlier.)

Radosław Wójtowicz

Adam Mickiewicz University in Pozna /University of Helsinki

Oiskohan teillä semmosta teosta? Partitiiva subjektiiva geavvajus hállojuvvon suomagielas

uovvova in guokte oavdemearkas lea suoma partitiiva geavahuvvon hálli subjektiiva mielaguodu dovddaheapmiin:

(1)
Hanna: oiskoha [te]illä semmosta teosta ku Suomalaisia musiikin
Jouni: [mm.]
Hanna: taitajia.
Liisa: [joo] on se tuolla.
Maija: [o:n:]
Hanna: ku mulla hämärä aavistus et siell_ois Tiloosta jotai.
           (1.0)
Päivi: siel voi hyvi [/olla.   ]

(2)
Päivi: /tää oli sitä aikaa ku se (.) <kokeili> (lenskinä). .hh
           tota (.) Matti [muistaa taatusti] sä oot ollu sil
Hanna: [tunsik sä näitä.]
Päivi: samassa (lenski)]
Jussi: [öö toss_o: Hyn]ni[nej ja toi o Arto Alaspää.]
Päivi: [Heikki Tyrväne (lenski) ko]keilee.
Hanna: a/ha[a.]

Suomagiela partitiivas subjektiivavuo a olis lea das´sai hállojuvvon lagamustá leahkocealgain (oavd. Vilkuna 1989:260 , Helasvuo 1997), muhtto subjektiiva partitiiva geavvajus ii leat ráddjejuvvon dasa ráhkadussii. Dás ovdanbuktojumis mun oavdemearkaid subjektiivas partitiivas hállojuvvon suomagiela arkiivas dan gie ahalán laktásuvvot áššid, dugo modalitehtta.

Gálddut:

Helasvuo, Marja-Liisa. 1997. Functions of case marking vs. non-marking in Finnish discourse. Anne-Marie Simon-Vandenbergen, Kristin Davidse & Dirk Noël (doaim.) Reconnecting Language: Morphology and Syntax in Functional Perspective. 213–225. Amsterdam: John Benjamins.

Vilkuna, Maria. 1989. Free word order in Finnish: Its syntax and discourse functions. Helsinki: Suomalaisen Kirjallisuuden Seura.

Violetta Yansitova

Bashkir State University, Uf

Traditional ceremony of Mari village "Churaevo" of Mishkinsky district of Bashkortostan "Shorykyol arnyashte lum liesh - kinde shochesh" ("In Christmas it will snow – bread (wheat) will grow")

Traditional culture of Mari of the Bashkortostan still remained one of the most interesting and famous ritual holidays called Shorykyol "Sheep's leg". It is the end of a previous and the beginning of a new year. The title of the holiday comes from the magic actions held during holidays. People pull the sheep's legs in order to "attract" a larger crop of lamb in forthcoming year. The content of the festival reflects significant labor efforts, economic interests and combines performance of magical rituals, entertainment shows, funny games, dancing, singing and etc. Integral part of the "Shorykyol" holiday is a guiser's parade. They are perceived as harbingers of the future, since guisers symbolize a good harvest, increase of a number of cattle in the courtyard, a happy family life.

Ceremonial food plays very significant role these days. Wealthy «Shorykyol» dinner ensures plenty of food in forthcoming year. Equally important part of the holiday is a fortune telling ceremony. Both boys and girls take active part in such fortunetelling events.

The current research paper will concern the importance of «Shorykyol» for Mari nation in general and for inhabitants of Churaevo village of the Republic of Bashkortostan in particular. In addition to that, the report will describe the meaning of "Shorykyol", interpret the main characters and the purpose of their march. It will also discover traditional food and the names and titles of the main dishes, and entertainment activities during "Shorykyol". Special attention will be paid to the prohibitions and restrictions during the holiday.

The research is based on the personal observations of the author and materials, taken from the up-to-date scientific literature.

Darja Yashina

Psychologisch-pädagogische Universität, Moskau

Auf die übersetzungen der Lyrik A.S. Puschkin auf Udmurtisch Sprache

Der große russische dichter war ein der Wahrsager, der besagt, dass:

Ein Denkmal schuf ich mir, kein menschenhanderzeugtes,

Des Volkes Pfad zu ihm wird nie verwachsen sein,

Verehrungswürdig zum Dichter und seine Poesie ist Grenzenlos. Eine Erklärung dafür offenbart den dichter in seiner «Denkmal»:

Und lange wird vom Volk mir Liebe noch erwiesen,

Weil mein Gesang erweckt Gefühle echt und tief,

Weil ich in grauser Zeit die Freiheit kühn gepriesen

Und Gnade für Gestürzte rief.

Seine facettenreiche Kreativität nicht nur eine Domain, die Russen, sondern Dank übersetzungen, wird die Domain von vielen Nationen der Welt und insbesondere der Völker Russlands und der vor - und der UdSSR. «Puschkin A.S. - Begründer der Russischen klassischen Literatur «der Anfang aller Anfänge» (M. Gorkii), und in den übersetzungen definiert und Geburt, und die weitere Entwicklung der Literatur anderer Völker der Russischen Föderation, einschließlich der Udmurtischen-Literatur und Poesie.

Die Arbeit an der übersetzung wieder in den 30er Jahren des zwanzigsten Jahrhunderts Yves der post-sowjetischen Zeit. In der sowjetischen Periode mehr übersetzten freiheitsliebende Lyrik des Dichters, denn Freiheit war, sozialen, politischen und moralischen ideal fast alle dichter. So wurden die übersetzungen der Gedichte «Zu Tchaadaew», «Kaukasus», «Oro», das Gedicht «der Brunnen von Bakhtchisaray» (P. Tchainikow, D. Adorno, A. Luzhanin, G. Sabitow). Eine detaillierte Aufzählung von übersetzungs-und Familiennamen finden Sie Artikel N.V. Witruk - Vorwort zu dem Buch «AS Puschkin. Ausgewählte Werke, Gedichte, Auszüge aus Gedichten», München: 2007, S. 5 - 26). Die Qualität der übersetzungen in dieser Zeit erheblich verbessert . Obwohl der Einfluss Onion Skinning (wortwörtlich) noch empfunden wird, bereits manifestiert, Puschkin-der Geist in der intonation und Rhythmus der Gedichte, vor allem in den übersetzungen Athanasius Luzhanin und Ignatius von Adorno. Dichter und übersetzer aber nicht völlig von der Wirkung Ihrer Dialekte, die nicht alle dialektalen Worte erfolgreich, Sie haben eine Entsprechung in der literarischen (genormtes) Sprache. Das gleiche mit in Anlehnung an die russische Sprache,

zum Beispiel, hat A. Luzhanin in der übersetzung «Oro» Pfeile in der Hütte war es möglich, zu ersetzen udmurt n'ol'os (Pfeile). Es gibt Syntax-Fehler, die die Wahrnehmung der Strophen des Originals:

Die Aufgabe im Auftrag N.V. Witruk moderne übersetzer präsentierten fast angemessene Originale neue übersetzungen der Lyrik Puschkin. Überraschen ähnlichkeit neue übersetzungen S.W. Matweew interessiert, V.N. Ivschin, und R.I. Yashina, veröffentlicht in dem Buch «Ausgewählte Werke. 2007.», und auch komplette übersetzung R.I. Yashina Roman in Versen «Eugen Onegin», hoch geschätzter Literaturwissenschaftler und Schriftstellern Udmurtien, siehe, zum Beispiel, Vorwort von Professor Udmurtisch Universität A.S. Zueva «Puschkin und die Udmurtische Literatur» und Nachwort zum Roman 2 Sprachen «Eugen Onegin» des Dichters V.N. Ivschin «Vom Anfang bis zum Ende geschafft», R.I. Yashina übertragen Udmurt Sprache feinen Atmosphäre eigentümlichen rhythmisch organisierten ganze Welt des Russischen Dichters, ... sorgfältig gespeichert stilistische und lexikalische Besonderheiten, historische und lokale Kolorit Werke, klingt auch der Ton, die Musik Puschkin-Zeilen. R.I. Yashina besitzt

alle Register der Udmurtischen Sprache. Kein Wunder - denn Sie arbeitete als Professor der Philologie, arbeitete in Udmurtisch Universität statt...».

Kristina Yuzieva
University of Tartu, Tartu

What does the cuckoo cuckoo about?

The presentation gives an overview of the image of the cuckoo from the ethnolinguistic perspective. The symbol of cuckoo is very old and is connected to ancient Mari concepts. The cuckoo is often associated with the image of a widow or an orphan. In addition to this, the image of the Cuckoo also applies to images of funeral and memorial cult of the Mari people. Cuckoo is connected to the symbolism of death. It manifests itself not only in fortune telling with the help of cuckoo, but in a number of omens and superstitions. As other peoples, the Mari people, too, ask the cuckoo how much they have left to live. Cuckoo is often regarded as an ominous omen. It was regarded as an unhappy omen to hear the cuckoo calling from the right. It is considered lucky to have money in the pocket when one first hears a cuckoo. The voice and way of life of this bird distinguishes it from others. The cuckoo is often connected to divination and folk superstitions. Girls would ask the cuckoo how many years it would be before they would get married. The number of calls that the cuckoo returned would be the answer to their question. It is said that when the cuckoo starts cuckooing, the water is warm enough to swim. The cuckoo calls ceaselessly – the weather will be bright and good. A cuckoo near the house foretold misfortune. For the Mari people, cuckoo is a prophetic, sacred bird.

Konstantin Zamyatin
University of Helsinki, Helsinki

Symbolic and Practical Use of Official Languages in Russia's Finno-Ugric Republics

Language is not only a tool for communication but also an expression of social identity. Members of the mainstream society might not distinguish the practical communicative and symbolic functions of their language. Yet, for the minority-group members these two functions of language are separable. When a minority language is designated official, this official status works always and often only as a national symbol. Yet, the act of officialization itself does not automatically bring change in the symbolic order because the latter demands also a change in language practices. Furthermore, in separation of symbolic and communicative aspects of language lies a potential danger for minority language. Toleration of symbolic recognition is not the same as promotion of languages as tools of actual communication. What implications has the officialization of languages in Russia's republics in terms of their functions had on language use? The paper explores the phenomenon of state languages in the republics titled after the 'peoples' speaking Finno-Ugric languages in order to understand in what ways their official designation could influence language practices. In addition to symbolic recognition, official designation of languages creates opportunities to challenge the symbolic order and spread the use of minority languages in domains where they were previously not used.

Ivan Zhizhev
Syktyvkar State University, Syktyvkar

Komi's conception of "SHEVA" at the beginning of XXI century

At the beginning of XXI century Komi people still have a superstitious idea of sheva – mythological creature which enters the person magically.

Besides, there is a point of view of sheva as of a mental illness appearing because of nerves and much stress. Scientists like A. S. Sidorov, A. V. Panyukov, V. Napol'skikh have dedicated some of their works to this subject.

Materials which were written down in localities near Visherariver's drainage basin (Komi Republic) let us talk about the remaining of conception of sheva. In narratives of Galina Popova, who spoke about sheva on the basis of her grandmother's memories, sheva looks like a small insect: "I went out into the hall at midnight and saw the following picture in the light of kerosene lamp: a half-naked woman is standing with black insects on her chest, they were sucking her blood". Sorcerers could transmit sheva through cold food or foul language.

According to traditional views, this disease could be cured with methods of traditional medicine. As a a little girl, every year's summerin Lymva village Galina Popova together with her grandmother picked yellow grass which looked like buttercups. That grass was called "shevaturun" and later was being sent to the woman suffering with sheva.

Younger informants have less strong beliefs in sheva's existence. For example, ViktoriaGabova thinks that "If you are not afraid of sheva, it won't get into you. People used to talked about our village as of "sheva storage". But now there are no such talks because no visual signs of it are not seen anywhere lately – no screams, no voices. But definitely there is still some disaffection to it". Marina Korolyova supposes that there never was such mythological creature as sheva, but many people were mentally ill during hardest times (for example, during Great Patriotic War years in Russia there were a lot of people suffering from psychosis, they were shouting out loud some incomprehensible words).

To sum it all up, we can say that modern komi people show their skeptical attitude towards sheva, but when answering questions about it they still recollect mythological aspects of its origin.