

**UNIVERSITY OF TARTU
DIVISION OF URALIC LANGUAGES**

**FENNO-UGRISTICA
21**

**WESTERN AND EASTERN
CONTACT AREAS
OF URALIC LANGUAGES**

EDITED BY AGO KÜNNAP

TARTU 1997

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Tiit-Rein Viitso

*This number of "Fenno-Ugristica" is dedicated to
Professor Tiit-Rein Viitso on the occasion of his 60th birthday,
March 4 1998*

*Division of Uralic Languages
of the University of Tartu*

ON THE OCCASION OF TIIT-REIN VIITSO'S JUBILEE

A prolific researcher of Finno-Ugric languages Tiit-Rein Viitso is going to celebrate his 60th birthday. His vast academic production is characterized by the novelty of ideas and theoretical standpoints as well as by a variety of research methods.

Tiit-Rein Viitso was born in Tallinn, on 4 March 1938. Since 1946 he has lived in Tartu where he finished in 1956 the Fifth Secondary School. At the early age already he became deeply interested in linguistics. In 1954 he took part in an expedition, conducted by Paul Ariste, to the Ojat' Veps people. Studying Finno-Ugric languages in the Department of Estonian Philology, T.-R. Viitso went deeply into the Votic language. Both his term paper and graduation thesis belonged to this area: "Sekundaarsest geminatsioonist vadja keeles" (On Secondary Gemination in Votic), 1961, 19 pp.; "Merendussõnavara vadja keeles" (Maritime Vocabulary in Votic), 1961, 129 pp. His prize essay "Vadja keele Luutsa-Liivtšülä murraku fonoloogia" (The Phonology of the Luutsa-Liivtšülä Dialect in Votic) was awarded the first prize and was published in the Yearbook of the Mother Tongue Society VII (ESA, pp. 142–174), in 1961, the year of his graduating from the university. This mature piece of investigation attracted attention at once. Unlike our more recent tradition the paper observes long vowels and geminated consonants as combinations of similar phonemes.

During his post-graduate studies at the Institute of Language and Literature of the Estonian Academy of Sciences in 1961–1964 T.-R. Viitso wrote a bulky Candidate of Philology dissertation under the supervision of P. Ariste "Äänisvepsa murde väljendustasandi kirjeldus" (Description of the Expression Plane of Onega Veps) (defended at TU in 1966, the degree approved by Moscow in 1968, published in the collection of articles "Keele modelleerimise probleeme" 2, Tartu 1968 (= Tartu Riikliku Ülikooli Toimetised. Transactions of the Tartu State University 218, pp. 3–296). The dissertation was reviewed by Prof. A. Kask and candidates of Philology P. Palmeos and H. Rätsep. In his dissertation the author describes the phonology and morphology of the Onega Veps dialect based on the theory and methods of glossematics. Such an approach coupled with extensive and unusual terminology which so far could only be found in Danish, French and English, and, moreover, in quite a different meaning from that of other linguistic schools, exposes the problem to create the Estonian terminology so that the new terms would not present misapprehensions. A large part of this investigation (82 pp., totally) is dedicated to the introduction of complicated terminology and theory, supplemented by primary information about the theory of logics and set theory. Reading the dissertation itself had been "recht anstrengend" for the reviewers even (see the Review by P. Palmeos, SFU 1966, p. 313), since T.-R.

Viitso has attempted to develop the theory of glossematics, thus increasing the difference from earlier presentations. According to T.-R. Viitso the compound tenses of verbs and the negation are not morphological features but belong to syntactic constructions. On the other hand, the conjunctions and post- and prepositions are looked upon as simply invariable words.

Since 1965 T.-R. Viitso carried out linguistic investigation as a junior researcher at the Computational Centre of Tartu University. In 1971 he began to work as a senior researcher of the Institute of Language and Literature, in 1989 as a leading researcher and he continued at the Institute of the Estonian Language up to 1993. Since 1983 T.-R. Viitso worked as a part-time senior lecturer at the Chair of the Estonian Language of Tartu University, since 1986 as a professor with 0.25 load, in 1991–1993 as a professor extraordinary, since 1993 as a full professor of Finnic languages. In the years of 1989–1991 he worked as a visiting professor at the Finnic Institute of the University of Helsinki.

T.-R. Viitso defended his Doctor of Philology dissertation "Основные проблемы фонологической структуры прибалтийско-финских языков и ее истории" (The Main Problems of the Phonological Structure and its History of Finnic Languages) in 1982 (approved by Moscow in 1983). The dissertation was reviewed by P. Ariste, I. Ivanov (Yoshkar-Ola) and G. Kert (Petroskoi). The dissertation observes the main problems of the phonological structure of six Finnic languages/dialects (North and South Estonian, Livonian, Votic, Finnish and Veps). A special attention was paid to the word stress, the duration of vowels and gradation. A substantial part of the dissertation was published in Estonian "Läänemeresoome fonoloogia küsimusi" (Problems of Finnic Phonology), Tallinn 1981, 134 pp. The dissertation presents numerous original hypotheses about the history of Finnic languages. Proceeding from the occurrence of the δ sound in different languages, T.-R. Viitso has constructed a complex scheme about the classification of Finnic kindred peoples through six periods of time. In case of a number of problems the author emphasises the possibility of alternative approaches. A programme for further phonological research was also presented in the dissertation.

Besides his Candidate of Philology and Doctor of Philology dissertations several bulkier researches in the form of collective monographs with T.-R. Viitso as one of the compilers should be mentioned. These are "Liivi vanasõnad eesti, vadja ja läti vastetega" (The Livonian Proverbs with Estonian, Votic and Latvian Equivalents) I–II, Tallinn 1981, 230 + 253 pp.; "Vepsa vanasõnad eesti, vadja ja läti vastetega" (The Veps Proverbs with Estonian, Votic and Latvian Equivalents) I–II, Tallinn 1992, 352 + 253 pp.

Based on his CV, the jubilarian considers his primary areas of research as 1. The synchronic and historical phonology of Uralic, particularly of Finno-Ugric languages. 2. The inflexion in Finnic languages. 3. Pre-historical contacts of Finnic and neighbouring languages. 4. Genetic links and history of Uralic,

particularly of Finnic languages/dialects. 5. Livonian. 6. The linguistic map of Finnic languages.

In the following an attempt will be made to get an overview about T.-R. Viitso's numerous linguistic publications, concerning languages or language groups, in the first place. However, the abovementioned areas of research may be interwoven in the frame of one and the same article.

As in T.-R. Viitso's investigations in general, so also in the Estonian language, phonology stands in the focus of research. In the article "Kas η on eesti keeles foneem?" (Is η a Phoneme in Estonian?) (KK 1962, pp. 229–230) it appears that in word pairs *istungi* [ištunGi] – (*ma*) *istungi* [ištunGi] et al. the lingual nasals *n*, *ń* and η can be regarded as members of oppositions. Consequently, η is an independent phoneme in Estonian.

In the paper "Vaheldus *e* : *i* eesti keeles" (The Alternation *e* : *i* in Estonian) (Keel ja struktuur 7, Tartu 1972, pp. 39–52), the cases of /*käte*/ → *käti* → *käsi* are under observation: both the rising of the vowel (*e* → *i*) and the assimilation (*t* → *s*) occur there. Complicated relationships of quantity are discussed in the papers "Tüvelisest astmevaheldusest (eriti eesti keeles)" (On Radical Gradation (with Special Reference to Estonian)) (ESA VIII, Tallinn 1962, pp. 44–62), "Проблемы количества в эстонском языке" (Problems of Quantity in Estonian) (SFU 1979, pp. 1–17) and "Моросчитающий ли язык эстонский?" (Is Estonian a Mora-Counting Language?) (SFU 1982, pp. 8–20). The problems of gradation are linked with the article "Mida võime õppida Paul Ariste doktoriväitekirjast" (What Can We Learn From Paul Ariste's PhD Dissertation), (Minor Uralic Languages: Grammar and Lexis, Tartu–Groningen 1995, pp. 176–184), in which T.-R. Viitso analyses the development of the second and third degree of length of Estonian long syllables proceeding from P. Ariste's conception about two types of centralisation. The stress is outlined in his article "Проблемы ударения в эстонском языке" (The Problems of the Stress in Estonian) (SFU 1979, pp. 136–152). The stress and quantitative relationships of the Setu dialect are analysed in a separate paper "Stress and Quantity in North Setu (South Estonian)" (LU 1990, pp. 81–88). The peculiarity and composition of the vowels and consonants of the same dialect area are outlined in his article "Vowels and Consonants in North Setu (South Estonian)" (LU 1990, pp. 161–172). A longer paper "Eesti keele kujunemine flekteerivaks keeleks" (The Development of Estonian into an Inflective Language) (KK 1990, pp. 456–461, 542–548) is dedicated to a gradual change of a language type. The definition of parts of speech is discussed in "Sõna sõnaliikidest" (A Word about Parts of Speech) (KK 1977, pp. 529–535) and "Über die Wortarten im Estnischen" (SFU 1977, pp. 241–252). In the field of morphology T.-R. Viitso has worked out his classification of inflection types which is introduced in a longer analysis "Eesti muutkondade süsteemist" (On the System of Estonian Inflection Groups) (KK 1976, pp. 148–162).

T.-R. Viitso has actively participated in the regulating of the usage of the Estonian language, he has time and again written about it, e.g., "Keel liistul" (How to Discipline a Language?) (Keel, mida me harime, Tallinn 1976, pp. 15–19), "Mis on vaieldavat võõrpärisnimede ja nende tuletiste õigekirjutuses" (Disputable in the Orthography of Foreign Proper Names and Their Derivatives) (KK 1978, pp. 296–299), "Õigekeelsussõnaraamat 1976" (Dictionary of Orthology 1976) (The questionnaire of "Keel ja Kirjandus", KK 1978, pp. 296–299).

T.-R. Viitso got first acquainted with the Livonian language in his student years already, in 1959 he wrote his term paper "Sõnatuletuslikud liited Joh. Andreas Sjögreni liivi keele sõnaraamatus" (The Derivative Affixes in Joh. Andreas Sjögren's Dictionary of Livonian) (55 pp.). It was later followed by papers on phonology "On the Phonological Role of Stress, Quantity and Stød in Livonian" (SFU 1974, pp. 159–170), "Outlines of Livonian Phonology" (Zentralinstitut für Sprachwissenschaft. Linguistische Studien. Reihe A. Arbeitsberichte 22, Berlin 1975, pp. 83–113) and together with H. Pajupuu "Livonian Polyphthongs" (Estonian Papers in Phonetics. EPP 1984–1985, Tallinn 1986, pp. 96–131). He has treated of the morphology of the verb in numerous presentations at seminars and conferences: "Основные проблемы ливского глагольного словоизменения" (The Main Problems of the Livonian Verb Inflection) (Вопросы финно-угроведения. Языкознание (тезисы докладов на XVI Всесоюзной конференции финно-угроведов, июнь 1979 г. 1, Сыктывкар 1979, p. 27) and "Two Analyses of Livonian Verb Forms" (Symposium on Grammars of Analysis and Synthesis and Their Representation of Computational Structures, Tallinn, November 28–30, 1983. Summaries, pp. 16–120).

The penetration into the Livonian vocabulary has made it possible to present several etymologies, like "Livonian *kõps* 'hare' and Finnic *korva* 'ear'" (LU 1993, pp. 89–94) and "Livonian *i'gmõz* 'gum'" (LU 1993, pp. 173–175). A three-word phrase "Livonian *neitsõ kuolm pi'ññõ*" (LU 1990, pp. 247–250) has yielded material for an interesting linguistic analysis (**neitisüt*, **kolme/n* < **kõleme/n*, (diminutive) **penej*). The article "Liivi vanasõnu" (Livonian Proverbs) (Minor Uralic Languages: Grammar and Lexis, Tartu–Groningen 1995, pp. 193–200) adds 66 new types to the heretofore registered proverbs. His commentary in English on Eino Koponen's presentation "Viron ja liivin yhteissanaston tarkastelua" (Itämerensuomalaiset kielikontaktit, Helsinki 1990, pp. 40–43) belongs to the field of word stock. In the paper "Ferdinand Johann Wiedemann ja 135-aastane liivi grammatika" (Ferdinand Johann Wiedemann and the 135-Year-Old Livonian Grammar) (FU 19, Tartu 1996, pp. 154–157) T.-R. Viitso convincingly indicates that the grammar had completely been written by F. J. Wiedemann himself. The one written by A. J. Sjögren could only be an incentive and source material for it.

In the handbook "Языки мира. Уральские языки" (The Languages of the World. Uralic Languages) (Moscow 1993) the section introducing the Livonian language "Ливский язык" (Livonian) (pp. 76–90) was written by T.-R. Viitso.

However, the grammar of Livonian is still lacking, although 10 years ago already, on the occasion of T.-R. Viitso's previous anniversary, it was mentioned by the press (KK 1988, p. 165).

In addition to abovementioned investigations on Votic we could also list "Hilisgeminatsioonist vadja keeles" (On Recent Gemination in Votic) (Tõid läänemeresoome ja volga keelte alalt, Tallinn 1964, pp. 24–36) and "Vadja legende" (Votic Legends) (FU 19, Tartu 1996, pp. 166–171) as text samples from 1961.

Concerning the Veps language, besides the abovementioned Candidate of Philology dissertation he has also published "North Veps Phonology" (Studia Uralica. Veröffentlichungen der Instituts Finno-Ugristik der Universität Wien 4, Wien 1987, pp. 304–312).

As to more distant related languages (Lapp, Udmurt, Komi, Khanty, Nenets), T.-R. Viitso has mainly been interested on their problems of phonology: "Lapi vokaalistiku kujunemisvõimalusi" (The Possibilities of Formation of the Lapp Vowel System) (Läänemeresoomlastest neenetsiteni. Uurimusi ja memuaare, Tallinn 1985, pp. 141–145), "Ostseefinnisch und Lappisch" (Acta Universitatis Upsaliensis 26, Uppsala 1996, pp. 113–121), "К реконструкции вокализма первого слога пракоми, праудмуртского и прапермского языков" (On the Reconstruction of the First-Syllable Vowels in Proto-Komi, Proto-Udmurt and Proto-Permic Languages) (Шестой международный конгресс финно-угроведов. Сыктывкар 24.–30. VII 1985. Тезисы (The 6th Finno-Ugric International Congress. Syktyvkar 24–30 July 1985. Abstracts), p. 26), "Vach Hanti Vowel Alternation" (SFU 1980, pp. 135–145), "Märkusi neenetsi keele fonoloogia kohta" (Notes on Nenets Phonology) (Keel ja struktuur 4, Tartu 1970, pp. 163–172).

The subject matter of the publications involving the Finnic group of languages is varied, however, the phonological approach is predominating as in the articles "Finnic Gradation: Types and Genesis" (SFU 1981, pp. 176–185), "The Puzzle of the Proto-Finnic *h" (Contacts of Languages and Cultures in the Baltic Area, Uppsala 1996 (= Uppsala Multiethnic Papers 39), pp. 311–323) et al. More thoroughly than anyone else, T.-R. Viitso has studied the occurrence of the sound *ð* in the article "The History of the Finnic *ð* in the First Syllable" (SFU 1978, pp. 86–106), and has drawn novel conclusions about the earlier dialectal classification. In his paper "О некоторых прибалтийско-финских фонологических правилах и прафинно-угорских именных *e-основах" (On Some Finnic Phonological Rules and the Proto-Finno-Ugric Nominal *e-Stems) (SFU 1973, pp. 91–98) T.-R. Viitso has hypothesised that instead of traditionally supposed *e*-stemmed nouns there could have been *j*-stems in Proto-Finno-Ugric. The classification and ethnogenesis of Finnic Dialects are observed in his presentation "Läänemeresoomlased: maahõive ja varasemad kontaktid" (Finnic Peoples: The Landtaking and Earlier Contacts) (Symposium saeculare Societatis Fenno-Ugricae, Helsinki 1983 (= MSFOu 185), pp. 265–281) and in the paper "Läänemeresoome murdeliigenduse

põhijooned" (The Main Features of the Finnic Dialectal Classification) (KK 1985, pp. 399–404).

Keeping in mind the whole Uralic language family, in his investigation "On Consonantal Phonemes in Proto-Uralic and Proto-Finno-Ugric" (CIFU III, Pars I. Acta linguistica, Tallinn 1975, pp. 174–178) T.-R. Viitso has attempted to reconstruct the system of consonantal phonemes of the Uralic and Finno-Ugric proto-language. The classification problems of Finno-Ugric languages were dealt with in the congress presentation "On Classifying the Finno-Ugric Languages" (CIFU VIII, Pars IV, Jyväskylä 1996, pp. 261–266). Contacts with neighbouring language families were touched upon in the symposium presentation "Finnic and Its Indo-European Neighbours: Common Changes" (Symposium "Finnisch-ugrische Sprachen in Kontakt", Groningen 21.–23. November 1996. Abstracts. Teilnehmer, p. 51) and in the articles "Proto-Indo-European Laryngeals in Uralic" (LU 1992, pp. 161–172), "On the Earliest Finnic and Balto-Slavic Contacts" (Itämerensuomalaiset kielikontaktit, Helsinki 1990, pp. 140–147), "On Some Germanic and Finnic Phonetic Innovations" (Minor Uralic Languages: Grammar and Lexis, Tartu–Groningen 1995, pp. 185–192) et al. Based on 83 word comparisons "Preliminary Data on the Relation of California Penutian to Uralic and Other Nostratic Languages" (SFU 1971, pp. 119–128) T.-R. Viitso suggests that the Penutian languages spoken by American Indians in California could turn out to be related to the Uralic and other nostratic languages.

Throughout his entire research T.-R. Viitso has been greatly interested in the theoretical and methodological bases of different linguistic schools. He has critically studied and developed them, using for this purpose the subject matter both of the Uralic and other languages. Hereby we could refer to his articles "On Language Sign and Stratification of Language" (SFU 1965, pp. 53–59), "Alternatiivsed fonoloogilised tõlgendused" (Alternative Phonological Interpretations) (KK 1986, pp. 412–416), "On Foundations of Historical Phonology" (The Eleventh International Congress of Phonetic Sciences, August 1–7, 1987, Tallinn Estonia, Volume 6, pp. 83–86). In his articles "К описанию фонологии уральских языков" (On the Description of the Phonology of Uralic Languages) (SFU 1973, pp. 57–62) and "Uralistka meil ja mujal" (Uralistics Here and Elsewhere) (KK 1986, pp. 46–49) T.-R. Viitso has pointed out definite tasks for phonologists and researchers of Uralic languages to solve.

It would be quite unfair to think about T.-R. Viitso as a theoretician only, he is also an outstanding collector of linguistic material. The amount of recordings (chiefly of Livonian) he has carried out extends to hundreds of hours.

T.-R. Viitso has been active in educating young Finno-Ugrists. Many a time has he supervised or reviewed the candidate or doctoral dissertations.

T.-R. Viitso has socially been active and many-sided, he has had several responsibilities. Beginning in 1971 he was a member, since 1997 Head of the editorial board of the journal "Sovetskoe finno-ugrovedenie"/"Linguistica Uralica".

He has excellently coped with the tasks of Head of the Mother Tongue Society (1989–1990 and 1993–1997) and of the Learned Estonian Society (1990–1994). T.-R. Viitso also belongs to the Board of the Information Centre of Finno-Ugric Peoples (1997–).

T.-R. Viitso's active participation in the extensive field of Finno-Ugristics has also won an international recognition: he was elected a foreign member to the Finno-Ugric Society in Helsinki (1979) and a correspondent member to the Finnish Literary Society (1985).

The area of activities with which T.-R. Viitso has been occupied is very vast, however, it all does not seem to have worn him out. On behalf of all his colleagues I would like to wish the jubilarian much strength and health for his inexhaustible activities in the field of work he has come to love.

Paul Alvre (University of Tartu)

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SCIENTIFIC PROJECTS

Uralic Languages in the Context of European Languages. (Head of the project: prof. Ago Künnap.)

Uralic Languages in Siberian Areal Context. (Head of the project: prof. Ago Künnap.)

Dialect Classification of the Finnic Languages. (Head of the project: prof. Tiit-Rein Viitso.)

The Corpus of Uralic Basic Word-Stock. (Subproject of the project "Intercontinental Dictionary Series". Head of the subproject: prof. Ago Künnap; head of the project: prof. Mary Ritchie Key, University of California.)

SCIENTIFIC CONFERENCE ORGANIZED BY THE DIVISION IN TARTU IN 1997

A hungarológia 75 éve a Tartui Egyetemen. Hungarológia és esztológia az egyesülõ Európában. 75 aastat hungaroloogiat Tartu Ülikoolis. Hungaroloogia ja estoloogia ühinevas Euroopas [The Tartu Hungaryology 75. Estology and Hungaryology in Uniting Europe]. Tartu, 22.-24.05.1997. (S. closer in: Anu N u r k, Tõnu S e i l e n t h a l (eds.), *Ëszt hungarológia 75. Eesti hungaroloogia 75*, Tartu 1997, 232 pp.)

PHD THESES DEFENDED IN THE DIVISION IN 1997

Ольга Ерина, **Частицы в мордовских языках** [Particles in Mordvin Languages], Tartu 1997 (= *Dissertationes Philologiae Uralicae Universitatis Tartuensis* 1), 150 pp.

The dissertation is dedicated to the research of semantic and functional peculiarities of Mordvin particles, distinguishing particles from other lexical categories, specifying and completing existing categories of particles and their functional idiosyncrasy in various types of syntactic constructions.

The research is based on factual material, gathered from modern Mordvin fiction of different styles.

Chapter 1 treats of the theoretical problems connected with distinguishing categories of particles from auxiliaries and such words which have a common origin with particles. Since the problem of particles has been treated differently by different linguistic traditions, the definitions of particles in respective traditions are presented.

The particles in Mordvin languages as a separate part of speech have been dealt with according to their functional characteristics and the quality of expressing the evaluative-emotional attitude by the speaker to the contents of what was said. The peculiarities of the particles are as follows. They are not independent, i.e. they cannot occur as parts of sentence. Despite the fact that like other auxiliaries the particles make use of the features of grammatical forms of nouns and verbs, they are actually unchangeable. They lack generally characteristic syntactic functions, typical of the categories of other auxiliaries. An attribute of the particles is to transmit both objective and subjective modal meanings.

The theoretical problems, connected with the meaning and function of the particles are treated according to their history of research in Finno-Ugric languages.

Proceeding from the research material the particles are divided into two groups according to their objective and subjective modality: expressive-distinctive and modal.

Chapter 2 observes semantic and functional peculiarities of expressive-distinctive particles of objective modality. This group of particles contains suffixal emphasizing-distinctive, distinctive-delimiting, emphasizing, determining-specifying, expressing incompleteness of quality, demonstrative negative and affirmative particles.

Apart from the rest, the first three types of particles are characterized by a few shades of meaning which may occur in various speech situations. They may also express various syntactic relationships in simple and compound sentences. Thus suffixal emphasizing-distinctive particles may have a meaning (*also, too, even, yet*) and they may express conjunctive relationships in different syntactic constructions. Distinctive-delimiting particles have a limiting meaning and they may express excluding, contrasting, completing and specifying syntactic relationships. Emphasizing-distinctive particles may bring forth an accentuating colouring and form gradational, explicable and connecting syntactic relationships in simple and compound sentences. Emphasizing, determining-specifying, expressing incompleteness of quality and demonstrative particles are dealt with on the basis of additional colourings addressed to words, word combinations and to a sentence as a whole. These particles have various meanings depending on the possibilities of use in various syntactic constructions. The group of negative and affirmative particles are treated according to the possibility of speech parts to operate in the function of the particles mentioned.

Chapter 3 observes the particles which have subjectively modal colourings. In this group occur modal particles which express the shade of meaning of suspicion or insecurity, the particles with the colouring of a proposition, conviction, wish or an appeal to an activity as well as the particles which indicate the relevance to one or another person in indirect speech and rendering direct

speech. This group comprises interrogative particles, components of the semantic structure of an interrogative sentence and comparative particles, used for subjective evaluation and which are a conjunctive element of parts and components of a sentence.

An analysis of the material indicates that the category of particles is represented quite extensively in Mordvin languages. There are Russian loans in various groups of particles. Based on Mordvin languages, in some cases the latter have obtained an independent colouring of meaning, not always coinciding with that in Russian.

Functional and semantic possibilities of particles cannot be exhausted in the framework of a single investigation. This is such a category of auxiliary words which is continuously completed on account of Mordvin resources as well as loan words from other languages.

Людмила Карпова, *Фонетика и морфология среднечепецкого диалекта удмуртского языка* [Phonetics and Morphology of the Central Čepca Dialect of Udmurt], Тарту 1997 (= *Dissertationes Philologiae Uralicae Universitatis Tartuensis* 2), 223 pp.

This dissertation is dedicated to the description of phonetics and morphology of the Central Čepca dialect from the dialectal group of Northern Udmurt. The Central Čepca dialect has spread along and around the middle course of the Čepca river and its tributaries Sepyč, Pyzep, Ubyt' and Lekma. It is a means of communication of the Udmurts living in the settlements of Glazov, Jukamensk, Jar, partly of Balezino and Krasnogorsk districts

Introduction falls into three parts. The first part gives reasons for the choice of the subject, specifies the aim of the study, lists the main terminology of dialectology used in the dissertation and indicates the sources of the study.

The second part casts light upon the questions of populating the Central Čepca area. As the data of archaeology testify, an active settling of the Central Čepca area by Udmurts falls into the period of the 9th up to the 13th centuries. The materials about the hitherto known early censuses indicate that at the beginning of the 17th century the Central Čepca area was populated only by Udmurts. The appearance of Bessermans and Tatars in this region is dated back to the end of the 17th century, Russians came in the 18th century.

The third part casts light upon the level of research of the Central Čepca dialect. In the chronological order all the more relevant works dealing with the peculiarities of this dialect, to a greater or lesser extent, are analysed and critically assessed. The use of the Udmurt language in the area under consideration was first recorded in the end of the 18th century and is connected with the dictionary in manuscript by Z. Krotov (1785) and the grammar by M. Mogilin (1786). The

recordings of the language samples, dictionaries and books on folklore of the 19th and 20th centuries reflect many features of the dialect under observation. The materials of linguistic expeditions organised by the Institute of Udmurt History, Language and Literature in 1929, 1936 and 1954 are of particular interest. The most characteristic features of phonetics, morphology and vocabulary of the dialect under discussion are reflected in 1959 in the articles by V. M. Vahrušev, V. I. Lytkin and T. I. Tepljašina as well as in 1981 in the book by V. K. Kel'makov. The most recent material has been collected by the author herself.

Chapter 2 is dedicated to the study of the phonetics of the Central Čepca dialect and falls into two parts.

In the first part the vowel system of the dialect is investigated, the classification and articulatory characterization is presented, the occurrence of vowels in the first and successive syllable structural types is observed. Further on the author substantially describes various phenomena of phonetics, functioning in the vocalism of this dialect. The same part also deals with the word stress specificity, pointing out a number of properties in which the dialect differs from the literary language and other dialects of Udmurt.

The second part of the chapter observes the consonant system of the dialect, the classification and characterization of the consonants is presented. Various phonetical phenomena in the field of consonantism are substantially described in this part.

Chapter 3 treats of the morphological structure of the dialect. For getting a more complete picture about the system of morphology against the general background of the Udmurt dialects the author pays attention to all the grammatical categories when describing each part of speech, independent of their similarity to difference from the respective categories of the literary language. These specific features which distinguish the dialect from other dialects and sub-dialects are given preference. When there is sufficient material about the phenomena of morphology of the described dialect, it is contrasted with the data about the other Udmurt dialects and related languages. The author's main attention is directed to the description of the peculiarities of nouns and verbs since these are most interesting and essential parts of speech in a morphological structure.

In conclusion a short characterization of phonetical and morphological peculiarities of the Central Čepca dialect is presented. These linguistic phenomena which help to differentiate dialectal subdivisions inside a dialect are listed. The peculiarities which approximate Central Čepca to other Northern Udmurt dialects and the Besserman group of dialects are also produced, also the phenomena, typical only of the dialect under observation, are pointed out. Finally, the author determines the position of Central Čepca in the system of the other dialects of the Udmurt language.

In Appendix nine illustrative texts in the Central Čepca dialect are presented.

Ирина Тимиряева, *Лексика одежды в марийском языке* [The Vocabulary of Articles of Clothing in Mari], Тарту 1997 (= *Dissertationes Philologiae Uralicae Universitatis Tartuensis* 3). 135 pp.

The vocabulary of articles of clothing in the Mari language is under observation in this dissertation. Up to now the names of articles of clothing as a thematic group have never been studied by an interdisciplinary approach. The topicality of the research is testified by the changes in the economic, social and cultural life in our society which brings about irreversible changes in clothing and the vocabulary associated with it.

The dissertation falls into four chapters: 1. Introduction. 2. Etymologies. 3. The Word-Forming Characteristics of the Names of the Articles of Clothing. 4. The Vocabulary-Index. The Introduction falls into three parts, the first part gives reasons for the choice of the subject, its topicality, the sources of the research are indicated, the general characterization of the dissertation is presented. The second part makes a short swerve into ethnography, a short register of the main articles of the Mari clothing is included. The third part deals with the history of the research into the vocabulary of articles of clothing in Mari.

Chapter 2 investigates the vocabulary of dress from an etymological point of view. The dialectal varieties of the names of dress, meanings together with their possible variants, references to sources, etymologies or reconstructions or sources of their origin. Etymologically we analysed 344 names of dress and footwear or of their components or details.

Chapter 3 is dedicated to an analysis of the word-formation for articles of clothing. The types of word-formation for the vocabulary of dress are found out, the structure of the names and structural patterns of compound names are presented.

Chapter 4 is a vocabulary-index which contains the word stock of the Mari articles of clothing. An index was compiled, based on an analysis from the aspect of etymology and word-formation; part two presents practical material which does not occur in preceding chapters. The vocabulary contains 622 word entries.

In conclusion the results of the analysis of the etymology and word-formation of dress are outlined, the main stratifications of dress according to their origin and ways of borrowing are defined. Productive and unproductive patterns for the names of dress have been worked out.

The dissertation also presents a list of publications, of the abbreviations and grammatical terms and notions as well as symbols, of the abbreviations of languages and dialects, of scientific press publications. A list of other abbreviations, a register of meanings and the shades of meanings of the names of dress in Russian, a register of derivative suffixes have been added to the dissertation.

ON BA THESES DEFENDED IN THE DIVISION IN 1996 AND 1997
(IN MANUSCRIPT)

Marje Aksli wrote a BA thesis on the subject "Peaga seotud somaatilised fraseologismid eesti ja ungari keeles", 1997 (On Somatic Phraseology, Connected with Head in Estonian and Hungarian). She focusses on the keywords 'head', 'nose', 'eye', 'mouth', 'ear' and their use connected with different subjects and compared in Estonian and Hungarian. The source material comes from Asta Õim's dictionary of idioms and O. Nagy Gábor's book on proverbs and idioms. Aksli claims that part of the material researched is out of date or dialectal. She came to the conclusion when a 23-year-old informant from Budapest appeared not to be familiar with about half of the expressions from O. Nagy Gábor's dictionary. The author of the thesis asserts that there are idioms among the Estonian material, too, which she never heard before, e.g. *kõrva veristama* 'to get blood from the ear' in the meaning *kihlunuid kirikus maha kuulutama* 'to announce the engagement in the church' et al. The author concludes that a certain part of idioms has lost their actuality in the present-day world, they are out of use in connection with the social changes and therefore the younger generation is not aware of them. Aksli has treated of the somatic vocabulary from the point of view of the history of culture, she has classified idioms according to their semantics and compared their use in Estonian and Hungarian. Aksli's BA thesis does not cover a morphological or syntactic analysis of idioms nor study the motivation of their meanings.

Liliann Grünvald's BA thesis "Piibli fraseoloogias eesti ja soome keeles", 1997 (On the Biblical Phraseology in Estonian and Finnish) observes the way of the formation of Estonian and Finnish common phrases through the translations of the Bible. The thesis has a solid linguistic, folkloristic and theological foundation. Among other things, the language of the Bible is interesting as here such phrases can be found (in the Book) which are simultaneously in use in various cultures as well as those which can be met only by the representatives of certain cultures. Most of the phrases observed have come into the Estonian usage independent of their religious message. "The meaning of such phrases has extended, in most cases, they have obtained additional colourings of meaning and come upon new association relationships, in their main part, though, they have remained unchanged," the author of the thesis concludes, summarising her work.

Anne Helemets compares the Estonian translations of two Finnish novels done by two different translators in her BA thesis "L. Krohni "Tainaron" ja A. Idströmi "Kirjeitä Trinidadiin" käännetämisestä", 1997 (On Translating L. Krohn's "Tainaron" and A. Idström's "The Letters to Trinidad"). Leena Krohn's "Tainaron" is a story about the insect world, Annika Idström's novel is concerned with a realistic milieu. The author states that the keywords which connect the two works

under consideration are reality and fantasy. The thesis gives a survey about the opinions of various translation theoreticians: what makes a good translator. The author of the thesis seems to share the point of view of the present-day theoreticians: a translator should also be a creator who takes into account the translation situation – what is the function of the text, how different the readers' social background from that of the source text is etc. The fact that the novels under review are stylistically different is indicated by an unequal division of the examples of translations in subchapters of the thesis: realia, colloquial speech, foreign quotations and personal and place names associated with the Bible can be found only in A. Idström's novel. On the other hand, the translator of Tainaron's novel must have taken great pains with translating interjections and those funny personal names which were derived from common names.

Küllike Iste's BA thesis "Suhteita, pahuutta ja erikoista kieltä. 1980-luvulla kohua herättäneitä naiskirjailijoita", 1997 (On Human Relationships, Cruelty and Special Use of Language. Sensational Finnish Authoresses of the 1980s) gives an outline about the female literature of the 1980s as well as its research in Finland. Four female writers Anna-Leena Härkönen, Annika Idström, Anja Kauranen and Rosa Liksom, who have deserved public attention and an extensive discussion, are under consideration in this thesis. "I got interested in the reasons why these four writers are so well known throughout Finland" says Iste when motivating her choice of the subject. These writers are associated by the fact that they all made their first appearances in the 1980s, they have excited heated discussions among the readers at large and critics have pointed out a good and original use of the language in the works of all of them. However, each of them has her own individuality and circle of themes. Iste has focussed on the presentation of opinions of literary critics and commenting on them. The thesis contributes to familiarizing these writers and their works to the Estonian reader.

Kaire Johanson's BA thesis "Aino Kallase Eesti-pilt ja selle kujunemine", 1997 (On Aino Kallas' Estonian-Outlook and Its Development) is based on the biography of Aino Kallas which is supplemented by a definite amount of background knowledge. The thesis presents an interesting retrospective view on the biography of the writer, classified into Chapters as follows: Aino Kallas and her knowledge and comprehension about Estonia before coming to live here, On the situation of Estonia and Finland at the turn of the 19th–20th century, Aino Kallas in Tartu, Aino Kallas in Helsinki, Aino Kallas in London, Aino Kallas in the Republic of Estonia, Aino Kallas' "Diaries" which yielded valuable source materials, have also been quoted in the thesis. Among other things the diaries discuss her determination to join her life with the Estonian husband, the narrowness of the Estonian intellectual culture, best reflected in the mentality of Estonian women. The works written by Kallas in major part are just a glimpse into

the history of Estonian culture by a Finnish authoress. The thesis states the following "In her mind Aino Kallas remained connected with Estonia to the end; it gave her a possibility to live an interesting and creative life."

Triinu Karu has dealt with the theory and practice of translation in her BA thesis "Kääntämisen teoriaa ja käytäntöä. Jehovan todistajien aikakauslehdien Herätäkää! kääntämisestä", 1997 (On Theory and Practice of Translation. On Translating the Journal "Wake Up!" by Jehovah's Witnesses). The method of translation of Jehovah's Witnesses has been explained by means of rough copies of the translation. The author has observed to which extent the principles of the translation theory have been applied in practice. The thesis treats of different theoretical problems of translation, first of all, from the point of view of the functional theory of translation, various types of texts have been compared. An outline about the movement of Jehovah's Witnesses in Estonia and Finland has been offered. In the translation analysis linguistic, semantic and pragmatic aspects have been observed with special reference to the translations of the journal under consideration into Estonian and Finnish; the differences of the translations into Estonian and Finnish have been found out, proceeding from the source cultures. The author admits that the method of translation used by Jehovah's Witnesses is not based on scientific theories of translation but thanks to their long-term experience in translating they have got quite close to different translation-theoretical treatments, so that in many aspects their practical experience coincides with theoretical points of view.

Mari Kerge has analysed in her BA thesis "Pohjoisesta ajattelutavasta Rosa Liksomien novellikokoelman "Tyhjän tien paratiisit" perusteella", 1997 (On Northern Train of Thought in Rosa Liksom's Collection of Short Stories "Paradises of an Empty Road") a collection of short stories "Tyhjän tien paratiisit" by the Finnish author Rosa Liksom. In this collection of short stories "Tyhjän tien paratiisit", typically of Rosa Liksom's works, sexuality, sadism, masochism, cruelty, violence and death are interwoven and result in grotesqueness. The setting in the short stories covers the area from Lapland to Helsinki and Iceland. In her analysis Kerge proceeds from two theoretical standpoints: first, using Bakhtin's treatment of chronotopy and, second, considering a new, postmodernistic approach to questions of identity. The author of the thesis draws the readers' attention to postmodernistic train of thought in the difficult process of finding one's identity and to its dispersed character. Discussing chronotopes, the author focusses on those of a road (an empty road) and an idyll, she points out the significant difference between Liksom's texts and earlier Lappish literature. At the same time Kerge draws parallels between the texts observed and Estonian literature, first of all, presenting Uku Masing's considerations about boreal mentality and Jaan

Kaplinski's treatment concerning Man's development and success which, in reality, only take him closer and closer to the death.

Ērika Krautmane in her BA thesis "Kaudne kõneviis eesti (ja liivi) ning läti (ja leedu) keeles", 1997 (Indirect Speech in Estonian (and Livonian) Contrasted to Latvian (and Lithuanian)) contrasts the possibilities of expression of indirect speech and its history in the languages in the area. The main stress, however, is laid on Latvian. Comparing indirect speech in both Baltic languages it appeared that it is more archaic in Lithuanian. The Latvian indirect speech has, in the course of the historical development of the language, acquired common features with the respective phenomenon in Finnic (Estonian, Livonian) languages.

The first BA thesis on the speciality of the Hungarian language and literature, opened at Tartu University in 1994, was defended by **Lea Kreinin**. Since Hungarian prefixal verbs give a real headache to a foreign learner, from now on both learners and teachers can get efficient assistance from Kreinin's BA thesis "Ungari-eesti verbiprefiksisonastik", 1997 (A Vocabulary of Hungarian-Estonian Prefixal Verbs). The vocabulary contains 568 entries or 55 verbs with most often occurring possible prefixes. Since there are a great number of verbal prefixes in Hungarian (many of them rather unique), Lea Kreinin has made a choice for 12 more productive ones (*meg, ki, el, le, fel, be, össze, át, vissza, bele, rá, szét*). The vocabulary contains also phraseological units with prefixal verbs. The vocabulary is supplemented by a Hungarian alphabetic index according to prefixes and by an Estonian alphabetic index of verbs. The vocabulary as a practical part is preceded by a theoretical specification about the nature of prefixal verbs, as well as by possible Estonian equivalents to Hungarian prefixal verbs. In Estonian a phrasal verb often corresponds to a Hungarian prefixal verb. Since the Estonian system of phrasal verbs is not perfect, other possibilities, too, are used for bringing out the nuances which can be expressed by Hungarian verbal prefixes.

Julia Kuprina has written her BA thesis on the subject "Eesti ja mäemari keele aegadest ja nende vastavusest", 1997 (On the Tenses of Estonian and Hill-Mari and Their Correspondence). The thesis outlines the temporal paradigms of the Hill-Mari indicative, observes the development of the forms of the past tense and the functions of the Mari grammatical tenses, presents correspondences between the tense forms of the indicate mood in the active voice of Estonian and Hill-Mari. The source material comes from the newspaper of the district of Hill-Mari "Жерп" (The Dawn), the journal "У сем" (A New Way), from the novel by Viivi Luik "The Seventh Spring of Peace" (the Hill-Mari translation of the first chapter, published in the journal "Цикmä", No 1 of 1996) and from the collection of scientific articles "Do we want to become independent culturally, too?" (Tallinn

1994, translated into Hill-Mari). In Estonian the past tense in the indicative can be expressed by the preterite, present perfect and past perfect. In Mari, on the other hand, the indicative knows six grammatical tenses in the past: the first preterite, the second preterite, the first past continuous, the second past continuous, the first pluperfect and the second pluperfect. Proceeding from all that, first of all, appear all the differences in expressing the differences in expressing the tempus in these two languages compared. The results of the comparison of the pluperfect tenses were most unexpected, as the author claims.

Kaur Mägi wrote his BA thesis on the subject "Grammatiline aeg nganassaani keeles", 1997 (The Grammatical Tense in Nganasan). Various tense forms in the indicative as well as in other moods are under consideration. In the Nganasan indicative we come across the aorist, preterite and future as grammatical tense forms. In addition to these there are still two tenses of a participial origin. The latter, however, are relatively little used as finite forms of the verb. Since temporal suffixes of Samoyed languages come from old verbal noun suffixes, the markers of infinite forms of some other Samoyed language often correspond to them etymologically. The thesis gives a cursory outline of the Nganasan language, so little known to the public at large, as well as about the research of Nganasan and the state of the Nganasans to-day.

Krista Prost's BA thesis is headed "Timo K. Mukan romaaniin "Maa on syntinen laulu" käännöksen tarkastelua", 1997 (On Translating of Timo K. Mukka's Novel "The Earth is a Sinful Song"). The Estonian translation "Maa on patune laul" appeared in 1995 in the publishing house "Ilmamaa", the translator being Maarja Lõhmus. The background of the novel is mainly connected with Lappish culture, the setting is laid in the 1940s. "Maa on patune laul" is a good example of how to translate a text belonging to an alien culture to the readers of the target culture, also, which were the translation problems the translator faced when working at this novel and which changes had to be made in the translated text as compared with the source text.

Ülle Toode's subject of the BA thesis is "Taanlaste panus fennougristikasse", 1996 (The Danish Contribution to Finno-Ugristics). The thesis outlines Finno-Ugric activity in Denmark – already in the 18th and 19th centuries the Academy of Sciences of Denmark played a significant role in the European circle of knowledge, Finno-Ugric languages were in the centre of attention since the beginning of second half of the 18th century. Toode has more closely observed an investigation by Janos Sajnovics, published in 1770 in Copenhagen about the related nature of Lapp and Hungarian, "Demonstratio Idioma ungarorum et laponum idem esse". The research into Lapp was considered so important in Denmark at that time that the Danish King supported the foundation of a seminary

for investigating Lapp in Norway, Trondheim, in 1752. The head of the seminary Professor Knud Leem compiled a Lapp text-book and word stock which were used in their own research both by Sajnovics and Rask. Toode also views the life and scientific activity of the Indo-Europeist and one of the founders of comparative linguistics Rasmus Rask (including opinions about Rask's research and theories as seen by some well-known linguists) and, also, the life and work by Wilhelm Thomsen. With her BA thesis Toode has controverted the opinion as if the Danes were not interested in Finno-Ugric research. "It can be concluded on the basis of works by Sajnovics, Rask, Thomsen and many others that the Finno-Ugric research was not only dealt with in Denmark for centuries but that this research was genuinely influenced and guided there", the author of the thesis summarises.

Ilona Tragel presented a BA thesis headed "Kas ma võin saada? ... *Saanko voida? ...", 1997 (Can I Get ...? *May I Can ...?). The thesis is substantially the definition of the Estonian verbs *saama* 'to get, become, be' and *võima* 'can, to be able to' and contrasting them with the Finnish verbs *saada* 'may' and *voida* 'can'. The starting material was gathered from various sources, different of style and usage: fiction (Mark Twain's "The Prince and the Pauper" translations into Estonian and Finnish), press language, scientific texts, everyday language of communication, law texts etc. The meanings of the Estonian *saama* and *võima* as well as the Finnish *saada* and *voida* were subjected to an analysis, in the first place, from the point of view of most serious learning problems these verbs present to Finnish and Estonian learners, respectively. Therefore Tragel's BA thesis is a valuable material of language learning to those who aim at the acquisition of the language of the neighbouring people, first of all.

Kristel Vedadi in her BA thesis "Kuidas toime tulla kaasäitleva käändega?", 1997, (How to Cope with the Comitative Case?) outlines the possibilities of the comitative constructions in Estonian for rendering them into Finnish and German, how often one or another possibility is used, how, in general, a comitative construction in a definite syntactic or semantic function yields to translation. The thesis is based on two Estonian novels with their translations. An enormously extensive sphere of use of the Estonian comitative case enables to express concurrence, a device used for carrying out an activity (incl. a vehicle of transportation), belonging to somebody/something, a closer characterisation of the manner and time of an activity, the cause of an activity, the result of an activity, to whom/what the activity is directed, what one is clothed in etc. In Finnish the comitative expresses only concurrence and belonging to somebody/something. It is fairly paradoxical that the Estonian comitative, rich in functions, can in all other instances be translated into Finnish by means of all other cases of the paradigm, excl. abessive. In German, generally, the equivalent to the Estonian comitative is the adpositional construction *mit* + noun in the dative, denoting concurrence, like

in Estonian, a device for an activity, a manner of an activity, belonging to somebody/something, etc. It should still be pointed out that although the sphere of use of the German *mit* + noun in the dative is quite wide-spread, it does not always permit to translate the Estonian comitative into this construction.

**SOME PUBLICATIONS OF THE STAFF AND DOCTORAL STUDENTS
OF THE DIVISION IN 1996 AND 1997**

Paul Alvre

Indoeuropäische Lehnwörter in den ostseefinnischen Sprachen. – FU 20 1996, pp. 12–13.

Typen des wotischen *a*-Plurals. – LU XXXII 1996, pp. 164–170.

Urali keelte primaarseist objektikäändeist. – Ünnepi könyv Mikola Tibor tiszteletére, Szeged 1996, pp. 21–24.

Über den Phraseologismus *sundid ja sandid* im Estnischen. – M. M. J. Fernandez, R. Raag (eds.), *Contacts de langues et de cultures dans l'aire baltique. Contacts of Languages and Cultures in the Baltic Area: Mélanges offerts à Fanny de Sivers*, Uppsala 1996 (= Uppsala Multiethnic Papers 39), Uppsala 1996, pp. 31–36.

Über einige Pluralbildungen in den uralischen Sprachen. – *Acta Universitatis Upsaliensis. Studia Uralica Upsaliensia* 26, Uppsala 1996, pp. 153–157.

Über ein Hauptproblem des Stufenwechsels. – LU XXXIII 1997, pp. 102–111.

Iris Audova

On the **s*-Preterite of Uralic Languages and the Verbal *s*-Suffixes in the Siberian Non-Uralic Languages. – FU 20 1996, pp. 23–28.

Ol'ga Erina

(S. "PhD Theses ...")

Tiina Halling

The Identity of the Livonians and Recent Events Affecting Them. – *Congressus Primus Historiae Fenno-Ugricae*, Oulu 1996, pp. 305–313.

Über die Liven und livische Sprache. – *Specimina Sibirica* XII, Savariae 1997, pp. 51–59.

Heinike Heinsoo

Unterschiede in der finnischen und estnischen Verbrektion. – Symposium "Finnisch-ugrische Sprachen in Kontakt". Groningen 21.–23. November 1996. Abstracts. Teilnehmer, p. 26.

West-Ingermanland: ein kleines Land, aber viele Sprachen. – Specimina Sibirica XII, Savariae 1997, pp. 61–71.

Ljudmila Karpova

Složnye formy prošedšego vremeni v srednečepetskom dialekte udmurtskogo jazyka. – LU XXXIII 1997, pp. 32–40.

(S. also "PhD Theses ...")

Anu Kippasto

(Together with A. Nurk and T. Seilenthal:) Magyar-észt vonzatszótár. Ungari-eesti reksioonisõnastik, Tartu 1997 (= Bibliotheca Studiorum Hungaricorum in Estonia), 95 pp.

Piret Klesment

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On Coding Problems in Some Uralic Languages. – SCLOMB und Mittel-Europa, Szombathely 1996, pp. 17–21.

Verbal /-Affixes in Siberian Languages. – Specimina Sibirica XII, Savariae 1997, pp. 167–179.

Ago Künnap

A Map in Disguise, Encyclopaedic Spirit and Black Eve. The Newest Views in Uralistics. – FU 20 1996, pp. 42–60.

On Some Similarities Between Finnic-Lapp and Samoyed Languages. – FU 20 1996, pp. 65–72.

Ursprache oder Sprachbund. – FU 20 1996, pp. 73–76.

On Samoyed Languages, Szombathely 1996 (= Dissertationes Savariensis [14]), 88 pp.

Supplements to the Areal Relationships of the Morphology of Samoyed Languages. – Specimina Sibirica XII, Savariae 1997, pp. 213–222.

Uralilaisten kielten jäljistä indoeurooppalaisissa kielissä. – Virittäjä 1997 1, pp. 79–83.

Renewing Uralistics in Estonia. – XXIV kielitieteen päivät Joensuussa 28.–29. toukokuuta 1997. Esitelmien tiivistelmät, Joensuu 1997.

Über einige sich ähnelnde uralische, eskimoische und tschuktschische Suffixe. – LU XXXIII 1997, pp. 97–101.

Valter Tauli – ein nüchterner Uralistiktheoretiker. – LU XXXIII 1997, pp. 53–55.

Anu Nurk

Ungarn als Thema in der Estnischer Presse 1940–44. – Hungarologische Beiträge 7, Jyväskylä 1996, pp. 79–84.

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On Hungarian, Finnish and German Equivalents to the Estonian Affixal Adverb *ära*. – SCLOMB und Mittel-Europa, Szombathely 1996, pp. 63–81.

(Together with A. Kippasto and T. Seilenthal:) Magyar-észt vonzatszótár. Ungari-eesti reksioonisõnastik, Tartu 1997 (= Bibliotheca Studiorum Hungaricorum in Estonia), 95 pp.

(Together with T. Seilenthal, eds.): Észt hungarológia 75. Eesti hungaroloogia 75, Tartu 1997 (= Bibliotheca Studiorum Hungaricorum in Estonia), 232 pp.

Triinu Ojamaa

The Shaman as a Zoomorphic Human. – M. K õ i v a, A. K u p e r j a n o v (eds.), Folklore 4, Tartu 1997, pp. 77–92.

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Péter Pomozi

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A hatodik mondatrész a magyarban az igenevek szemszögéből. – Észtt hungarológia 75. Eesti hungaroloogia 75, Tartu 1997 (= Bibliotheca Studiorum Hungaricorum in Estonia), pp. 177–184.

Tõnu Seilenthal

Fennougristika ja panfennougrism. – Eesti Teadlaste Kongress 1996. Ettekannete kokkuvõtte, Tallinn 1996, p. 54.

(Together with A. Kippasto and A. Nurk:) Magyar–észtt vonzatsztõtár. Ungari–eesti rektstioonisõnastik, Tartu 1997 (= Bibliotheca Studiorum Hungaricorum in Estonia), 95 pp.

75 év tanulságai. – Észtt hungarológia 75. Eesti hungaroloogia 75, Tartu 1997 (= Bibliotheca Studiorum Hungaricorum in Estonia), pp. 185–199.

(Together with A. Nurk, eds.): Észtt hungarológia 75. Eesti hungaroloogia 75, Tartu 1997 (= Bibliotheca Studiorum Hungaricorum in Estonia), 232 pp.

Inna Timirjaeva

Nazvanija rubahi: mar. *тувыр i udm. дэрем*. – LU XXXIII 1997, pp. 14–18.

(S. also "PhD Theses ...")

Tiit-Rein Viitso

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**TYOLOGICAL PARALLELS BETWEEN THE FINNO-UGRIC
LANGUAGES AND ESPERANTO IN PHONOLOGY/PHONETICS
(WITH INDO-EUROPEAN BACKGROUND)**

The author of Esperanto L. Zamenhof is known to have applied the structure of the Indo-European languages in devising the universal language. About 70–75% of the vocabulary of Esperanto is of Romanic origin, 20% – of Germanic origin and 5–10% of it was taken over from other language groups. The grammar of Esperanto also contains elements of the Germanic and Romance languages but it is much simplified to meet the requirements for an effective universal language (Ariste 1960 : 266; Дуличенко 1990 : 111).

As there was no direct influence of the Finno-Ugric languages on Esperanto, parallels between them in the present survey will be drawn on a different basis than it could be in the case of Russian, Hebrew, German, English, Italian, French or the classical languages, the elements of which were incorporated into Esperanto. It is to be emphasized here that the Indo-European and the Finno-Ugric (resp. Uralic) languages reveal common features, on the account of which it was suggested that the proto-languages of the two families might have had affinity (Collinder 1965 : 109; 1967 : 179; Joki 1965 : 355; Itkonen 1966 : 10–12). At times the Finno-Ugric languages contacted with the Indo-Iranian, Germanic, Slavic, Baltic and other languages (Joki 1973 : 50; Thomsen 1869). In Estonian, for example, there are borrowings from Russian, Low German and German, Swedish, Latvian, Romanes, Jewish, as well as from Old Hebrew written texts (Ariste 1933; 1940; 1952; 1965; 1981). The contacts had an impact not only on the vocabulary but also on the grammatical structure, including syntax. The deep changes in the sentence structure of the Finno-Ugric, especially the Western, languages are considered to have occurred due to the influence of the Indo-European languages (Alvre 1980 : 5–19; Itkonen 1966 : 329–331). Both in national languages and Esperanto the new terms for phenomena of science and culture derived from the antique languages. Together with these, so-called "alien" words, the Finno-Ugric languages acquired suffixes which are used in Esperanto, too. The phonetic form of some borrowings from the Indo-European languages may have changed to such an extent by now, that it is difficult to establish their relevance to Esperanto. The comparison below aims at finding the typological similarity and divergence of the Finno-Ugric languages (mainly Finnish, Estonian and Hungarian) and Esperanto within some aspects of phonology/phonetics.

Esperanto has a very simple system of sounds in which, for example, there are no reduced vowels. In the Finno-Ugric languages reduced vowels are

characteristic most of all of Khanty which belongs to the Ob-Ugric group; in the other 15 languages vowels of full formation are mainly used, their number being different in the languages. The vowel system of Ersä-Mordvin is the closest to Esperanto in having the same 5 vowels – *a, o, u, i, e*, which are used in any syllable of the word (the only exception being *u*, which does not occur in the final syllable). The back vowels in the Finno-Ugric languages and Esperanto are the same – *a, o, u*; as to the front vowels, the number of them in the Finno-Ugric languages varies. In addition to *i, e*, used in Esperanto, too, there are such vowels as *ä, ö, ü* in Estonian, Finnish and Hungarian. Some languages have medium vowels, for example *e* in Estonian, Livonian and Votic or *ę, ĭ* in Komi and Udmurt. The abundance of vowels was not an original feature of the Finno-Ugric languages. The stem of nouns and verbs could only have *a, ä, e* (Itkonen 1966 : 67), but not *o*, which is widely used in Esperanto. In the Finno-Ugric proto-language *o* could stand only at the end of monosyllabic words (e.g. *to* 'that').

In the Finno-Ugric languages, unlike the Indo-European ones, there is vocal harmony, due to which endings in the word acquire either *a* (*-na, -ta* etc.) or front *ä* (*-nä, -tä* etc.) according to the vowels of the root. In Finnish and Hungarian vocal harmony affects words with *ö, ü*, this feature being similar rather to the Turkic than the Indo-European languages (Сравнительно-историческая грамматика 1982 : 151–161; Языки народов 1966 : 18–21). In literary Estonian vocal harmony acts no more and in the middle and final syllables the use of vowels is the same as in Esperanto: *a, u, i, e* (in native words) and *o* (in some loans, e.g. *auto, kilogramm*).

Stress in Esperanto, as in Latin and Italian, makes the vowel of the open syllable half-long, which is analogous to the second quantity degree in Estonian. There is opposition of long and short vowels in Hungarian and Finnic languages (Finnish, Karelian, Izhorian and oth.). Word-stress in the Finno-Ugric languages is mainly on the first syllable. In some languages the place of stress is variable, as in Mari, or it is on the last syllable, as in Udmurt, but these phenomena are considered to have developed under the influence of other languages.

In the vowel systems of Estonian and Finnish there are diphthongs with *i* and *u* as glides, similar to those in Esperanto, cf. Esp. *aj, oj, uj, ej; au, ou, eu*. Due to vocal harmony the number of diphthongs in Finnish has increased to 18 (*äi, öi, üi, öü, üö* and oth.) and the ratio of short vowels to diphthongs in texts is approximately 1 : 3,3.

The set of simple vowels and diphthongs, used by Zamenhof, but for the length of the first element of the diphthongs, coincides with the proto-Indo-European model (Серебрянников 1982 : 9; Brugmann 1904 : 67–89), in which there were 5 vowels of full formation and the reduced *ə* but no diphthong *ui* (Esp. *uj*). This choice of vowels could have been made according to the vowel system of Latin, in which, though the diphthong *ui* (*uj*) is missing, there is the combination *u + i* (e.g. *fructu-i*). The 5-member vowel system can be found in other languages

too, for instance, in Russian and Greek. The assumption that L. Zamenhof might have used the pattern of Russian (Колкер 1984 : 79), can not be accepted as in Russian diphthongs in *-u* are not stable: in loans *au* > *av* (*ay* > *ав* : *авто*), *eu* > *ev* (*эу* > *эв* : *эвфемизм*).

The consonant systems of the majority of the Finno-Ugric languages have the same sounds as in Esperanto. In Estonian and Finnish the spirants *f*, *š*, *z*, *ž* and the affricates *c*, *č*, *dž* (Esp. *g*) occur only in loans and names. Affricates were originally used in all the Finno-Ugric languages, now they are best presented in the Permian languages. The Indo-European binary opposition of voiceless/voiced is a feature of the stops (*k-g*, *p-b*, *t-d*) and it is also employed in Esperanto (*puto* 'a well' – *budo* 'a booth'). In the Finno-Ugric languages originally there were only voiceless stops, and in some of them (e.g. Estonian, Finnish) the voiced stops *g*, *d*, *h* are missing now, too.

There are no palatal vowels in Esperanto. As to the Finno-Ugric languages, palatalization was characteristic of the proto-language, and remnants of it can be found elsewhere but for the Finnic group, where it disappeared during the early period of the development of the languages (*l' > l*, *n̄ > n* etc.). Palatalization in some Estonian and Eastern Finnish dialects, as well as some related languages, is a later phenomenon. It is common for languages to have more consonants than vowels; in the text occurrence of consonants usually exceeds that of vowels, too (Setälä 1972 : 40–42), with the exception of Japanese (100 vowels per 82 consonants), Hawaiian (100 : 65) and Tahiti (100 : 41). In all the Indo-European languages, Esperanto and the Finno-Ugric languages the number of consonants in the text is over 100, fluctuations within the groups being significant: cf. Italian (100 : 108), the richest in vowels and Danish (100 : 176) – the poorest. In Esperanto this ratio is (100 : 115); very close to it is French (100 : 116) and Spanish (100 : 118). Among the Finno-Ugric languages the closest to Esperanto is Estonian (100 : 113 or 100 : 117, as given by different authors, see Kask 1972 : 13), followed by Hungarian (100 : 111) and Finnish (100 : 109 or 100 : 96, as given in an earlier work which disregarded new loans and proper names, see Hakulinen 1979 : 17). The other Finno-Ugric languages, being also rich in vowels, are closer to Esperanto than some of the Germanic or Slavic languages are, cf. German (100 : 164), English (100 : 158), Polish (100 : 148), Czech (100 : 146). The sound systems of the languages, which derived from Latin, are abundant in vowels, cf. Latin (100 : 142) or even Portuguese (100 : 102) – so one can say that the favourable acoustic effect of Esperanto is due to the "soft" sounding of the Romance languages.

To illustrate the occurrence of different sounds or graphemes in the text, below is given an assay of 1000 graphemes from the first part of the novel "Kvin noveloj" by F. Tuglas (*Dua reviziita eldono*, Tallinn, 1984). The analysis shows that the most frequent grapheme in the text is *a* (11,9%), followed by *e* (8,5%), *i* (8,4%), *o* (7,7%). The frequency of *u* (4,3%), however, is much lower than that of

the consonants *l* (8,0%), *n* (7,1%), *r* (6,4%), *s* (6,1%), *t* (4,7%). The other consonants are less frequent than *u*: *d* (3,9%), *j* (3,8%), *k* (3,7%), *m* (2,8%), *p* (2,3%), *v* (2,1%), *z* (1,1%). Part of the consonants have very low frequency (see the table).

Table

Frequency of graphemes in Esperanto (%)

a - 11,9	h - 0,4	o - 7,7
b - 1,4	h - 0,1	p - 2,3
c - 0,4	i - 8,4	r - 6,4
c - 0,6	j - 3,8	s - 6,1
d - 3,9	j - 0,2	s - 1,1
e - 8,5	k - 3,7	t - 4,7
f - 0,9	l - 8,0	u - 4,3
g - 1,2	m - 2,8	v - 2,1
g - 1,5	n - 7,1	z - 0,5

Comparison of the data of Esperanto and separate Finno-Ugric languages yields the following results. In the Finnish literary language the most frequently occurring grapheme is *a* as in Esperanto while in dialects it is *i* (Järviöski 1985 : 42). The frequency of *a* in Finnish and Esperanto is very close: 12,1% and 11,9% accordingly. Next to *a* in Finnish are *i*, *e*, in Esperanto *e*, *i*; much lower in frequency are *u*, *o* (in Esperanto *o*, *u*).

The vowels *a*, *y* (*ü*), *ö*, missing in Esperanto, are not frequent in Finnish either, see, for example, *ö* (0,5%). Among consonants of Finnish and Esperanto close in frequency are *m* and *v* (3,0% and 2,4% in Finnish; 2,8% and 2,1% in Esperanto). In Estonian and Hungarian the most frequent vowel is *e*, followed by *a*. In Hungarian in the succession of frequencies next come *i*, *o*, *u* as in Esperanto, but in Estonian, due to the shift *o* > *u*, the frequency of *o* is lower than that of *u*. The consonants *s* and *t* are the most frequent in Estonian: their frequency is between that of *e*, *a*, *i* on the one hand and *u* on the other hand (in Esperanto *s* and *t* also precede *u*). In Hungarian *t* is even between *e* and *a*.

A detailed study of sound combinations and consonant clusters could reveal even more phonological parallels between the Finno-Ugric languages and Esperanto. Taking into consideration the similarity in the systems of sounds, one can also expect parallelism in the syllable structure.

A number of consonant clusters, which go back to the Finno-Ugric proto-language (Alvre 1985 : 16), have their counterparts in the Indo-European languages and Esperanto (*ks*, *kt*, *kl*, *kr*, *tk*, *pt*, *ps*, *sk*, *lk*, *lt*, *ln*, *rk*, *rt*, *rp*, *st*, *rn*, *rm*, *rj*, *rv*, *mp* and oth.). Consonant clusters were not originally used at the beginning of the word, and in the majority of the Finno-Ugric languages the use of initial consonant clusters is still avoided (with the exception of onomatopoeic and

descriptive words). In loans it is customary either to introduce an initial vowel: e.g. Hung. *iskola* (cf. Lat. *schola*), *aszial* (cf. Rus. *стол*) or to use metathesis: e.g. Vog. *turpa* (cf. Rus. *пыль*); as well as epenthesis: e.g. Vog. *karek* (cf. Rus. *ррех*) or some other means.

In the Estonian literary language, some Western Finnish dialects and Livonian, under the influence of Indo-European languages, simple types of consonant clusters were formed (a stop + a sonant, such as *kr*, *kl*, *pr*, *pl* and oth., as well as of the types: *dr*, *kv*, *sk*, *st*, *str* and oth.). The clusters, occurring at the beginning of the word, fully coincide with the initial clusters, used in Esperanto. Cf. the following counterparts in Estonian and Esperanto accordingly: *pruun* – *bruna*, *draakon* – *drako*, *frukt* – *frukto*, *klaas* – *glaso*, *graviidne* – *graveda*, *kriit* – *kreto*, *kviitung* – *kvitanco*, *proovima* – *provi*, *skafander* – *skafandro*, *statuut* – *statuto*, *streik* – *striko* and oth.

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ON THE NORTH-SAMOYED INTERROGATIVE AGAINST THE
BACKGROUND OF NEIGHBOURING LANGUAGES

In North-Samoyed languages the interrogative verb is marked by special suffixes. In Nenets and Enets this phenomenon occurs only in the preterite, in Nganasan also in the present tense and sometimes in the future.

In Nenets and Enets the respective suffix before the verb inflection contains the *s*-element: in Nenets *-sa-*, *-šē-*, *-šəə-*, *-za-*, *-ca-*, in Enets *-sa-*, *-d'a-*, *-t'a-*, *-ča-* (Künnap 1978 : 139). Here, actually, the preterite suffix *s* can be recognized (Kjunnap 1976 : 175; Künnap 1978 : 138; Mikola 1988). In the affirmative sentences the preterite suffix *s* stands at the end of a verb inflection. Evidently it was primarily an analytical form, the marker *s* coming from the form of the verb 'to be' *V-*s*V (Kjunnap 1976 : 176; Künnap 1978 : 139). E.g. the Nenets *Небой по' ханзер' иле-са-н?* 'How were you last year?' (cf. *Небой по' с̄аввна иле-дамзь* 'Last year I was well'), the Enets *Куннэ дирэ-са-д?* 'Where did you live?' (cf. *Экке мекон дирэзодь* 'I lived in that tent' (Tereščenko 1973 : 150).

In Nganasan the interrogative suffix in the aorist is *-ңы*, in the preterite *-бы*, *-хы*, in the future a special interrogative is lacking (Tereščenko 1979 : 210). Examples: *Кунн' иа нилыңың?* 'How are you?' – *Нягэй' нилытым* 'I am well', *Тәңәдя кундә нилыбың?* 'Where did you live in the summer?' – *Тәңәдя әмны нилыдиәм* 'I lived here in the summer' (Tereščenko 1973 : 150). These suffixes, too, were primarily temporal markers which could be contrasted to the temporal markers of other Samoyed languages: *ңы* can be associated with the Samoyed aorist/imperative marker *η* (see more closely about it Künnap 1994), on the other hand, the suffix *бы*, *хы* corresponds to the Kamass preterite marker *-βi(V)-*, *-mi(V)-*, *-bi(V)-* (Künnap 1978 : 128) and to the Nenets and Enets perfect marker: *-βi-*, *-mi-* in Nenets and *-bi-*, *-pi-* in Enets (Künnap 1992 : 175).

Thus, as to North-Samoyed interrogative it is a phenomenon in which the use of certain temporal suffixes is confined to interrogative sentences because the temporal meaning has been retained in these. In rare cases in Nenets the marker *s* can occur before the verb inflection also in affirmative sentences. I. N.-Sebestyén has found examples about it: *tā māl'eqan̄n̄p̄ t'sukkū jil'imid̄ māl' βād'ēs̄an'?* 'dann erzähle alle diese Lebensgeschichte von dir', *χ̄annō δv̄ η̄āēδass̄an'?* 'Befreie die Schlitten von den Geschirren!', *noppōi βād̄ajji': | maññi' māns̄ani' paδv̄ η̄āid̄äikk̄i* 'Sie hatten nur ein Wort: "Wir sagten, er dürfte es sein!" (N.-Sebestyén 1970 : 185).

Let us now observe the ways how (general) interrogative sentences are marked in other Siberian languages with the aim to find possible parallels of the area. I am going to classify the ways of constructing (general) questions according to Moskovoј (Moskovoј 1989 : 47 and following), who distinguishes six levels of diffusion of verbility and interrogativity.

1. Interrogative verbs (a complete diffusion).

Interrogative verbs occur in Chukchi-Koryak languages. In Chukchi we find an intransitive *рэқ-ык* 'what to do' (independent of an object) and transitive *рырэқэв-ык* 'what to do?' (as regards an object) (Jazyki 1968 : 261; see also Skorik 1977 : 11), e.g. *мыт-рэқ-ыркын?* 'what do we do?', *ты-нрэқэв-тык* 'what did (I) do (with you)?' (Jazyki 1968 : 262). In Koryak the interrogative verbs can be constructed from the stem of an interrogative word *еқ-, яқ-* to which all the morphological markers of a verb can be adhered: the tense, mood, verb inflections, e.g. *ку-эқ-ың?* 'what does (sb) do?', *на-яқ-латык?* 'what did they do to you?' (287). In Kerek there is an intransitive interrogative verb *јақэк?* 'what to do?' and a transitive *најақаук?* id. (321).

In the language of Asian Eskimoes occurs a *сә*-stemmed interrogative verb with the meaning of 'what to do?', e.g. *сәк'а* 'What is s/he doing?', *сәлтык' сйн?* 'What will you do?', *сәмазйн?* 'What did you do?', *сәзйн?* 'What were you doing just now?'. The same stem has given the derivative in the form of the interrogative pronoun *сән'ва?* 'what', in a few dialects (Imaklin, Alaska) a verb 'to do/make, to work' has been derived from the stem *сә* (*śa*-). The primary meaning of the stem is supposed to have been 'a deed, to do/make'. (Menovščikov 1967 : 135-136.)

The interrogative verbs can be found also in Evenk which belongs to Tungus-Manchu languages: *эмй?* 'what to do?' and *эмймй?* 'why come?', e.g. *Ёдямыкин? Сукэви харгйдү омцом* 'What am I going to do now? I left my axe in the forest', *Ёмәденне талә, гиркә?* 'Why are you going there, my friend?' (Kolesnikova 1966 : 83).

In case of the Ket language interrogative verbs can be referred to only then when the interrogative pronoun *akus* 'was?' is incorporated into the verb form: *at d-akus* '-ivel?' 'was mache ich?', *u-k-akus* '-ivel?' 'was machst du?' (Werner 1995 : 163).

In North-Samoyed languages we can also come across interrogative verbs: in Nenets *ха²манзэ?* 'what to say?', e.g. *Пьдәр нисяр нйнд тей яля² ха²манзэ?* 'What did your father say to you yesterday?', in Enets *козумадь?*, in Nganasan *кумунса?*, e.g. *Тәнә кумунхун?* 'What did you say?' (Tereščenko 1973 : 92).

2. The choice of an interrogative morpheme depends on the categories of the verb (tense, person, number), the morpheme is not final in the verb form.

Besides the interrogative forms of North-Samoyed languages described above in this group is also the interrogative mood of the Eskimo *сй*-marker. For instance, *Бльпык иглых'так'-сй-н снакун?* 'Do you go along the shore?', c.f. *Бльпык иглых'так'утын снакун* 'You go along the shore'. The alternative of the

marker in case of the subjective conjugation are *-сй*, *-эй*, *-с*; in case of the subjective-objective conjugation *-сй*, *-сты*. The interrogative mood is inflected in the same tense forms as the indicative mood, however, the verb inflections may differ from those of the indicative. (Menovščikov 1967 : 106-110.)

The Yukaghir language can also be included into this group. The interrogative suffix comes last in the verb form, though, but its choice depends on the person: in the IPSg interrogative affix in the Tundra dialect is *-м*, in the IPP1 *-(j)ок*, e.g. *мэт н'авн'иклиэ қади јулид'элэк пун'тэм?* 'How can I entrap a polar fox?'; *туһн'э мит қуодир удэк јјок?* 'Why are we walking all the time?'; in the Kolyma dialect the respective suffixes are *-м* and *-луок*. Based on Collinder it is possible to contrast the interrogative suffix *м* to the personal pronoun *мэт* 'I'. (Krejnovič 1958 : 158-159.)

(3. Standardised (enclitic) interrogative suffix, adhered to the verb. Examples are lacking.)

4. Besides the predicate verb an enclitic interrogative particle can also be adhered to nouns. In the Nivkh language there are interrogative particles *на*, *ла* > *л*, *ло*, *ата* > *ат*. The particles *на* and *ата* can only be used together with the verb in the *д'*-form and only when there is a interrogative word in the sentence, e.g. *Бҕур иф п'рыд'на?* 'When did he come?'. The particle *ла* is adhered to the verb if there is no interrogative word in the sentence, the use of the particle *ло* is analogous to the former. For instance, *Иф ных п'рыныл?* 'Will he come today?', *Чи оқла т'ор п'рыло?* 'Did you bring the child?'. The particles *на*, *ла*, *ата* may be adhered to other parts of speech besides the verb. (Panfilov 1965 : 165-167.)

In Ket general questions are formed by means of the particle *-и* which can be adhered to any other prominent part of the sentence, e.g. *О-р-и ди-мбес?* 'Ist der Vater gekommen?' (Werner 1995 : 158-159.)

Such interrogative particles can also be found in Tungus-Manchu languages, e.g. in Evenk *-гу~ -ву~ -ку~ -ңу* 'or, if', also *-ле~ -ли* of the similar meaning. The particles adhere to the word to which the question is put, e.g. *Антыва моты́ва вѣ́час, бургу́мэвэ-ву, епувэ-ву?* 'Which elk was slaughtered, fat or lean?' (Kolesnikova 1966 : 77-86.) Cf. also Neghidal *-гу*, *-ку*, e.g. *солохы-гу* 'whether a fox' (Jazyki 1968 : 122) and Nanai *-но*, *-ну* (145).

(5. Independent interrogative particle whose choice depends on the predicate or something else. Examples are lacking.)

6. Interrogative particle, independent of the predicate.

In Ket several questions are formed by means of the interrogative particle *ан'* and auxiliaries *ди-је* (the present), *ди-н'е* (the preterite) 'sein, werden, geschehen'; *k...s'in*, *s'in* (an exact translation is lacking), e.g. *ан' ди-је?* 'Was wird mit dir?', *ан' t-k-it-s'in?* 'Was ist mit mir? (was geht mit mir vor?)', *ан' ди-у-s'in?* 'Was mache ich mit dir?' (Werner 1995 : 156-157).

In Buryat we find interrogative particles like *гүү*, e.g., *хүн гүү?* 'is a man?'; *аал*, *бшуу*, e.g., *хайн бшуу?* 'is it not good?' (Jazyki 1968 : 28).

In Yakut the interrogative particle *дуо* 'whether' occurs in the sentence-final position, e.g. *Ийээ, уолуң сурутун истиэң дуо?* 'Mother, are you listening to your son's letter being read out? (are you not listening?)' (Ubrjatova 1950 : 22–23).

This group can also include the Aleut language, whose grammar outline mentions the interrogative mood but it is formed analytically, either by means of the combination of a verb and the interrogative particle *и* or by means of the combination of the main verb in the form of the gerund, auxiliaries and the same interrogative particle, e.g. *к'ах' сух' и* 'Did he take fish?' (Jazyki 1968 : 398).

Based on the abovesaid we could suppose that the most characteristic feature of the languages of the Siberian area is the incidence of interrogative verbs. They occur in languages of various language families: among Chukchi-Kamchatkan languages in Chukchi, Koryak and Kerek; among Eskimo-Aleut languages in Eskimo; among Tungus-Manchu languages in Evenk; among Uralic languages in Nenets, Enets and Nganasan; also in Ket which has no related languages to date.

The interrogative mood, i.e. accentuating a question by verbal inflection (see Bybee 1985 : 165) can be found in separate languages, besides North-Samoyed languages they occur also in Eskimo and Yukaghir. Based on such a representation it is probably not possible to expect to find a specific feature characteristic of this area.

In case of Nenets and Enets interrogative an areal parallel can perhaps be found in quite a different sphere. In his treatment of the typology of Siberian languages A. Volodin (Volodin 1994) touches upon the preterite marker *ś*, placed after the Nenets verb inflections. He states that possibly in Nenets real and irreal are positionally contrasted. These are contrasted in Chukchi-Koryak languages so that real is marked by *ø*, irreal by *un-ø*. The pattern of the Nenets verb form could be as follows:

Stem	–	Irreal	–	Verb Inflection	–	Real
					<i>ø</i>	Indefinite tense
					<i>s'</i>	Preterite
		<i>-da, -ηgo, -ηgu</i>				Future
		<i>-xV, -ga, -ka</i>				Cohortative
		<i>-ke, -ky, w, maηηgab'a</i>				Potential
		<i>-i</i>				Conjunctive
		<i>-bcu, -su, -zu</i>				Suppositive-debitive

(Thereby real–irreal positions are lacking in the imperative forms, it is possible to distinguish between imperative–non-imperative only by means of various verb inflections.) (Volodin 1994 : 30–31.)

Consequently all the markers, placed before the verb inflections denote irreal and those after them denote real. Although Volodin does not deal with the

Nenets interrogative I fail to see why it could not be included in the moods which express unreal. On the contrary, it goes there very well. On such rare cases even when the marker *s* is before the verb inflection in other than interrogative sentences, an indefinite action or the one which did not really take place, is expressed (see above).

Thus an explanation could be proposed for the development of the interrogative mood in Nenets and also in Enets: the preterite forms in which the preterite marker *s* was placed before verb inflections could remain intact only in the context which expressed indefiniteness, insecurity, i.e. mainly in interrogative sentences. The reason was that all other verb forms in which a grammatical marker was placed before verb inflections, expressed an action whose occurrence was insecure, desirable or directed into the future. (A primarily analytical) preterite form whose marker *s* was placed after the verb inflection expressed an action which definitely took place in the past.

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HUNGAROLOGIE AM INSTITUT FÜR FINNO-UGRISTIK DER UNIVERSITÄT WIEN

In Wien wird Finno-Ugristik sowie ungarische Sprache und Literatur seit 1974, der Gründung des Instituts für Finno-Ugristik unterrichtet. (An der Universität Wien gibt es seit Mitte des 19. Jahrhundert die Tradition, ungarische Sprache, Literatur und Geschichte zu unterrichten; seit 1945 wird ungarische Geschichte am Institut für Ost- und Südosteuropäische Geschichte gelehrt.) Ein selbständiges Institut zu gründen wurde erst Anfang der 70er Jahre möglich.

Das Institut für Finno-Ugristik ist die einzige Institution in Österreich, in dem man ein Diplom für ungarische Philologie, Finno-Ugristik oder Lehramt Ungarisch erlangen kann. Für finnougriische und ungarische Sprachwissenschaft kann auch ein Doktorandenkurs absolviert werden, der dem PhD entspricht. Außer in Wien werden Pädagogen für die Elementarschulen in ungarischer Sprache und Literatur auch an der Pädagogischen Hochschule Eisenstadt ausgebildet. Dolmetscherausbildung für Ungarisch erfolgt im Dolmetscherinstitut von Wien bzw. Graz (wobei das Wiener Institut geschlossen wird, da infolge des Sparpakets auch vom Hochschulwesen Gelder abgezogen werden; der Sparkurs bringt ein Einschmelzen oder gar Abschaffen von kleinen Fächern mit sich. So z.B. wurden am Dolmetscherinstitut für das Studienjahr 1996/97 keine Studenten mehr für einen Ungarisch aufgenommen.)

Das Institut für Finno-Ugristik hat – verglichen mit ähnlichen Einrichtungen im Ausland – eine spezielle Aufgabe, nämlich die Ausbildung von Lehrern für die ungarische Minderheit Österreichs. Die Ausbildung von Gymnasiallehrern ist wichtig geworden, weil infolge des politischen Tauwetters immer mehr ungarischsprachige Klassen bzw. Gruppen in den österreichischen Gymnasien eingerichtet wurden, die in Ungarn erlangten Diploma aber nicht ohne weiteres nostrifiziert werden können. Der Direktor des Instituts für Finno-Ugristik entscheidet darüber, welche zusätzlichen Prüfungen ein ungarischer Akademiker abzulegen bzw. welche ergänzenden Kurse (meistens in der Didaktik, da das Ungarische in Österreich als Fremdsprache unterrichtet wird) er zu absolvieren habe.

Es ist schwer, die genaue Zahl der Studenten des Instituts anzugeben, da es keine Studienjahrgänge gibt, doch können wir mit etwa 200 Studenten rechnen. Viele Studenten belegen nur im Rahmen einer Fächerkombination einige Kurse aus dem Angebot des Instituts oder besuchen nur die Sprachkurse. Die meisten sind Österreicher, einige stammen aus ungarischen Familien des Burgenlandes

oder sind in Österreich geborene Kinder ausgewanderter ungarischer Familien; in letzter Zeit studieren am Institut auch Studenten aus Ungarn und Siebenbürgen.

Neben den "eigenen" Studenten besuchen die Kurse des Instituts auch Studenten anderer Institute, z.B. von den Fächern Wirtschaft, Publizistik, Ethnographie oder Politologie. Sie wollen sich meist auf Mittel- oder Ost-Europa spezialisieren und daher die Sprachen dieser Region erlernen. Viele nehmen Ungarisch als zweite Sprache neben einer anderen osteuropäischen Sprache (Slowakisch, Tschechisch) auf.

Das Lehrprogramm der Studenten in den Studiengängen Finno-Ugristik sowie Ungarisch (Lehramt an höheren Schulen) wird in zwei Studienabschnitte geteilt; für beide Abschnitte sind eine bestimmte Stundenzahl und bestimmte Fächer vorgeschrieben.

Die ungarische Literatur wird vom Literaturprofessor des Instituts, dem jeweiligen Gastprofessor und dem Ungarischlektor unterrichtet. Neben den Einführungsproseminaren (Ungarische Literatur) werden eine Einführung in die ungarische Literaturgeschichte und eine Vorlesung über die Grundfragen der ungarischen Literaturwissenschaft angeboten. Im zweiten Studienabschnitt befassen sich die Hungarologiestudenten mit ungarischer oder finnischer Literatur und Quellenkunde, die Studenten des Lehramtes mit einer Einführung in die ungarische Literaturgeschichte und den Grundfragen der ungarischen Literaturwissenschaft. Die Hungarologiestudenten können nach Wahl Lehrveranstaltungen aus dem Fach, dem das Thema der Diplomarbeit zuzuordnen ist, belegen, so z.B. in der Literatur Stilistik; Verslehre; Die ungarische Literatur mit ihren ausländischen Beziehungen; Theorie der Literaturwissenschaft.

Im Institut sind zur Zeit zwei Lektoren für Ungarisch tätig. Die eine Stelle ist fest, bekleidet von einer österreichischen Kollegin, die andere wird im Rahmen eines ungarisch-österreichischen Kulturabkommens gewährleistet. Der Ungarisch-Unterricht erfolgt in zwei Gruppen. Die Studenten der Finno-Ugristik und des Lehramtes lernen Ungarisch in vier, die anderen Studenten in zwei Wochenstunden. Die ersten zwei Semester sind für Anfänger, die darauffolgenden zwei Semester für Fortgeschrittene bestimmt. Hinzukommen noch 2-3 Tutor-Stunden, die zwar nicht obligatorisch, doch sehr beliebt sind, da sie eine gute Gelegenheit bieten, den Lehrstoff zu üben. Der Tutor ist ein Student höheren Jahrgangs, der den Unterricht unter der Anleitung des Lektors durchführt. Den Grundkursen folgt ein Sprachkurs von sechs Semestern in drei Wochenstunden. Diese Stunden wurden im Studienjahr 1996/97, nach einer Änderung des alten Lehrprogramms eingeführt. Nach dem alten Plan folgten dem viersemestrigen Sprachunterricht gleich Stilistik, Aufsatzübungen und Konversationspraktikum, die sich als sehr schwer erwiesen haben; sie basierten nicht auf den Sprachkursen, und die Studenten hatten keine entsprechenden Kenntnisse. Deshalb haben wir weitere Sprachkurse vorgeschlagen, was auch in der Hinsicht wichtig ist, daß für das Diplom der Ungarischlehrer fundierte Sprachkenntnisse notwendig sind. Jedes

Semester wird mit Prüfung abgeschlossen, der nächste Kurs kann nur nach einer erfolgreichen Prüfung aufgenommen werden. Für die burgenländischen und die in Österreich geborenen Studenten mit ungarischer Muttersprache wird ein Spezialkurs angeboten.

Eine wesentliche Hilfe bietet den Studenten die Bibliothek des Instituts, die man mit großer Akribie ausgebaut hat. Der linguistische Teil der Bibliothek umfaßt beinahe 10.000 Bände, der literarisch/literaturwissenschaftliche übersteigt diese Zahl. In der linguistischen Abteilung befinden sich weitere 40 Zeitschriftentitel.

Mit der Unterstützung des österreichischen Ministeriums für Wissenschaft, Forschung und Verkehr kann das Institut den Studenten gute Auslandsstipendien anbieten. Man kann sich für Sprachkurse mit der Dauer von einigen Wochen oder eines Monats bewerben, es besteht aber auch die Möglichkeit, für ein oder zwei Semester an einer ungarischen Universität zu studieren. Im Studienjahr 1997/98 beginnt das SOCRATES-Program, in dessen Rahmen die Partner-Institute einen Studenten- und Dozenten-Austausch wahrnehmen können. Zur Zeit ist diese Möglichkeit nur für die EU-Mitgliedstaaten offen. Das Wiener Institut arbeitet mit seinen Partnerinstituten in Florenz, Berlin, Paris (Sorbonne) und Jyväskylä zusammen. Ziel des Programms ist die Intensivierung der Studenten- und Dozenten-Mobilität. Studenten können Stipendien für ein-zwei Semester erhalten, der Professorenaustausch ermöglicht dem Institut, das Unterrichtsprogramm zu bereichern. Die Partnerinstitute erkennen gegenseitig die Lehrprogramme an, so verlieren die Studenten mit ihren Auslandsstudien keine Studienzeit.

Sonstige hungarologische Unterrichtsgebiete:

A) Weiterbildung der Ungarischlehrer des Burgenlandes

Das Institut für Finno-Ugristik der Wiener Universität spielt eine große Rolle in der regelmäßigen Weiterbildung der Ungarischlehrer des Burgenlandes. Das Burgenländische Pädagogische Institut organisiert jedes Semester (im Herbst und im Frühjahr) Weiterbildung für die Pädagogen des Landes, so auch für die Ungarischlehrer. Das Programm der Weiterbildung wird von den Mitarbeitern des Instituts sowie den burgenländischen Kollegen – aufgrund der während des Unterrichts auftauchenden Fragen – gemeinsam zusammengestellt.

B) Sprachwettbewerb

In Burgenland werden im Februar jedes Jahres Wettbewerbe in Fremdsprachen (Englisch, Französisch, Italienisch, Russisch, Ungarisch usw.) organisiert. Dies ist eine sehr wichtige Veranstaltung, da die aus dem Burgenland kommenden Schüler ihre Muttersprache kaum beherrschen. In der Bewahrung und Pflege der

ungarischen Sprache haben die Pädagogen eine große Rolle. Ihnen ist es zu verdanken, daß jedes Jahr 10-12 Schüler am Wettbewerb teilnehmen. Die Veranstaltung erhöht das Prestige und die Wichtigkeit der ungarischen Sprache. In der ungarischen Abteilung des zweisprachigen Gymnasiums lernen – neben den Schülern ungarischer Abstammung – auch zahlreiche österreichische Schüler, die mit dem Ziel diese Schule gewählt haben, die Sprache der Nachbarn zu erlernen. Sie erhoffen sich dadurch bessere Chancen, ins Geschäftsleben oder in den Fremdenverkehr einzusteigen.

Am Wettbewerb nehmen nicht nur Schüler ungarischer Abstammung oder Muttersprache teil, sondern auch österreichische Schüler mit guten Ungarischkenntnissen.

C) Sommeruniversität für Hungarologie in Szeged

Die Sommeruniversität schließt sich an das Hungarologie-Programm des Instituts für Finno-Ugristik sehr eng an und wird mit der Unterstützung der Stiftung "Aktion Österreich-Ungarn" veranstaltet. Die Stiftung wurde 1989 gegründet. Sie basiert auf einem bilateralen Abkommen, das die österreichischen und ungarischen Forscher und Studenten – meistens in Form von kurz und längerfristigen Stipendien – gegenseitig unterstützt. Etwa zwei Drittel der Unterstützung wird von der österreichischen und ein Drittel von der ungarischen Seite gewährleistet. Organisator und Leiter des Kurses ist der ständige Lektor für Ungarisch am Institut für Finno-Ugristik. Die Kurse begannen vor sieben Jahren.

Die ungarischen Sprachkurse werden von den beiden Lektoren des Instituts sowie einer Kollegin in Szeged gehalten, die Deutschlektoren kommen aus Wien (einer von ihnen arbeitet ab September 1996 als Lektor am Lehrstuhl für Deutsche Sprache der Universität in Fünfkirchen /Pécs/). Aufgrund des bilateralen Abkommens können sich für den Kurs nur Studenten mit österreichischer oder ungarischer Staatsbürgerschaft bewerben. Der Großteil der österreichischen Studenten kommt von den Dolmetscherinstituten in Wien und Graz, der Wirtschaftsuniversität Wien sowie der Universität für Bodenkultur (in den genannten Instituten gibt es Ungarischunterricht). In Ungarn liegt die Zahl der Interessenten viel höher als die der Zugelassenen, deshalb müssen die Bewerber noch vor dem Ende des Sommersemesters einen Test schreiben. Anhand der Ergebnisse des Tests wird entschieden, wer in welche Gruppe eingeordnet wird. (Germanistikstudenten sind vom Kurs ausgeschlossen.)

Mit der Gründung der Sommeruniversität hatte man das Ziel verfolgt, den österreichischen Teilnehmern mehr Möglichkeit zu geben, sich im Ungarischen auch außerhalb der Sprachstunde zu üben, und ihre Freizeit in ungarischsprachiger Umgebung zu verbringen.

Das österreichische Sparpaket hat auch diesen Kurs nicht ungeschont gelassen: wegen Geldmangel wurden zwei Gruppen (Ungarisch und Deutsch für

weniger Fortgeschrittene) gestrichen, und auch die Zahl der Studenten wird verringert. Wir hoffen trotzdem, daß die Sommeruniversität auch in der Zukunft erfolgreich bestehen wird.

К ЗАНЯТИЯМ АКАДЕМИКА А. А. ШАХМАТОВА МОРДОВСКИМИ
ЯЗЫКАМИ (В ПЕРЕПИСКЕ С
Й. Й. МИККОЛА)

У истоков исследования диалектов мордовских языков стоят два выдающихся лингвиста – финн Х. Паасонен и русский А. А. Шахматов (Основы 1975 : 275). Последний является ярким представителем прежде всего славистической науки. Столкнувшись во время летнего отдыха с живой мордовской речью, Шахматов увлекается ею, делает записи по этнографии и фольклору мордвы. О финно-угроведческих интересах, в том числе и о интересе к мордовским языкам, Шахматова подробно писал в 1947 г. Д. В. Бубрих (Бубрих 1947 : 435–455). По данным авторитетной "Bibliographia Studiorum Uralicorum 1917–1987" (Bibliographia 1994 : N° 802), о нем как исследователе мордовских языков кратко писал также П. Матюшкин (Матюшкин 1964 : 81–83). В других публикациях по истории мордовского языкознания имя Шахматова присутствует непременно (Bibliographia 1994 : позиции 1285 и далее).

Отдыхая летом 1905 г. в имении Губаревка Саратовского уезда Саратовской губернии, Шахматов увлекся двумя эрзянскими говорами – сел Сухой Карбулак и Оркин. Он интенсивно записывает здесь образцы речи и фольклора, одновременно занимается основами мордовского языка у учителя с. Новополье Романа Ф. Учаева, которого, кстати, привлекает к исследовательской полевой работе (МЭС 1910 : III–IV; Бубрих 1947 : 437–438).

Результатом интереса Шахматова к мордве явился капитальный том "Мордовский этнографический сборник", изданный им в 1910 г. (МЭС 1910). На его более чем 850 страницах содержится бесценный материал по обычаям и фольклору мордвы. Имеются публикации Шахматова в "Живой старине" и в JSFOu. По свидетельству Бубриха, в 1905 г. Шахматов "выпустил небольшой пробный сборник "Материалы по мордовскому языку и словесности" (всего несколько экземпляров)" (сохранились в бумагах Шахматова: фонд 134, оп. 1, N° 341, лл. 304–328) (Бубрих 1947 : 438). Часть собранного Шахматовым материала осталась все же неопубликованной. В архиве РАН в Санкт-Петербурге в фонде Шахматова (фонд 134, оп. 1) единица хранения 341/1–6 за 1905–1909 гг. обозначена как "Материалы по фольклору и языку мордвы, собранные А. А. Шахматовым" – 328 лл. Два других собрания (N° 339/1–12 за 1905–1916 гг. "Материалы по мордовскому языку и этнографии" – 575 лл.; N° 340 за 1905–1912 гг. "Материалы по этнографии и фольклору мордвы" – 453 лл.) принадлежат разным лицам. В упомянутой статье Бубриха указывается на переписку Шахматова по вопросу об исследовании мордовских диалектов с

финскими учеными, в частности, с Й. Й. Миккола и Паасоненом (Бубрих 1947 : 445).

Работая в октябре 1995 г. в Национальном архиве Финляндии (Kansallisarkisto) в Хельсинки с фондом Миккола (в связи с его исследованиями кашубско-словинских говоров в Померании) "Jooseppi Julius Mikkolan arkisto", мы обнаружили два письма Шахматова адресату, содержание которых проливает свет на первые шаги этого ученого в финно-угроведении и в контактах его с финскими специалистами. Одно письмо написано 15 июля, а другое – 12 августа 1905 г. Кроме этих писем, здесь хранятся также два письма Шахматова от 2. XII 1901 и от 20. VI 1902 гг. – в связи с изданием юбилейного сборника, посвящаемого Ф. Ф. Фортунатову, а также письмо Н. Шахматовой из Ленинграда Миккола от 10. VI 1925.

Побывав в июне 1996 г. в Архиве РАН в Санкт-Петербурге, мы ознакомились с хранящимися в фонде 134 Шахматова (оп. 3, № 956) 25 письмами, полученными им в промежутке между 1897–1916 гг. от Миккола. Среди них лишь одно письмо от 14. VIII 1905 г. является ответом на первое письмо Шахматова. Эти важные для истории мордовского языкознания и истории русско-финских научных связей документы – два письма академика Шахматова к Миккола и одно письмо последнего к Шахматову – мы и предлагаем вниманию читателей.

Обратим в этой связи внимание лишь на один парадокс: ответ на первое письмо Шахматова от 15. VII 1905 г. подписан Миккола 14 августа. В то же время второе письмо Шахматова датируется Шахматовым же 12 августа! Этим датировкам противоречит содержание писем. Значит, кто-то из корреспондентов ошибся или преднамеренно изменил дату ... Проставленный карандашом архивного работника год написания письма Миккола от 14. VIII как 1907-й явно ошибочен.

Хотелось бы добавить, что Шахматов переписывался не только с Миккола и Паасоненом. В Национальном архиве Финляндии в Хельсинки хранится также его переписка 1910–1916 гг. с Э. Н. Сетяля (E. N. Setälä). Письма и открытки в основном написаны по-русски, частью также по-немецки. Для пользования выдается лишь микрофильм (mikrokortti).

I

с. 82

Многоуважаемый Осипь Андреевичь!

Случайно познакомился съ двумя саратовскими эрдзянскими говорами. Сильно заинтересовался их фонетикой и морфологией и собралъ большой материалъ. Но для научнаго освѣщенія такъ мнѣ многога нѣдостаеь. Обращаюсь къ вамъ съ просьбой указать мнѣ по возможности всю литературу по мордовскому языку. У меня есть грамматика Видемана (1) (также Альквиста (2) по мокшанскому нарѣчію), работа Паасонена по фонетикѣ

(Mordwinische Lautlehre) (3), казакскія [!] изданія братства св.Гурія (4). Больше ничего. Книга Паасонена у меня не въ собственномъ экземплярѣ, а академическомъ. И вотъ моя вторая просьба: вышлите мнѣ, пожалуйста, наложеннымъ платежомъ [подчеркнуто Шахматовым] эту книгу, а также другія изданія Финно-угорскаго общества по мордовскому языку, если таковыя есть. Адресъ мой до 20 августа: Саратовской губерніи Саратовскаго//

с. 83 уѣзда почтовая станція Вязовка.

Передайте, пожалуйста, нашъ сердечный поклонъ вашей супругѣ.

Искренне уважающій А. А. Шахматовъ.

15 іюля 1905.

II

л. 17 14-го Августа Esbo
[карандашом приписано:] 1907 Hista.

Многоуважаемый

Алексей Александровичъ!

Ваше письмо насъ очень обрадовало, но очень жаль, что оно такъ опоздало. Вначалѣ августа (н[оваго] ст[иля]) забыть извѣстить почтамтъ въ Гельсингфорсъ о переменѣ адреса и поэтому письмо ваше лежало около нѣдели в Гельсингфорсѣ. Я поручилъ сейчасъ сторожу Финно-уг[орскаго] Общества выслать тѣ изданія О-ва [=Общества], которыя относятся къ мордовскому языку. Грамматика Альквиста издана, насколько помню, Вашей Академіей; если она издана в Гельсингфорсѣ Финляндскимъ О-вомъ [=Обществомъ] Наукъ (Финно-уг[орское] О[бществ]о тогда не существовало), она уже выслана Вамъ архивариусомъ О-ва [=Общества] Наукъ. Высланныя изданія прошу принять въ подарокъ отъ Финно-уг[орскаго] О[бществ]а. Еслибъ быть въ Г:форсѣ [=Гельсингфорсѣ], я бы выслалъ вамъ свой экземпляръ грамматики Альквиста. Словарь Видемана (акад[емическое] изд[аніе]) вероятно у Васъ есть.

л. 17/об

Замѣтки Паасонена по мордовскимъ говорамъ встрѣчаю почти въ каждомъ ежегодникѣ (Journal) Ф[инно]-уг[орскаго] О[бществ]а. У него громаднѣйшій матеріалъ – на всю жизнь. Онъ уже третій годъ работаетъ надъ своимъ обширнымъ словаремъ мордовскаго языка. Къ сожаленію онъ уже около полгода вне состоянія заниматься и лечится на Карпатахъ. Былъ ли Паасоненъ

въ Вашемъ уѣздѣ, не могу сказать, но мнѣ кажется, что быть. По крайней мерѣ имѣются въ Архивѣ Финно-уг[орскаго] О[бщест]ва образцы народной поэзіи изъ Сар[атовскаго] уѣзда. Сообщить Викману и Сетälä – оба селятъ въ деревнѣ – о вашихъ занятіяхъ по мордов[скому] языку. Не можете ли печатать свои матеріалы у насъ? хотя бы часть – я хорошо понимаю, что у Васъ Академія ближе – но имѣя въ виду діалектол[огическія] записки такого фонетика, какъ Вы, такъ ужасно хотелось бы схватить ихъ для Финно-уг[орскаго] О[бщест]ва. Можетъ быть могу просить Васъ сдѣлать нашему О-ву [=Обществу] хотя бы коротенькій communique о своихъ морд[овскихъ] этюдахъ?

Черезъ 10 дней опять буду въ Г:форсѣ [=Гельсингфорсѣ]. Ужасное положеніе также у насъ въ высшей степ[ен]и мешаетъ научной работѣ режимъ Оболенскаго теперь почти хуже Бобриковскаго.

Вамъ и Вашей супругѣ сердечный привѣтъ отъ насъ обоихъ.
Искренне преданный Вамъ

І. Миккола.

Не можете ли съѣздить въ Сентябрѣ въ Г:форсѣ [= Гельсингфорсѣ] и разказывать [!] также намъ въ засѣданіи Ф[инно-уг[орскаго] О[бщест]ва (около 20-го сент[ября] н[оваго] ст[илія]) о Вашихъ исслѣдованіяхъ? Мы были бы всѣ очень рады вашему приѣзду.

III

с. 84

Многоуважаемый Осипъ Андреевичъ!

Приношу вамъ искреннюю благодарность за три присланные мнѣ книги. Сердечно благодарю также за ваше письмо и предложеніе сообщить о результатахъ работы вашему обществу. Результатами я могу похвалиться, благодаря особенно счастливымъ обстоятельствамъ. Одно село я обследовалъ самъ и, разумеется, не особенно удачно, хотя и въ немъ записать около тридцати пѣсень, свадебный обрядъ (по-мордовски), несколько сказокъ и местныя приданія. А въ другое село я командировалъ своего учителя-морвина (5). Онъ тамъ, на своей родинѣ, собралъ огромный и весьма тщательно записанный матеріалъ; между прочимъ, около пятидесяти пѣсень съ мелодіями [подчеркнуто Шахматовымъ] (онъ музыкантъ). Такимъ образомъ, для фольклора получился весьма изрядный вкладъ. Но и языкъ представляетъ не мало интереса своими особенностями, //

изъ которыхъ главная діалектическая черта обоихъ говоромъ Паасоненомъ въ очеркъ фонетики уже отмечена. Это своеобразная судьба общемордовскихъ редуцированныхъ гласныхъ (Паасоненъ: 8 и 8).

Переходъ ихъ въ гласныя полнаго образованія зависитъ отъ предшествующихъ гласныхъ, причемъ правильность звуковыхъ явленій, сюда относящихся, оказывается поразительной, вероятно, благодаря отсутствію слишкомъ большого скрещенія діалектовъ. Не сходясь въ главной чертѣ вокализма, оба исследованныя мною говора расходятся въ цѣломъ рядѣ другихъ чертъ и расходятся существенно: я подсчиталъ до 25 отличительныхъ между ними особенностей.

Что мнѣ дѣлать съ огромнымъ матеріаломъ моимъ, мнѣ пока неясно. Словарный матеріалъ представлю вашему обществу. А съ текстами познакомлю III Отдѣленіе Академіи. Если оно пожелаетъ напечатать ихъ въ своихъ изданіяхъ, разумеется, не отклонюсь.//

А иначе – предложу Вамъ. Но во всякомъ случаѣ пришлю вамъ рефератъ съ изложеніемъ результатовъ моихъ работъ. Вопросовъ у меня нѣразрешенныхъ очень много. Жаль, что Паасонен боленъ. Приехалъ бы зимой познакомиться съ нимъ и предложить свою услугу для дальнѣйшей работы, т[ак] к[ак] врядъ ли мнѣ удастся заглушить живой интерес, пробужденный во мнѣ Мордвою.

Жена и я просимъ сердечно поклониться вашей супругѣ. А я воображалъ, что в Финляндіи стало легко. Реакціонныя органы бранять Оболенскаго за его слабость (!), за его угодливость передъ Финляндіей и Швеціей! Но не наступилъ ли 6-го августа (примерно черезъ 25 лѣтъ после уничтоженія знаменитаго III Отдѣленія) день обновленія Россіи? Хочется вѣрить и надѣяться.

Искренне вашъ А. Шахматовъ.

12 авг[уста] 1905.

Вязовка Саратов[овскаго] у[ѣзда] Саратов[овской] губерніи.

Комментарии

(1) ... Грамматика Видемана; имеется в виду: F. J. Wiedemann, Grammatik der ersa-mordwinischen Sprache: nebst einem kleinen mordwinisch-deutschen und deutsch-mordwinischen Wörterbuch, St. Petersburg 1865, 261 с.

(2) ... также Альквиста: см. A. Ahlqvist, Versuch einer mokscha-mordwinischen Grammatik – nebst Texten und Wörterverzeichnis, St. Petersburg 1861 (Forschungen auf dem Gebiet der Uralisch-Altäischen Sprachen X (4)), 214 с.

(3) ... работа Паасонена по фонетикѣ: см. H. Paasonen, Mordwinische Lautlehre. Helsingfors 1893, 123 с.

(4) ... казакскія [!] изданія братства св. Гурия; имеется в виду созданное во второй половине XIX в. в Казани братство св. Гурия, казанского архиепископа времен Ивана Грозного, занимавшегося обращением инородцев в православие (умер в 1563 г.).

(5) ... командировать своего учителя-мордвина; речь идет о Романе Федоровиче Учаеве.

Л и т е р а т у р а

Bibliographia Studiorum Uralicorum 1917–1987 III. Языкознание, Helsinki 1994; Бубрих, Д. В. 1947, А. А. Шахматов как финно-угровед. – А. А. Шахматов. 1864–1920. Сборник статей и материалов, Москва–Ленинград (= Труды Комиссии по истории АН СССР 3), с. 435–455; Матюшкин, П. 1964, А. А. Шахматов академикъ и мордовскяй кяленьвалонь наукась: Шачема шистонза 100 кизонь топодемати. – Мокша 1, Саранск, с. 81–83; МЭС 1910 = Мордовскяй этнографическяй сборникъ. Составлень А. А. Шахматовымъ. Въ приложеніи: Описаніе села Оркина Саратовскаго уѣзда А. Н. Минха, С.-Петербургъ, 848 с.; Основы финно-угорскаго языкознанія. Прибалтийско-финскіе, саамскіе и мордовскіе языки 1975, Москва.

ON THE *l*-TYPE GERUNDS IN SOUTH-SAMOYED AND ALTAIC LANGUAGES

As to their meanings, only a few gerunds both in Samoyed and Altaic languages correspond to their Indo-European counterparts. They are mostly the characteristics, specifying the main line of action in a sentence and, according to several Altaists' views, they are called gerunds only because there is no better term for them.

In these languages the gerund expresses a temporal relationship between two actions and the relationship is quite peculiar. The gerunds do not express an absolute time but only a few temporal conditions under which the main action takes place. Therefore these gerunds cannot be observed either as belonging to the present or to the past, they cannot appear as the predicate of a sentence but only as part of the predicate, together with verbal nouns they appear as any component of speech. Expressing temporal relationships by means of case endings of deverbal nouns is widely in use and the boundary between the infinitive and *s.-c.* gerund is very fluctuating. In some Altaic languages the gerund has retained traces about cases and changes in number. Therefore attempts have been made to qualify the gerund as a special infinitive, generally, however, the gerund is defined as an invariable and personless verb form. The majority of researchers support the standpoint that the gerund in these languages is of recent descent.

In this article I have made an attempt to observe the current classification of gerunds in various sources, although I am not fully convinced this approach is watertight since in case of a number of examples different authors have classified one and the same form of the gerund differently. However, the *l*-type gerunds (converbiums) in the languages under observation can provisionally be classified as follows: 1) *converbum successivum*; 2) *converbum terminativum* (E. Haenisch adds *durativum*) (Haenisch 1986); 3) *converbum conditionale*; 4) *converbum finale*. Often the boundary between one or another category is rather frail. In the article I have presented only part of the collected material as I regarded it sufficient for an outline.

A. Künnap has underlined such a use of *l*-type suffixes in two South-Samoyed languages – Selkup and Kamass – which significantly differs from that in North-Samoyed as well as in Finno-Ugric languages. (Too little material has been recorded about the third South-Samoyed language – Mator.) The South-Samoyed *l*-gerunds are, strictly speaking, the *s.-c.* infinitival gerunds which often in addition

to their functions of a gerund have the functions of an infinitive. The *š-gerunds in North-Samoyed languages carry a similar double function.

The form of the respective marker of the gerund in Kamass is $-l(V(?))$, $-nV(?)$ with a number of phonetic varieties. The n -initial varieties have been obtained through assimilation: $mn, \eta n < ml, \eta l$. The gerund under observation usually expresses the simultaneous action with the main verb, e.g. (Castrén) *amnola tábakt'er'lä* 'sittande tular'. But it can also express the purpose of an action, being then used in the function of an infinitival verbal noun, e.g. (Künnap) *kanä-² büjlē* 'go water-to-bring!'. As an example of its unique use – if not mistaken by the informant – is the expression (Künnap) *džəbaktərlē· mōžnə* 'to speak can' (ordinarily an actual infinitive is used here: *džəbaktarzi-tti mōžna*). The origin of the laryngeal plosive stop at the end of the Kamass gerund marker under observation is hard to comment upon – there is no consonant matter at the end of the Selkup etymological equivalent to the Kamass gerund marker. (Künnap 1995.)

In Selkup there is the respective gerund marker $-l(V)$, $-l'V$ with a number of phonetic varieties. Here, too, the gerund expresses an action simultaneous with the action of the main verb, e.g. (Castrén) *tātle*, *tšāteli* 'anzügend'. As in Kamass, this gerund can also express the purpose of an action, e.g. (Donner) *sūrülä kojākāq* 'to-hunt went-they'. Its use fully in the infinitival function (often parallel with the actual infinitive) is conspicuous in the example as (Castrén) *ūrgo ~ ūrlä tenemernam* 'ich kann schwimmen', *ūfego ~ ūfela tanamdaŋ* 'ich gewöhnte mich ans Arbeiten'. (Künnap 1995; see also Voevodina 1973.)

According to N. M. Voevodina in Selkup the suffix of the gerund is $-l'e$. This gerund expresses a side line action which takes place simultaneously with the main action or immediately following it. (Voevodina 1973 : 58–59.) E. I. Martynova distinguishes three l -type gerunds in Selkup: $-lš$ which occurs in all dialects, also in Upper-Taz which has a respective form $-ja$; $-leble$, $-lebe$, $-levle$ and $-lš+büle$, $-lš+pülä$, occurring in southern dialects and the gerund $+pülä$ in northern dialects; a caritive gerund is expressed by means of the following markers: $-kälak$, $-kunžalak$, $-gunžalk$, $-kungalk$ which occur in southern dialects and $-kuncēlyk$ we come across in the North (Martynova 1993 : 6).

Concerning Selkup, Voevodina presents one more possible use of the l -gerund, namely in the language of folklore: the forms of the gerund are used when reciting the actions of the same subject, only the last action is expressed by a finite form, e.g. *metěžela, ille paqtela, kartoškap paqqele qwatilde* 'he came, jumped down, potatoes began to dig', *ondže qonne ūppežela, qwadžon tšandželä, qondelä, qondalgut* 'himself up to the hill went, the town entered, fell asleep, woke up' (Voevodina 1973 : 60). About the same usage can be found in the Kamass linguistic material by Kai Donner (fairy tales) but as a somewhat shorter list, e.g. *bäza dōrlaqē² tərlele kujöbi* 'wieder weinend sich werfend stürzte er sich', *tirlele*

d'e²de ma²le³ ulu tirlu²bi 'hüpfend auf die Erde könnend Ulu sprang' (see Künnap 1995).

Künnap has stated earlier that the gerund markers of Kamass *-l(V(?)*), *-nV(?)* and of Selkup *-l(V)*, *-lV* could etymologically be associated with the participle markers of North-Samoyed languages, namely with the Nenets *-δə(ə)* etc., the Enets *-da* etc., the Nganasan *-to* etc. or*at least with some of these varieties. In this case the common starting point would be **-lV* of Proto-Samoyed, at which it should be supposed that the South-Samoyed gerund markers have passed an intermediate stage **-δV* (Künnap 1975 : 248). We should take this possibility into account by all means. At the same time Künnap has drawn attention to the fact that the Kamass and Selkup gerund marker mentioned could etymologically adhere to the Kamass present-future marker *-l(V)-*, *-lijV-* etc. (*-jV* is probably a Kamass affix of special development) as well as to the Selkup future marker *-l(V)-*, further, also to the Kamass optative marker *-le-* and the Selkup conjunctive marker *-l(V)-*. Künnap admits that the explanation of the origin of the South-Samoyed gerund *l*-markers is a complicated task particularly because we are not aware of the definite etymological equivalents of these markers in North-Samoyed. Therefore he does not exclude contrasting of the South-Samoyed *l*-type gerund markers to several non-Uralic *l*-type gerund markers. (Künnap 1995.) A somewhat more thorough outline about *l*-type gerund markers will be given below as they occur in Mongol, Tungus-Manchu and Turkic languages (the s.-c. Altaic languages).

Written Mongol is the literary language of eastern Mongols. The language has never been spoken, it is used in texts only. In Written Mongol converbum conditionale has a suffix *-bala*, *-bele*, whereby the stems ending in *b* and *r* are added vowels *-u-*, *-ü-*, e.g. in Written Mongol *yabubala* 'if he goes (or) when he went', *ögbele* 'if he gives (or) when he gave' (Poppe 1974 : 96). In the present-day Mongol (Khalkha) the markers of converbum conditionale are the suffixes *-wal*, *-walā* and *-tal*, *-balā*, e.g. Khalkha *авбал* 'if to take', *орвол* 'if comes in'. In Buryat, belonging to the eastern group of Mongol languages and particularly in Oirat from western group, such a conditional form is used less, it is mostly used in oral folklore (proverbs etc.). (Sanžeev 1964 : 150.) G. J. Ramstedt had once supposed that the *l*-type conditional form has appeared when the marker *-ba* of the preterite of the perfective aspect and the conditional particle *ele* merged. As G. D. Sanžeev admits there is no evidence to prove the validity of the supposition. In his opinion it cannot be asserted about the other Altaic languages that *l* is some condition-marking particle. (156–157.) In Khalkha there is a form with the marker *-хлар-* with several phonetic varieties, going back to the form *-qu-luga-bar* (= nomen futuri + comitative + instrumental). Its function consists in expressing an action which takes place simultaneously with a main action or immediately after the latter. (Hangin 1968 : 115.)

In Manchurian Khamnigan the markers of *converbum conditionale* are *-bel(e) ja *-bal(a) (Janhunen 1990 : 79).

The gerunds of Turkic languages, connected with the old comitative suffix *-ly*, *-aly* and *-ali* are mostly temporal. These forms of the gerund are particularly widely spread in Ogus languages. (Srvnitel'no-istoričeskaja 1988 : 478.)

In the languages under observation *converbum terminale* mostly expresses the action which delimits the time of the main action. In some cases this form may express an action, simultaneous with the main action. However, it is possible that the action marked by the gerund immediately follows the action of the finite main verb. The latter takes place until the beginning of the action, expressed by the gerund. The meaning of *converbum terminale* would be 'until he does' or 'while he is doing' and the suffix would be *-tala*, *-tele*, e.g. Written Mongol *yabutala* 'until he goes', *keletele* 'while he was talking' (Poppe 1974 : 97). In an earlier paper Poppe distinguishes a parallel variety *-tara in Monguor, Urdu and Khalkha (Poppe 1955 : 278). Sanžeev claims that the marker *-tala*, *-tele* has come into being on merging of the deverbal suffix *-ta and locative suffix *-la. The phonetic varieties of *converbum terminale* above affixes in the languages under observation are *-тара*, *-дела*, *-дера* (Sanžeev 1964 : 160–161.)

The markers of *converbum terminale* in Manchu languages are *-tala*, *-tele* and *-tolo*, e.g. *julge ci te de isitala* 'von alters her bis jetzt' (Haenisch 1986 : 56). Haenisch calls the given gerund also a durative gerund. The markers of *converbum terminale* in Manchurian Khamnigan are also *-tel(e) and *-tal(a) (Janhunen 1990 : 79). In Tungus languages, too, the terminal gerund has similar affixes. In Evenk, for instance, there is *-далā*, which is generally accepted as consisting of the participle affix *-да-* and the locative case ending *-лā* (Konstantinova 1964 : 214); in Negidal *-далā* and *-чалā*, respectively, e.g. *Гасиндулā исијгимй, тсүйлйн туктйгича* 'Going (along the river) up to the village, he ascended to the bank' (Jazyki 1968 : 121).

-tala, and *-tele* with a few phonetic varieties are also the markers of *converbum terminale* of Turkic languages, e.g. Dongxiang *баратала* 'until finishes' (Todaeva 1961 : 51).

By means of *converbum successivum* usually an action can be expressed, the completion of which usually follows the main action, i.e. 'as soon as he did ...'. Sometimes this form replaces *converbum conditionale* ('when he did ...'). This form does not occur in classical Mongol since it is a typical form of colloquial speech. The suffix of *converbum successivum* is *-qula*, *-küle*, e.g. Mongol *yabugula* 'as soon as he started going', *ireküle* 'as soon as he came, simultaneously with the arrival' (Poppe 1974 : 98). Sanžeev offers *-хулā*, *-хлā*, as a marker of *converbum successivum*, widely spread in Mongol languages and dialects; he supposes that it consists of the future participle and affixes of the copulative case, the latter being always of the *l*-type and in Altaic languages closely connected with the locative (Sanžeev 1964 : 157–161).

In Turkic languages *converbum successivum* has *-калы* and *-кэли*. В. А. Serebrennikov and N. Z. Gadžieva assert that these have developed on merging of the deverbal noun suffix *-ка* and the suffix *-лы* of the instrumental-comitative. For instance, in Altai *Мен аңды атқалы, удай берди* 'Since the time I slaughtered the elk many years have passed'; in Nogai *Мен сосы авылға келгели еки јыл болды* 'Since the time I came to live in the village two years have passed'; in Karakalpak *Мен келгели бір ај болды* 'Since the time I came a month has passed'; in Tuva *Араттар колхозка киргеле, чаа амьдыралче шилче: н* 'The Arats began a new life since they joined the kolkhoz'. (Serebrennikov, Gadžieva 1986 : 231.)

In Mongol languages the marker of *converbum finale* is *-la*. This form expresses an action (a purpose) for the execution of which another action, marked by the main verb, is needed, e.g. in Monguor *кї булѣ бурӯ јерїла шдјїва* 'the boy went to look for the calf' (Todaeva 1973 : 133). В. Н. Todaeva supposes that all Mongol languages are characterised by parallel forms of the gerund of purpose. Some of them, *-хā* and *-хār* occur in Modern Mongol, the others, *-ла* and *-лэ* in Khansu-Tsinhai group of languages (they belong to Monguor languages). (133).

In a few Turkic languages there are instances in which the gerund fulfils the function of the infinitive, too. It does not mean, though, that such a phenomenon occurs only in these languages, they simply happen to be those in my materials which directly claim it. Thus such a phenomenon occurs in the Turkmen and partly also in Bashkir languages, e.g. in Turkmen *Эйѣм мейданыңу йузи ягылып башлагды* 'The surface of the earth began to whiten already' (Juldašev 1977 : 116). Likewise, the meaning of the infinitive and the gerund is very close also in the Trakai dialect of the Karaim language, e.g. *Кѣрмя буңу тѣривчюляри йетишкейляр* 'Seeing this, the parents could be happy' (Musaev 1964 : 296). The double function of the gerund and the infinitive appears particularly clearly in case of the gerund of purpose, the marker of Tatar, Kasakh, Kirghiz, Uzbek, Bashkir and in some other genealogically even more distance languages being *-галы*. This suffix occurs in several phonetic varieties in almost all Turkic languages. (Džanmavov 1967 : 164.)

It appears from the above that the *l*-type gerunds are widely spread in Altaic languages. A cursory glance at Paleo-Siberian languages testifies to the same. The origin of the *l*-matter in these languages is rather obscure as is the case with South-Samoyed languages. Three possible explanations come forth – *l*-locative, *l*-conjunctive and *l*-instrumental-comitative.

Based on the material presented above the contact of the *l*-type gerunds of Samoyed languages can be considered probable with the same matter of Siberian Altaic languages. Such a phenomenon is not generally characteristic of Uralic languages (excluding South-Samoyed). However, in Mari we come across the affix of the gerund *-šāla* (*-āšla*), which denotes a simultaneous action and which has developed from the active participle marker *-še* and the case suffix *-la*. The Tatar

influence is highly probable since in this language there are suffixes *-šli (-šli)*. (Levitskaja 1976 : 107.)

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NEW DATA ABOUT THE INDIGENOUS LANGUAGES
OF THE NORTH

H. Soji, J. Janhunen (eds.), Northern Minority Languages. Problems of Survival, Osaka 1997 (= Senri Ethnological Studies 44). 232 p.

This is a book which contains eleven papers, mainly presented at the Eighteenth Taniguchi International Symposium in 1994 at the National Museum of Ethnology in Osaka. The first part of the book makes an inventorial survey of the general state of the Northern minority languages (papers by Michael Krauss, Stephen A. Wurm and Hiroshi Soji). The second part focuses on the sociolinguistic problems of specific areas or language groups (Eugene Helimski, Tapani Salminen, Viktor Atkine and Juha Janhunen). The third part makes thorough studies on individual languages or language groups, principally in terms of language change (Nils Øivind Helander, Hideo Kirikae, Toshiro Tsumagari and Panu Hallamaa).

In the following I would more closely touch upon Krauss' paper as, based on the information by several experts, the author presents probable data observed concerning respective peoples and the number of speakers of their languages. Since these data often differ considerably from official figures, as e.g. concerning the 1989 census results of the Soviet Union, I find it to the purpose to fully indicate them here. The count of the languages reflects well-grounded conceptions of the author about the relationships among languages and dialects (the languages have been enumerated). The marking of the enumeration is explained by Krauss as follows (p. 25–26): "In the Tabular Summary ... I have tried to provide an evaluation of the degree of viability of the language to remain alive through traditional oral transmission by parents to the next generation, creating new generations of active fluent speakers. This evaluation of viability by age distribution of speakers is as follows: a (language spoken by all generations, learned by practically all children), a- (learned by nearly all or most children), b (spoken by all adults, parental age and up, but learned by few or no children), b- (spoken by adults in their thirties and older, but not by younger parents, and probably no children), c (spoken only by middle-aged adults and older, forties and up), c- (fifties and up), -d (sixties and up), d (seventies and up), d- (seventies and up, and fewer than 10). These latter categories are probably fairly liberal in terms of active fluency, and may in some cases be constituted largely of "semi-speakers". The final category, e, extinct, thus probably means, throughout, no living person able to carry on a conversation or perhaps even able to understand the language

(other than by virtue of perhaps being able to understand some closely related language). In many cases more than one letter is given. In those cases where the letters are connected by hyphen, the status of the language is more complex or less uniform, and the hyphen is deliberately ambiguous, indistinguishable from the minus sign: e.g. a-c indicates that in some communities or areas, often in dialect areas, the children generally learn the language, through a range to other communities or areas where the youngest speakers are in middle age. An extreme example is (Inuit a-c, d where, as shown, the language status varies from that in Greenland, a, where practically all children learn the language, through Canada (a-c, a in the East, b in Central, c in the West) and Alaska (b-c), to Russia (d) with perhaps 2 remaining elderly speakers. Letters separated by comma instead of hyphen indicate relatively separate situations where a specific community of distinctly stronger or weaker maintenance is known, as for Inuit in Russia, or e.g. Aleut at Atka (b), but elsewhere c-d."

Krauss propounds such a list (p. 32-34):

Indigenous Languages of the North Tabular Summary

	Total Population	Number of Speakers	Viability Status	Country (Greenland, Canada, Alaska, Russia, Finland, Norway, Sweden)
ESKIMO-ALEUT				
1 Inuit	90,000	74,500	a-c, d	G 47,000-47,000 a, C 30,500-24,500 a-c, A 13,500-3,100 b-c, R -2? d
2 Alutiiq	3,000	400	b, c	A
3 Centr. Alaskan Yupik	21,000	10,000	a-c	A
4 Naukan	400	70	c	R
5 Central Siberian Yupik	2,000	1,300	a-, b-	A 1,100-1,000 a-, R 900-300 b-
6 Sirenik		0	e	R (1997)
7 Aleut	2,200	305	b, c-d	A 2,000-300 b, c-d, R 200-5 d
8 Copper Is. Attuan Creole	100	10	d	R
ATHABASKAN-EYAK-TLINGIT				
9 Chipewyan	6,000	4,000	a-b	C
10 Dogrib	2,400	2,300	a-	C
11 South Slavey	3,600	3,000	a-b	C
12 North Slavey	1,600	900	a-b	C
13 Kaska	900	400	b-c	C
14 Tagish		2	d-	C
15 Southern Tutchone	1,400	200	c	C
16 Northern Tutchone	1,100	200	b-c	C
17 Kutchin	3,000	700	b, c	C 1,900-400 c, A 1,100-300 b,c
18 Han	300	15	c, d	C 250-7 d, A 50-8 c

19	Upper Tanana	340	115	b-c	A 300-105 b-c, C 40-10 c
20	Tanacross	220	65	b-	A
21	Tanana	380	30	c-, e	A
22	Upper Kuskokwim	160	40	b-	A
23	Koyukon	2,300	300	c	A
24	Holikachuk	200	12	c-d	A
25	Ingalik	275	40	c-	A
26	Tanaina	900	75	b, c-d	A
27	Ahtna	500	80	c	A
28	Tsetsaut		0	e	C 0, A 0 (ca. 1930)
29	Eyak		1	d-	A
30	Tlingit	11,000	575	c-d	A 10,000-500 c-d, C 1,000-75 c-d

HAIDA

31	Northern Haida	1,700	45	-d	C 1,100-30 -d, A 600-15 -d
32	Southern Haida	500	10	d	C

TSIMSHIANIC

33	Coast Tsimshian	4,500	<500	b-c -d	C 3,200- < 400 b-c, A 1,300-70 -d
34	Nisga-Gitksan	5,500	<1,000	b-c d	C 5,400- < 1,000 b-c, A < 100- < 10 d
35	Southern Tsimshian		2?	d-	C

CHUKOTKO-KAMCHATKAN

36	Chukchi	15,000	10,000	a-b	R
37	Kerek	400	2	d-	R
38	Koryak	7,000	2,500	a-c	R
39	Alyutor	2,000	200	c	R
40	Itel'men	1,500	70	c-d	R
41	Southern Kamchadal		0	e	R (ca. 1900)
42	Northeast Kamchadal		0	e	R (ca. 1920)

MANCHU-TUNGUS

43	Even	<17,000	<7,500	a?-c	R
44	Evenk	65,000	30,000	a-c	R 30,000-9,000 a-c, China 34,000-20,000 a-c, Mongolia 1,000-?
45	Negidal	500	<100	c?	R (possibly dialect of Evenk)
46	Ul'ch	3,200	<500	c?	R (possibly dialect of Nanay)
47	Nanay	16,000	2,050	c, d	R 12,000- < 2,000c, China 4,000- < 50 d
48	Oroch	900	<100	c-d	R (possibly dialect of Nanay)
49	Orok	300	35	c-d	R 270-30, Japan 30- < 5 d
50	Udege	1,600	100	c-d	R
51	Manchu; Xibo	>33,000	16,000	d-, a-c	China (not counting millions of ethnic Manchu)

NIVKH

52	Amur Nivkh	2,000	100	c-d	R
53	Sakhalin Nivkh	2,700	300	c	R 2,700-300 c-d. Japan 0 c (ca. 1970?)

YUKAGIR

54	Tundra Yukagir	600	50	c-d	R
55	Kolyma Yukagir	300	20	d	R
56	Chuvan	["1,300"]	0	e	R (after 1900)
57	Omok		0	e	R (after 1900)

KETIC

58	Ket	1,100	550	a?-c	R
59	Yug	15	2	d-	R
60	Kott (incl. Assan)		0	e	R (ca. 1860)
61	Arin		0	e	R (ca. 1800)
62	Pumpokol		0	e	R (ca. 1800)

AINU

63	Kurilc Ainu		0	e	R 0, Japan 0 (ca. 1950)
64	Ainu	25,000	10	d-, e	Japan 0 d-. R 0 (ca. 1960)

URALIC

65	Nganasan	1,300	500	a?-c	R
66	Tundra Enets	100	10	c-d	R
67	Forest Enets	100	40	b-c	R
68	Yurats		0	e	R (19th century)
69	Tundra Nenets	33,000	27,000	a-b	R
70	Forest Nenets	2,000	1,500	a-b	R
71	Northern Sel'kup	1,700	1,400	a?-c	R
72	Central Sel'kup	1,700	150	c-d	R
73	Southern Sel'kup	200	20	d	R
74	Kamas		0	e	R (1989)
75	Mator		0	e	R (ca. 1840)
76	Northern Khanty	15,000	7,500	a-c	R
77	Eastern Khanty	5,000	4,500	a-	R
78	Southern Khanty	<1,000	0?	d-e?	R
79	Northern Mansi	7,000	3,000	a?-c	R
80	Eastern Mansi	<1,000	100	c	R
81	Western Mansi	100?	0?	e?	R (recently)
82	Southern Mansi	100?	0	e	R (first half of 20th century)
83	Ter Saami	500	6	d	R
84	Kildin Saami	1,000	650	a?-c	R
85	Akkala-Babinsk Saami	<100	7	d	R
86	Skolt Saami	1,000	425	b-c, d	F 600-400 b-c, R 400-25 d
87	Inari Saami	900	300	b-c	F
88	Northern Saami	>42,500	21,000	a-c	N 30,000-15,000 a-c, S 8,000?-4,000? a-c, F 4,500-2,000 a-c

89	Lule Saami	7,000?	3,000?	a ² -c	S 6,000-1,500 a ² -c, N 1,000?-500? a ² -c
90	Pite Saami	2,000	50	d	S 2,000-50 d. N 20?-e
91	Ume Saami	1,000	50	d	S
92	Southern Saami	1,200	600	b-c	N 600-300 b-c. S 600-300 b-c

Based on his count, Krauss draws some conclusions (p. 25-27): "Of the 84 languages here so listed 14 to 16 have already become extinct in the last two centuries (⁶Sirenik, 1977; ²⁸Tsetsaut, ca. 1930; ⁴¹Southern Kamchadal, ca. 1900; ⁴²Northeast Kamchadal, ca. 1920; ⁵⁶Chuvan, after 1900; ⁵⁷Omok, after 1900; ⁶⁰Kott, ca. 1860; ⁶¹Arin, ca. 1800; ⁶²Pumpokol, ca. 1800; ⁶³Kurile Ainu, ca. 1950; ⁶⁸Yurats, 19th century; ⁷⁴Kamas, 1989; ⁷⁵Mator, ca. 1840; ⁸²Southern Mansi, by 1950; also possibly by now ⁷⁸Southern Khanty and ⁸¹Western Mansi), leaving then about 70 to 72 Northern languages still living. The question is, for how much c91Elonger? [...]

Thus three or five (or six) Northern languages will probably be extinct in the next ten years (⁷⁵Southern Khanty and ⁸¹Western Mansi, if not already extinct; ¹⁴Tagish, ²⁹Eyak, [³⁵Southern Tsimshian], ³⁷Kerek, ³⁸Yug, with but one or two elderly speakers now remaining), and two (or three) more (⁸³Ter Saami, ⁸⁵Akkala Saami, [⁶⁴Ainu]), which, if the figures are correct, are remembered by ten or fewer persons of the very oldest generation, which will have died out before the coming century or during its first decade. [...]

Thus, while there have been only 14 to 16 known extinctions of northern languages in the last two centuries (9 to 11 so far during this century), there may well be four times that many during the next sixty years.

After 2055 (sixty years hence and the end of the expected lifetime of the youngest speaker of those languages known no longer to be spoken by children), though extinctions of Northern languages are quite likely to continue, such extinctions become of course much less predictable. Of the 22 likely then remaining Northern languages, seven have a (best) viability status designation of a², meaning that there may be some children, but generally few, if any, who speak the language, which, accordingly, may have some chance of survival into the indefinite future (⁴³Even, ⁵⁸Ket, ⁶⁵Nganasan, ⁷¹Northern Sel'kup, ⁷⁹Northern Mansi, ⁸⁴Kildin Saami, ⁸⁹Lule Saami).

Of the remaining 15 or 16 which definitely or presumably still have children speakers, in several cases (e.g. ³Central Alaskan Yupik, ³⁶Chukchi, ³⁸Koryak, ⁴⁴Evenk in Russia, ⁷⁰Forest Nenets), such children are a minority, often a small minority in continuously shrinking isolated areas or communities. The condition of these languages may be termed critical or severely endangered.

No Northern language as defined in this report is spoken by all the children. None have the viability status designation simply a, but have a-, a-b, a-c, indicating, respectively, that some (minority of the) children no longer speak the language or that there are some communities or areas of the language community

where the children, or even the parents, do not speak the language. In all these remaining ten strongest cases, however, at least the majority of the children still do speak the language, and there are large areas in which the language is still the first language for all generations. These languages also have at least close to a thousand speakers, most much more than that. [...]

Larger numbers still and the heavy concentration in the Obdorsk-Yamal region of ⁷⁶Northern Khanty of traditional speakers of all generations and exceptionally strong maintenance of ⁷⁷Eastern Khanty qualify those languages as the next strongest Northern languages in Russia, after ⁶⁹Tundra Nenets, with far larger numbers still, and still critical mass of great traditional strength in the Taymyr and Yamal parts of its area; it remains to be seen how conditions in Russia, especially in view of industrial developments in the Yamal, are going to favor maintenance of this strength. The situation of ⁸⁸Northern Saami is of course rather complex; that has relatively large numbers, critical mass, and recently improving political and cultural support, but Saami-speaking children may not be the majority. In any case even these most favored Northern languages might be considered endangered. Very probably they will still be spoken in the year 2100, but for how much longer, and by children?"

In the book under review we find numerous other new facts about the indigenous languages of the North as well as matter-of-fact suggestions for saving the languages considered.

ON THE ORIGIN OF THE URALIC LANGUAGES

I agree with Janos Pusztaý's views on the origin of Uralic languages with in most essential points coincide with Kalevi Wiik's respective standpoints. On the whole, Pusztaý upholds the point of view, according to which Proto-Uralic – as any other proto-language – is not a starting point for the rise of languages but just only a single and thereby a very recent phase in the development of languages. Proto-Uralic was formed on the basis of the onetime different types of languages and so it should not be unitary as to its own type, although researches often attempt to reconstruct it as such. The languages which made up a proto-language preserved their own peculiarities and each one of them had different contacts with languages outside the given proto-language group.

Thus originally Proto-Uralic was not a single language but rather a language union (Sprachbund). The end of the Proto-Uralic period also denoted the dispersal of the Sprachbund. Accordingly, there was no Uralic ancient home (Proto-Uralic home). Pusztaý defends the view that there was a chain of proto-languages and -homes in Eurasia. In the Uralic language area there were an eastward centre where the Mordvin, Ugric and Samoyed languages originated from, and a westward centre where all the other Uralic languages came from. The eastward Uralic centre was a connecting link between the westward Uralic centre and the Siberian non-Uralic, Paleo-Siberian centre(s), first and foremost. With the dispersal of Proto-Uralic (essentially that of the Sprachbund) the languages were, since their entering the Sprachbund and at the moment of their dispersal, still sufficiently different which is also reflected in the differences between the modern Uralic language groups and single languages. (See Pusztaý 1995.) In addition to this I suppose more or less direct contacts between Finnic-Lapp on the one hand and Samoyed languages on the other. When supposing these contacts I also refer to Kalevi Wiik's standpoint about the onetime possible neighbourhood of the languages under consideration (see e.g. Wiik 1996).

The wish of the majority of Uralists is to take the origin of possibility numerous features of modern Uralic languages back to a single and unitary source – to Proto-Uralic; it is psychologically understandable: a simple starting position emerges. Unfortunately it has become clear to date that alongside of this an inadmissible simplification takes place. The simplification which casts aside the abundance and variety of languages, their irregularities and internal contacts. The simplified factology of Proto-Uralic has often been regarded as the truth of last instance, proceeding from which the actual factology and its origin of modern

Uralic languages is interpreted. In most cases the reconstruction of Proto-Uralic is declared to be an indispensable methodological mean in the research of historical linguistics. Is it really so if we bear in mind the number of misinterpretations it can create about modern Uralic languages? I am firmly convinced that the methodological mean does more harm than good. A linguistic game with combined rules has been created but its incompatibility with the evidence of modern Uralic languages and with regularities of the development of the world languages today becomes more and more evident by the day. Why should Uralists keep playing this game?

In Africa, our officient ancestor began to more and more stand and walk erect about seven million years ago. It took longer, however, before he spread outside Africa. 1,8 million years ago developed *Homo erectus* (an erect man) here and at about that time began to spread to Europe and Asia. By about that time several parallel lines of humanoids terminated their existence. About a million years ago the existence of the last parallel lines of the kind was ceased, probably due to a general tendency of the climate getting more severe. Only *Homo erectus* continued existing in Africa, Europe and Asia.

According to an earlier theory, partly supported even today, the different races of Modern Man in different parts of the world developed from *Homo erectus*. Thus the variety of races and languages could be explained: on three continents *Homo erectus* developed into different races and those races created their own languages in their places of settlement. I find it hard to generalize to which extent and how conciously the old theory about the genesis of Modern Man has influenced linguists, however, I don't think it unnecessary to indicate that it reminds one of the theory of ancient homes of peoples, of a proto-language spoken at each ancient home and of the following dispersal from ancient homes which brought about the development of daughter languages. The time of dispersal from ancient homes is fairly recent in linguists' opinion – about 4000–8000 years ago.

The modern human genetics denies the above reviewed earlier theory about the genesis of Modern Man since the present humankind is genetically far too unitary for that. The affinity is so remarkable that an extreme but earnest opinion expressed by geneticists claims that the whole humankind descended from a single ancient mother (African or Black Eve) and a few forefathers. *Homo erectus* was still about on the Earth a couple of hundred thousand years ago and then became extinct. But as to the three continents it was only in Africa where about half a million years ago the so-called more archaic *Homo sapiens* separated from the former; the latter, in his turn, was left by *Homo sapiens neanderthalensis* (the Neanderthal man) about a couple of hundred thousand years ago and by Modern Man *Homo sapiens sapiens* about 150,000 years ago.

The existence of the more archaic *Homo sapiens* was terminated about 100,000 years ago. The Neanderthal men, branching off from the former could wander from Africa to Europe about 35,000 years ago and become extinct there.

About 120,000 years ago Modern Man began to spread from Africa all over the world. He invaded Europe about 40,000 years before. Consequently we were living together with the Neanderthal Men in Europe for about 5,000 years but as geneticists assure us, there occurred no assimilation with them although they were smart and skilful enough.

It is hard to tell how unitary or different racially were Modern Men who began to migrate from Africa 120,000 years ago. What is clear is that human races developed completely under the influence of different conditions of the environment in different parts of the world much later.

However, experts' opinions tend to more and more consider human language much older. Personally I believe that the language is so old a phenomenon that Modern Man when beginning to move out of Africa 120,000 years ago could already speak. One or several languages? Probably several or even a great number of languages. Keeping in mind the very unitary point of departure for Modern Man (back to African Eve with her male partners!) one could suppose a unitary beginning for human language as well. A single language of departure in Africa had already branched off into several languages and Man spread out in the world, speaking various languages. Man turns out to have had both an ancient home and a proto-language. But that was 120,000 years ago in Africa – we are concerned with the genesis of Man and the emergence of human language. It is difficult to imagine that the humankind, migrating from Africa and spreading all over the world would later have formed a number of ancient homes and proto-languages, most recently only 4,000–8,000 years ago. And then they would have left those ancient homes and started creating daughter languages. The existence of the ancient homes and proto-languages mentioned has been motivated by the possibility that although there were numerous groups of people and their languages, just one language spread on the area of other language(s) and drove the latter out. Consequently, these languages which drove out the earlier ones, formed on their own areas of departure ancient homes and proto-languages. The process under consideration occurred, certainly, and it is still going on, forever, we are not concerned with the traditional conception about ancient homes and proto-languages but rather with the groups of people and their languages in contact. The results of the latter have been most varied, though.

It is an observation of long standing already that Uralic languages have quite a considerable structural similarity with Paleo-Siberian languages (Yukaghir, Yenisei, Chukchi-Kamtchatkan et al) mainly or only spoken in Asia at present as well as with the so-called Altaic (Turkic, Mongol and Tungus) languages. The fact is one of the main motives for a supposition that Uralic languages themselves come from that area. But in addition to the present-day geographical location another essentially principle possibility should be considered. When people wandered out of Africa speaking various languages, the speakers of the Paleo-Siberian and Altaic types of languages could moved, in addition to Asia, also to

Europe and likewise, the Uralic-speakers could move to Asia, alongside of Europe. In the course of internal assimilation in Europe, on the one hand, and in Asia, on the other, Paleo-Siberian and Altaic type of languages gave their colouring to the languages of the Uralic type and *vice versa*. The contacts between two continents were not really necessary, language contacts could operate separately in Europe and Asia. When the races, too, developed finally due to various conditions of the environment, the consequence was that different races, Europoid and Mongoloid in the given case, eventually spoke languages which structurally resembled one another to a considerable extent. Hereby it is relevant to emphasize that this consideration has on the precondition: languages are older than races.

Certainly, the picture drawn by me is both simplified and hypothetical. The enormous task to prove or refute it is still ahead of us.

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THE FINNS DISCUSSED THEIR ORIGIN

On 8–11 October 1997 an interdisciplinary symposium "The Roots of the Finnish Population" (the s.-c. Tvärminne-2, since the first symposium of this kind took place also in Tvärminne in 1980) with about a hundred participants was held at the Lammi Biological Station of the University of Helsinki. The idea and organisation of the Lammi meeting was indicated by Director of the Finno-Ugric Institute of Helsinki University, Professor of Finnic languages, the honorary doctor of Tartu University **Seppo Suhonen**. The operating organiser was the linguist licentiate **Riho Grünthal** from the same university. Linguists, folklorists, archaeologists, general historians, geneticists, gynaecologists and geologists all over Finland had been convened.

Presentations and comments were listened to during three intense days of work from morning till evening a short time was given to those taking the floor and at the very end of the symposium half an hour was left for summarising discussions. At these discussions we could hear, expressed by a linguist from Helsinki, **Johanna Laakso**, PhD, on behalf of the "brain power", that generally the roots of the Finnish population were accepted quite unanimously (traditionally, substantially speaking), if excluding the s.-c. Wiik's theory (the main points of which I also firmly support). Professor **Kalevi Wiik** himself commented on this statement that a similar *i n t e r n a t i o n a l* interdisciplinary symposium "The Roots of Northern Europeans" which was held in Turku at the end of May this year quite a diametrical unanimity dominated. And so it really was (see Valter Lang's paper in the present collection of articles). At the end of the final discussion I recommended to those particular about linguistic material for verification of Wiik's theory to start with reading my paper in "Virittäjä" No 1 of the current year where I have gathered 22 phonetical and 26 morphological and syntactical possibly Finno-Ugric traces which occur in more than one Germanic, Baltic and Slavic languages. Some people who have read it already admit that those figures are impressive. But a systematic research to find more such traces is still ahead.

Actually, such a unanimity was not and even could not take place at this symposium since for that the paradigms of various sciences are too different and often even not understandable for outsiders. The scientific harvest, however, yielded a good crop. The first issue to be mentioned is a fast and intense familiarisation with the achievements of other disciplines. The second point is that the ice is breaking: quite fossil viewpoints could not be defended by linguists, even. The third aspect revealed a sincere wish to consider the achievements of

other disciplines in one's own field. We could refer to journalist **Rauno Velling** who said in a private conversation, "Now we know better what we really could not guess about our descent."

The presentations at the symposium were divided into four groups: on the first half-day "The Uralic Ancient Home and Pre-Finnish Ancient Time", on the second half-day "The Past of the Lapps", on the second day "Pre-Finns and Indo-Europeans" and on the third day "Finns as the Settlers of Finland". As may easily be understood, there is no space for commenting on everything spoken about, therefore my choices are unintentionally subjective. The symposium was started by reading out the paper "Eurasian Ancient Homes" by Professor **Juha Janhunen** from Helsinki University, a well-known Samoyedologist and researcher of eastern Asia but who was in China at that time. I would mention that, in general, Janhunen sees, rather untraditionally, an ancient home as a place from where a language has expanded, when doing so, it has ousted the usage of other language(s) from its neighbourhood and gained ground for itself.

The Samoyedologist **Tapani Salminen**, PhD, from Helsinki University gave a talk on the theme "European Languages in Ancient Times and at Present: Abstracts", emphasising that a proto-language, the language affinity, the family and the genealogical language tree are continuously suitable notions for the description of genealogical relationships of languages, however, according to Salminen, the onetime proto-languages were natural, variable languages which cannot be confused with the reconstruction levels based on the present-day languages (which, in my view, often happens among Uralists), that only inadequately reflect the vocabulary and structure of a proto-language. (I, personally, suppose that we may be reconstructing the inadequate intermediate language of the *lingua franca* type which helped to create a significant similarity of Uralic languages and with a great probability, is the object our reconstructions.) He also criticised the traditional binary structure of the Uralic language tree where both the proto-language and intermediate proto-languages are always divided into two.

Salminen categorically denied the possibility of mixed languages and considered it obligatory that a language could belong to one language family at a time. In my subsequent talk I drew the listeners' attention to the opposite, to a certain extent. Namely a language is a very old phenomenon, at least as old as the Modern Man *Homo sapiens sapiens*, so at least 150,000 years. Likewise, the differences among languages are older than those of races, neither can languages originally be associated with races. The speakers of the same type of languages could spread from Africa to Europe and Asia, for instance, one of the consequences may be a remarkable similarity between Uralic and Altaic language families, thus between the inhabitants of Europe and Asia – Europoids and Mongoloids. The linguist **Ulla-Maija Kulonen**, PhD, from the Research Centre of Domestic Languages supported my idea about the age of the language(s), since the

predecessor of the Modern Man *Homo erectus* had had a language (I know that Janhunen, too, has considered it in his writings). So much the better.

Kalevi Wiik from Turku introduced his theory, he gave examples about Finno-Ugric phonetical features which remained in northern Indo-European – Germanic, Baltic and Slavic – languages when Finno-Ugrians acquired these languages, mispronouncing them. The archaeologist licentiate **Christian Carpelan** from Helsinki University was not satisfied with the way Wiik interpreted the data of archaeology, **Johanna Laakso** criticised the whole linguistic argumentation offered by Wiik, considering the introducing of the *lingua franca* impossible altogether. Wiik said in his response that the *lingua franca* was only one of several variable explanatory details of his theory and was undeservedly amplified in discussions. (From my part, I fail to see that considering the role of the *lingua franca* is principally impossible.)

(See about the symposium also Seppo Suhonen's and Kalevi Wiik's papers in the present collection of articles.)

ON THE ROOTS OF NORTHERN EUROPEANS

Some Thoughts From the International Symposium Dedicated to the
Ethnogenesis of Northern European Peoples in Turku 29 May to 1 June 1997

After long years of relative silence in the research of the ethnogenesis of Finno-Ugric peoples a more active interest in these questions has sprung up again in recent times. The years of climax of the research of ethnic relationships in Estonia were the notorious 1950s when, according to the methodology of that time, an accomplished profoundly justified theory about the formation of Estonians and their neighbouring peoples was finally developed (EREA 1956). At that time the ancestors of Baltic-Finnic peoples were believed to have arrived in the Baltic countries and Finland about 5,000 years ago in connection with the typical Comb-Marked Pottery Culture. Before them here was a people who "spoke an unknown language", having arrived here in the wake of the slowly receding ice sheet during the Early Mesolithic Period. According to the then vision a new wave of immigrants came to the Baltics and Finland in the Late Neolithic Period, it was the period of the Boat-Axe Culture which was supposed to have belonged to the ancestors of more recent Baltic peoples. The so-called theory of three immigrations (I prefer to call it so to avoid the term of the theory of language tree, since the recently presented language tree model (see Viitso 1997) which does not assume major migrations also became fairly well known and recognized later.

In Finland the ethnic history was last more actively dealt with at the end of the 1970s and at the beginning of the 1980s. A symposium of epoch-making significance with the participation of representatives of various branches of science took place in Tvärminne in 1980, its conclusions were published a few years later in a separate collection (SVEJ 1984). By that time the former Hackman's theory (1905) had finally been abandoned according to which the ancestors of Finns had moved to Finland from Estonia during the Roman Iron Age. On the other hand, quite generally the theory of typical Comb-Marked Pottery Culture associated with the Finno-Ugric immigration from the East had been accepted, although there were dissentients, too.

A new enthusiasm towards a further research of ethnic questions has risen as a result of novel viewpoints about the descent of Finno-Ugric peoples revealed by Professor Kalevi Wiik from Turku University. Wiik's works have been published also in Estonia (Wiik 1996), his opinions have been introduced and supplemented in this country notably by Professor Ago Künnap from Tartu University (e.g. 1996; 1997). As in Finland (e.g. Mikone 1996) so in Estonia (e.g. Tõnisson 1996; Viitso 1997) these ideas have created various sentiments. For the

exchange of views the Turku symposium was convened. In the autumn of 1997 a new major symposium met at Lammi, the so-called Tvärminne 2 (on the theme of Suomen väestön juuret).

The Turku symposium was closed, i.e. only 23 guests who were invited from seven countries participated. There were 21 presentations and they were roughly divided into three groups: archaeology (incl. paleobotany), anthropology together with genetics, and linguistics; a few presentations treated of various disciplines. In the following a few thoughts about the Turku symposium and the present state of the research of Finno-Ugric ethnogenesis will be presented.

In his opening presentation Professor Emeritus Kyösti Julku of Oulu University briefly introduced the history of treating ethnic relationships in Finland. Getting through to the present period, he called these researchers traditionalists who shared the opinion that the Baltic-Finnic ancestors arrived in Finland and Baltics only together with the appearance of the typical Comb-Marked Pottery Culture and those who believed that Finno-Ugric (or Proto-Uralic)-speaking people were the first to arrive from the south in the wake of the receding ice sheet in these areas were called young rebels (following Künnap's example). Julku considered as the main task of the symposium getting a clear idea about which of the two theories is nearer to the truth. No particular polemics arose since the traditionalists were in clear minority.

The situation is actually considerably more complicated and serious and does not depend in any way on a temporary manifestation of strength of traditionalists-rebels at some symposium. The thing is that with the present-day knowledge and methodology it is equally impossible to prove undeniably both the occurrence and non-occurrence of migrations so long ago in the past. Anthropology would not support it essentially since due to a sparse settlement the open mating networks covered a very expansive area at the Stone Age, so that a physically intermingled and externally relatively similar population had spread everywhere in the East-European forest belt (Jacobs 1994), for instance. Anthropological characteristics of skeletons in the burial grounds of the Stone Age are therefore quite evenly varied (intergrave variations may even be more significant than interregional variations) and so they cannot principally reflect migrations of the population. The "movement" of genes goes also almost without a hitch, therefore European peoples are genetically quite similar. Consequently, and considering the slowness of mutations (5,000–13,000 years), the DNA-tests cannot prove the occurrence or non-occurrence of any migration during the Mesolithic or Neolithic Periods. (A few peculiarities in the Lapp genetic heritage were explained by their descent from the Fosna and Komsa culture bearers by Milton Nuñez. Lapps moved from western and not from eastern Europe along the coast of the North Sea to northern Scandinavia.)

On the other hand, linguistics can investigate reciprocal influences between various languages, reconstruct the development of languages and proto-languages

but it is relatively helpless to fix absolute dates of their stages of the development and influences, particularly so long ago as the Stone Age. Archaeology, either, despite the trust of many, is of no help here as it is not known in which or in how many languages the bearers of one or another culture were communicating. The border of an archaeological culture may coincide with that of an ethnos but, at the same time, may not. The instruments of archaeology, too, to prove or deny migrations are limited and depend much on some methodological approach (also, on the researcher's type of thought). If earlier the development of a new culture on a (seemingly) empty place was preferred to explain with the arrival of a new population then the development of theoretical archaeology has opened several other perspectives which do not assume migrations in case of such an evidence (artifacts may move also, just as ideas, not only materially, by peoples). Similarly to archaeological cultures, languages, too, can move in space without the migration of people or whole populations (Viitso 1997). And so, the research of ethnogenesis may seem to be a questionable waste of time.

However, there is no sense in abandoning this research, at least not provisionally yet. If we keep in mind the actual (and not expected) possibilities of every field of science concerned with reconstructing ethnogenesis, then by contextual approach it should be realistic to find out which processes have been more and which less probable. The actual truth about these far-away times cannot fully be known, anyway, thus every theory of ethnogenesis, claiming perfection, is to some extent inevitably a myth. The duty of researchers is, firstly, to bring it into their consciousness and make aware all the others, and, secondly, stand for a possibly small role of the myth in the theory so that all the construction would correspond to the requirements of modern science. The latter means that from time to time earlier viewpoints must be revised, corrected or changed for new ones. Precisely this is the way how ethnogenic research has proceeded during the last century or a century and a half and it is not fair to claim that any of those former theories would have been less scientific and more mythical in the context of its era than, e.g. the one which has started taking shape now.

The main foundation pillar for the new theory of ethnogenesis which either directly or indirectly gives rise to all other conclusions, is an assertion that already these people who first arrived in northern Europe after the thawing of the ice sheet spoke Finno-Ugric (Proto-Uralic) languages. At the symposium this standpoint of Wiik's was supported by Pavel Dolukhanov (Newcastle), Milton Nuñez (Oulu) and Norbert Strade (Århus) in the presentations, many others took the floor to speak for it. By itself, the hypothesis is not new, at any rate, not in Estonian archaeology. Already in 1948 Richard Indreko claimed that neither archaeological nor linguistic materials make it possible to indicate a more expansive migration from the eastward forest belt to the shores of the Baltic Sea as was supposed by E. N. Setälä's theory about the language tree (Indreko 1948 : 406-409). Based on his opinion, the first post-Ice Age inhabitants in the area between the Baltic Sea and

the Urals were Finno-Ugrians of the Europoid anthropological type, having moved there in the wake of the receding ice sheet from southern and western Europe. In connection with the transition to farming subsistence Finno-Ugric cultural groups developed; yet those were separated from one another by sparsely inhabited zones. Each group of that kind had separate and differing-in-directions cultural contacts with their (Indo-European) neighbours which in the long run brought about the development of differences both in the material culture as well as in the language. (It sounds a very modern contact theory, doesn't it?) Indreko's standpoint did not find any expression in the research of ethnogenesis in Estonia, though.

Hence, the "new" theory of ethnogenesis seems to contain more by-gone old than really quite new aspects. Nevertheless, Wiik passes Indreko considerably, supposing that Finno-Ugric languages were once spoken also in Scandinavia and Germany. Unlike Indreko, the conclusion now is first of all based on linguistics, on the substratum found in northward Indo-European languages and which can possibly be explained by the Finno-Ugric influence. This is a hypothesis, still expecting to be proved in detail. At any rate, Jean-Luc Moreau (Paris) indicated that some of the substratal evidence offered by Wiik (e.g. the transfer of the word stress to the first syllable) can principally be explained, also, by some other ancient European language. This being a linguistic hypothesis, it needs to be proved by linguistic methods only – no use looking for help from archaeology or genetics – since objects and bones don't talk. As a bystander, I find the linguistic argumentation by Wiik and Künnap refreshingly promising (see Künnap 1997).

The postulate, next in significance to the new theory claims that with the transition to farming subsistence part of Finno-Ugrian peoples had exchanged their language up till then for a new and more prestigious one, i.e. for an Indo-European language. Since the new language was acquired incorrectly (with the s.-c. Finno-Ugric accent), it was obvious that its development contained peculiarities to a definite extent, at the same time preserving the old substratum. It is both a linguistically and archaeologically combined hypothesis which may involve a certain amount of "mythicness", namely, it is not possible to prove that the transition to farming necessarily brought about the change of the language. At the same time this conclusion is quite logical if this is true that 1) the primary inhabitants of the areas spoke Finno-Ugric languages and 2) within the transition to farming subsistence the local population survived and there were no major immigrations (recently quite generally accepted opinion, supported by Dolukhanov, Alexander Häusler from Halle and Hansjörg Küster from München at the symposium). On the other hand, it is not known which language was spoken in these areas immediately after the adoption of farming, i.e. if the transition to a new language could not take place considerably later. The association of the language exchange with farming seems to be (at least, to me) more reliable than with some other possible process (excl. massive immigration) whose ideological, social and economic reformativity could not reach the level of a Neolithic revolution.

However, it should be emphasized in this connection that it is not possible to prove the argument that a separate archaeological culture would correspond to every alleged stage in the process of the replacement of a language (the periods of loan-words and s.-c. language shift (Wiik 1996 as well as his presentation at the symposium)). There is nothing to prove that a group of people began, first at the time of borrowing new words and thereafter when the total replacement of the language had taken place, to make first one kind and later another kind of pottery or tools, respectively. That reminds one of a onetime (and quite widely-spread today, too) attitude of mind by which the contact of two different archaeological cultures (read: ethnoses) brought about a new mixed culture which reflected the assimilation of earlier ethnoses: if the elements of one culture began to dominate over the other then it expressed the survival of the respective ethnos and consequently, the melting of the other ethnos into the former. Such an approach could be noticed in Turku, too, particularly in the presentation by the Hungarian Dr. István Fodor. The main reasons for changes in material culture (besides the replacement of the population which is an extreme case) could be considered changes in ideology (religion), "fashion", social strategy and economic life – the exchange of the language could hardly be of cardinal importance. Certainly, if the replacement of the language was accompanied by a new religion, social need or type of economy, the problem disappears and the replacement of both the language and culture may more or less coincide in time. During millenia at least ten-fold culture changes have taken place in Estonia (it depends on what can be regarded as a culture change); we do not know, though, if and which of them was accompanied by a language replacement. That is how matters stand in other countries, too. Therefore, I suppose, the theory of language replacement could only benefit by being freed from archaeological trammels (easy to be attached due to a number of possibilities of interpretation) and proceeding only from linguistic material.

Let us continue. In case Finno-Ugric languages were spoken on the shores of the Baltic Sea in the Mesolithic Period already, there is no need to explain the appearance of the vernacular here by some later extensive immigration from the east as it was done to date by means of the typical Comb-Marked Pottery Culture. It certainly does not exclude population movements, e.g. Professor Emeritus Unto Salo from Turku University is of an opinion that the tribes of the typical Comb-Marked Pottery, being Finno-Ugric, appeared to the areas which were formerly inhabited by Finno-Ugrians already. It looked like stirring porridge in the Finno-Ugrian pot. Having got rid of the pressure of the "language tree" and the ostensibility of unrepresentative anthropological material (see above), the appearance of the typical Comb-Marked Pottery Culture is a completely archaeological problem which can and must be solved only by archaeological means. To verify each migration it is necessary to indicate 1) the area of departure, 2) the reasons for migration (if overpopulation, then show the reasons of its formation), 3) the area of destination where were conditions for the settlement of

the new population and 4) the routes of immigrants. None of these questions has been solved satisfactorily to date. What is particularly problematic is how the hunters'-gatherers' population with their primitive technology on a definite area could reproduce themselves to such an extent that they could "occupy" a vast area from Finland to Poland. It would be logical to suppose that the southward tribes were not economically more backward which makes the northward peoples' (less developed hunters'-gatherers') expansion seem very improbable (see more closely about it Indreko 1948 : 373 and following; Meinander 1984).

While the typical Comb-Marked Pottery Culture was hardly dealt with at the Turku symposium (it gave an impression that it had been neglected as a possible reflector of immigration), then, quite unexpectedly, the Boat-Axe Culture was in the focus together with its role in the ethnogeny of the peoples on the shores of the Baltic Sea. Unexpectedly in this sense that in the new paradigm it seemed to have an appropriate place for explaining the beginnings of farming and Baltic (Indo-European) language influences via the immigration. While in recent decades elsewhere in Europe spread an understanding that the Battle-Axe cultures sprung up locally, without major migrations then in the Baltics and Finland a conviction persists that there was an extensive migration. There are certainly separate exceptions (Luoto 1986; Deņisova 1987; Lang 1995) but these opinions have not found any support by the authorities of the field. In the Turku presentations only two were directly dealing with the Boat-Axe Culture but several short talks touched upon the same subject.

One of the two presentations was read by Professor Alexander Häusler who had indicated already earlier in several of his papers (e.g. Häusler 1995, 1996) that in archaeological and anthropological materials it was not possible to follow any major migrations in the middle and northern Europe in connection with the formation of the Battle-Axe/Corded Ware cultures. These processes originated everywhere from the local basis, thus, among others, also in the Baltics and Finland where cultures, not populations changed. In Häusler's opinion Indo-European languages developed not in a tight ancient home from where they could have spread later (see e.g. Renfrew 1987), but on vast areas from the North Sea to the Don and the Caspian Sea beginning from the Late Paleolithic Period already. One could continue from here so that Finno-Ugrians in the north and Indo-Europeans to the south from the former could inhabit Eurasia already from "time immemorial" whereas in their contact zone (which could have been quite extensive) there could have been found mixed settlements, active interaction, the borrowing of words and cultural elements etc. In the course of time part of Finno-Ugric tribes could also change their language (cf. the expansion of Indo-Europeans further north and the Russification of the eastward Finno-Ugrians only in the current millenium, see Ligi 1993), but no significant migrations obviously occurred at these distant times.

The other presentation on subject of the Boat-Axe Culture was read by the author of the present paper, drawing attention to some aspects which contradict the connection between this culture and massive migration to the Baltics and Finland. Despite a long history of research up to now no-one has been able to show (without being severely criticized) 1) an area of departure of the possible migration, 2) reasons for overpopulation in that unknown area of departure, 3) in what way the alleged migration spread over vast areas in such a short time. It is curious that the possible tribes of the Boat-Axe Culture (who according to common understanding were cattle-rearers and primitive land-tillers differently from hunters and gatherers of the Comb-Marked Pottery Culture) have not left any noticeable traces in the development of local economies. In Lithuania, Latvia and Estonia the embryos of farming subsistence were known several hundred years before boat-shaped axes and no leap of development did take place when the latter arrived here. In Finland, on the contrary, the foraging economy was prevailing both before and after the formation of the Boat-Axe Culture; farming began to spread there only in the II millenium B.C. It is not probable that the tribes, subsisting on farming to a certain extent already, could have migrated to far-away areas with a severe climate only for changing their type of economy there – they would rather have wandered to maintain their way of subsistence. At the same time, the anthropological type found in the graves of the Baltic Boat-Axe Culture (which can directly be associated with the local anthropological type, known from the Late Mesolithic and Early Neolithic periods already, see Depisova 1987) differs from what is known further towards the south, in Central Europe, which simply forces to look for the roots of the bearers of this culture in the Baltics and nowhere outside.

In conclusion it should be underlined that a lot of information has piled up by today and it does not match the earlier three immigration theories. At first these data were attempted to keep secret or to match with the old theory which is a characteristic stadium in the development of science immediately after creating a paradigm. However, we are witnessing the birth of a new paradigm already while it is not exactly known yet what the baby will be like. We can observe that its main characteristic feature is the emphasis of local development and cultural diffusion and a critical attitude towards expansive migrations. I would like to advise those who rock the baby's cradle to make a strict difference what is possible to prove by archaeological, anthropological or linguistic methods and keep away from the s.-c. becoming mutual base for these disciplines. Counter to it, the baby may become stunted in growth and its time of life may turn out to be shorter than expected.

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HUNGAROLOGIE UND ESTOLOGIE IM SEMINAR FÜR URALISTIK DER BERZSENYI-HOCHSCHULE SZOMBATHELY (UNGARN)

0. Szombathely und das Komitat Vas sind ideale Stätten für Unterricht und Forschung auf dem Gebiet der Finnougristik, da es in Ungarn keine andere Stadt bzw. kein anderes Komitat gibt, die über so viele Kontakte mit finnisch-ugrischen Völkern verfügten wie diese. Etwa drei Jahrzehnte dauern die Beziehungen des Komitats zu der Mari Republik (Marij El, ehem. Marijskaja ASSR) an; in Joschkar-Ola gibt es einen Bezirk Szombathely, und umgekehrt in Szombathely seit langem einen Stadtteil Joschkar-Ola. Seit über 10 Jahren hat Szombathely eine finnische Partnerstadt (Lappeenranta), und schließlich wurde im Frühjahr 1997 das Partnerschaftsabkommen zwischen Nõmme (Estland) und Szombathely unterzeichnet.

1. Das Seminar für Uralistik wurde im Sommer 1991 gegründet. Das anfangs aus einer Person bestehende Seminar hat seine heutige Zusammenstellung im Studienjahr 1992/93 erlangt. Der Kreis der Mitarbeiter wird von den Programmen des Seminars und der Hochschule bestimmt. Das Ministerium für Kultur und Bildung finanziert zwei Lektorenstellen. Gleichzeitig mit der Universität Kossuth (Debrecen) hat das Seminar i.J. 1992 eine der ersten Lektorenstellen für Estnisch in Ungarn erhalten, die von Anfang an von Tima Rütmaa bekleidet wurde. Im selben Jahr bekamen wir auch eine Lektorenstelle für Lettisch, bis 1997 die einzige in Ungarn. – Der Lektor für Lettisch ist wegen des sog. Bernsteinstraße-Programms, organisiert von unserem Seminar, von Bedeutung. (Das Bernsteinstraße-Programm umfaßt die Sprachen und Kulturen der sich von der Alpen-Adria-Region bis zum Baltikum erstreckenden Zone.) Ebenfalls ab September 1992 gewährt die Selbstverwaltung des Komitats Vas dem Seminar ein Forschungsstipendium für einen qualifizierten Mitarbeiter aus Marij El. Ab August 1997 konnten wir auch einen wissenschaftlichen Assistenten einstellen.

2. Das Seminar wurde mit dem Ziel gegründet, die Entwicklung der Hochschule zur Universität zu befördern, da Finnougristik ein typisches Universitätsfach ist. Die Tätigkeit des Seminars – wie die eines jeden anderen Seminars – erstreckt sich auf drei Gebiete: Unterricht, Forschung, Wissenschaftsorganisation. Auf allen Gebieten sind wir bemüht, sog. "weiße Flecken" zu beseitigen.

2.1. Der Unterricht

Die grundlegende Tätigkeit des Seminars ist, für die Hungarologiestudenten einen einjährigen Kurs in der Finnougristik durchzuführen.

Außer diesem Kurs bieten wir Sprachkurse in Finnisch, Estnisch und Lettisch, sowie Ungarisch für die Auslandslektoren der Hochschule an.

Als eine Art Vorbereitung auf die künftige Ausbildung in der Uralistik (Finnougristik) werden Spezialkurse über die verschiedensten Fragen der uralischen Sprachwissenschaft – oft unter Einbeziehung ungarischer und ausländischer Kollegen – gehalten.

Die Novellierung (1996) des Hochschulgesetzes (1993) ermöglicht es, daß auch Hochschulen – nach einem entsprechenden Akkreditierungsverfahren – Universitätsausbildung durchführen können. Von allen ungarischen Hochschulen hat die Berzsenyi-Hochschule als erste diese Möglichkeit wahrgenommen, und im Juni 1997 wurde unter anderem das Fach Finnougristik als Universitätsfach von der Akkreditierungskommission anerkannt. Wenn die Akkreditierung auch vom Ministerium für Bildung und Kultur akzeptiert wird, können wir bald mit der Ausbildung im Fach Finnougristik beginnen.

2.2. Forschung

Hic et nunc befasse ich mich nicht mit den eigenen Forschungsthemen der Mitarbeiter, deren Großteil sog. Grundlagenforschung ist, es sollen lediglich zwei Themenkreise angeschnitten werden.

Als erstes möchte ich das Programm der tscheremissischen Philologie, in dessen Rahmen wir – unter anderem – die unveröffentlichten Manuskripte von Ödön Beke bearbeiten und herausgeben, erwähnen. Bislang sind – unter anderen – der lange Zeit für verschollen gehaltene II. Band der "Mari szövegek" (Tscheremissische Texte) von Ödön Beke sowie der erste Band seines umfangreichen tscheremissischen Dialektwörterbuches erschienen.

Alle Mitarbeiter des Seminars nehmen am kontrastivlinguistischen Programm teil, im Rahmen dessen wir mit einer mehrere Sprachen (ungarisch–estnisch, ungarisch–finnisch, ungarisch–lettisch, ungarisch–tscheremissisch) umfassenden Präfixuntersuchung begonnen haben.

Im Seminar werden auch angewandte Forschungen durchgeführt, um wichtige Handbücher (z.B. Grammatiken, Wörterbücher) zu verfertigen.

2.3. Wissenschaftsorganisation

Hier begnüge ich mich damit, zwei Bereiche zu erwähnen: Veranstaltung von Konferenzen sowie die Veröffentlichung von wissenschaftlichen Reihen.

Das Seminar hat zwischen 1992–1997 15 Konferenzen organisiert, beinahe ausnahmslos unter internationaler Beteiligung, sowie vier – jeweils zweiwöchige – Sommerkurse.

Das Seminar gibt fünf Reihen heraus: "Specimina Sibirica" – bislang 13 Bände, "Specimina Fennica" – 6 Bände, "Az Uralisztikai Tanszék Kiadványai" (Veröffentlichung des Seminars für Uralistik) – 5 Bände, "Folia Estonica" – 4 Bände, "Bibliotheca Ceremissica" – 4 Bände, weiters werden dem Profil des Seminars nahe stehenden Reihen der Savaria University Press betreut, wie "Bernsteinstraße", "Lexica Savariensia" und "Minoritates mundi".

3. Der Anteil der Estologie und Hungarologie an den Programmen des Seminars

3.1. Das estnische Programm

Im Bereich des Unterrichts: Zur Zeit wird Estnisch als fakultative Sprache unterrichtet. In der Zukunft, wenn wir die Finnougristik als Hauptfach haben, soll es anders werden. Estnisch wird eine der obligatorischen Sprachen. Eine wichtige Rolle wird dem Estnischen (sowie dem Lettischen) auch im Block Mittel-Europa-Studien des Faches "European Studies" zukommen. Das Fach befindet sich in Vorbereitung bzw. im Akkreditationsverfahren.

Als Ergebnis der angewandten Forschung wurden im Seminar grundlegende Handbücher fertiggestellt. In Zusammenarbeit mit Tartuer Kollegen haben wir das erste estnisch-ungarische (Klein-)Wörterbuch zusammengestellt (Verfasser: Anu Nurk und János Pusztay; erschien 1993 bei der Savaria University Press in der Reihe "Lexica Savariensia"). Zwei Jahre später wurde das ebenfalls erste ungarisch-estnische (Klein-)Wörterbuch herausgegeben, dessen Umfang etwa anderthalb mal größer ist als der des estnisch-ungarischen (Verfasser: Tiina Rütmaa und János Pusztay). Beide Wörterbücher wurden von unserem Tartuer Kollegen, Tõnu Seilenthal lektoriert.

Um die im Rahmen des estnischen Programms fertiggestellten Arbeiten publizieren zu können, haben wir die Reihe "Folia Estonica" gegründet. Die ersten zwei Bände – in der Redaktion von Mai Kiisk Bereczki und Urmas Bereczki – stellen Estland vor und nach der Wende vor. Als dritter Band der Reihe erschien die Monographie des Unterzeichners dieses Berichtes über die estnische Sprache. Im vierten Band haben wir die Materialien der ersten estnisch-ungarischen kontrastiven Konferenz (Szombathely 1994) veröffentlicht.

Tiina Rütmaa hat ein estnisch-ungarisches Konversationsbuch verfaßt; es wird in Kürze erscheinen. In Arbeit befindlich ist ein Wörterbuch der estnisch-finnisch-ungarischen Phraseologien (Verfasser: Márta Csire, Eliisa Pitkäsalo und Tiina Rütmaa).

Die beiden estnisch-ungarischen kontrastiven Konferenzen befaßten sich mit spezifisch estnischen Themenkreisen (1994 "Folia Estonica IV" und 1997, erscheint demnächst). Auch an den Konferenzen "Das sprachliche Bild der Bernsteinstraße-Region" (1993; erschien beim Savaria University Press in der Reihe "Bernsteinstraße"), sowie "SCLOMB und Mittel-Europa" (1995, erschien

1996 ebenda) nahmen estnische Kollegen teil, und es wurden auch Fragen des Estnischen erörtert.

Das Seminar pflegt enge Kontakte mit dem Lehrstuhl der Uralischen Sprachen der Universität Tartu. Estnische Kollegen nehmen an den in Szombathely stattfindenden Konferenzen regelmäßig teil.

Nach Anweisungen von dr. Eszter Villányi, Leiterin des Fremdsprachenlektorats der Hochschule, haben zwei Studentinnen preisgekrönte Diplomarbeiten über die estnische Volksmusik verfaßt.

Zur Verwirklichung seiner Programme erhält das Seminar eine großzügige Unterstützung vom estnischen Kultursministerium (z.B. Reisekostenzuschuß für den Lektor), vom Avatud Eesti Fond (Zeitungen, Periodika), sowie vom Eesti Rahvusraamatukogu (Büchersendungen), von der Universitätsbibliothek Tartu und natürlich vom Lehrstuhl der Uralischen Sprachen der Universität Tartu.

Bezüglich der gesellschaftlichen Beziehungen möchte ich die jährliche Feier des estnischen Unabhängigkeitstages und des Kalevala-Tages in Szombathely – unter Mitwirkung des Seminars – erwähnen. An diesen Veranstaltungen nehmen bedeutende Persönlichkeiten, wie z.B. Exzellenz Toivo Tasa, auch für Ungarn beauftragter Botschafter Estlands in Wien, teil.

Dank dr. Eszter Villányi wird die Städtepartnerschaft gepflegt, sowie zahlreiche estnisch-ungarische Kulturprogramme organisiert, im Rahmen derer viele Esten, die sich für die ungarische Sprache und Kultur interessieren, Szombathely besuchen, wo für sie verschiedene Kurse veranstaltet werden.

3.2. Hungarologische Programme gehören nicht unbedingt in den Aufgabenbereich des Seminars. Nichtsdestotrotz organisieren wir seit 1994 im August jedes Jahres eine zweiwöchige hungarologische Sommeruniversität für die uralischen Völker Rußlands in russischer Sprache. Die Idee dieser Sommeruniversität stammt vom Professor Antal Bartha. Unser Ziel Kurs ist es, den mindestens eine kulturelle Autonomie anstrebenden uralischen Völkern ein Denkmodell zur Lösung ihrer Probleme aufgrund der ungarischen Geschichte und Gegenwart zu geben. Für die Teilnehmer des Kurses werden Vorlesungen über die ungarische Geschichte, Kulturgeschichte, Politik gehalten. Die Vortragenden, die an den Universitäten und an der Akademie der Wissenschaften arbeiten, sind die besten Kenner ihres Fachgebiets. Außer den Vorlesungen besteht die Möglichkeit zur Konsultation sowie der Teilnahme an einem ungarischen Sprachkurs für Anfänger.

Diese Tätigkeit wollen wir ab nächstem Jahr erweitern, und zwar planen wir einerseits Kurse in Ungarisch und Finnougristik für die Finnougristik-Studenten der finnisch-ugrischen Republiken Rußlands, andererseits Kurse in Ungarisch und Spracherwerbmethodik für die Schüler und Lehrer der "nationalen" Gymnasien, in denen Ungarisch unterrichtet wird. (Ähnliches haben wir im Sommer 1993 für die Schüler des nationalen Gymnasiums, Syktyvkar

durchgeführt.) Man kann nur hoffen, daß wir für diese Pläne auch die Mittel finden werden.

ON THE URALIC ORIGINAL HOME AND PROTO-LANGUAGE*

Editor's Comment. On 8–12 October 1997 at the Lammi symposium the linguists Jorma Koivulehto and Asko Parpola made presentations, proceeding from the vocabulary, about the location of the Uralic original home. Seppo Suhonen has taken up an attitude towards their ideas in his comment. (All quotations are in English.)

Based on Koivulehto the Uralic original home cannot be placed too far into the east, at least not farther east from the North-Urals. Both Uralistics and Indo-Europeanistics are about to agree upon the time, c. 4000 years B.C. The original home, however, had extended eastward earlier already.

The contradicting opinions of Hungarian researchers can be compared to those above. The linguist Péter Hajdú believed that the dwelling places of our ancestors should rather be looked for to the north of the Central Urals, at the lower and middle reaches of the Ob river and on the northern areas in the vicinity of the Uralic mountain chain, including the wellsprings of the Petshora river, however, **mainly the northward part of Siberia of the area mentioned** about the period of the beginning and middle Holocene. (Pertaining to time, it is probably c. 6000–4000 years B.C.) (Hajdú 1975 : 40).

The Hungarian archaeologist István Fodor has written in this connection as follows (53), "What seems to be certain is that the forefathers of Finno-Ugrians and Samoyeds lived eastward of the Urals during the fourth millenium B.C." Hajdú's verifications were based on definite names of trees and on the research of the history of expansion of these trees, in the first place, concerning spruce, cedar, silver fir, larch and the name of an elm-type of tree which corresponds to the Finnish *salava*, 'Salix fragilis' elsewhere (in Mordvin, Mari, Hungarian) 'Ulmus, elm-tree'.

At the 1980 Tvärminne symposium Mikko Korhonen principally agreed with Hajdú's verifications, concerning the date as well as the place, in particular. He wrote, "First of all we need to admit that (in case we do not want to place the Proto-Uralic-speaking population too far into Siberia) Proto-Uralic was spoken in the Middle Holocenic period when spruce, silver fir and cedar occurred in Europe already or at least in the vicinity of the Urals, in other words, after the year of 6000 B.C. On the other hand, the Finno-Ugric period could not begin before the eastern boundary of the zone of occurrence of elm reached the western boundary of the taiga. This, again, must have taken place c. 6000–4000 years B.C. (Hajdú 1975)" (SVEJ 1984 : 64). As to his final statement about the place Korhonen finds that "The zone of occurrence of the Proto-Uralic-speaking population seems to

*Translated from a Finnish manuscript.

have been located somewhere between the Volga and the Urals and perhaps it did stretch a little eastward from the Urals. The Finno-Ugric population, however, could have extended far into the west, even to the North-Baltics before the break-up of the linguistic affinity. Presently the expansion of the speaking area brought about linguistic differentiation among the language groups settled far away from one another" (63).

The comprehension about the Uralic original home on both sides of the Urals continues tenaciously to last. The ethnologist Péter Veres, for one, supports the idea in his last-year-published book, treating of the ethnogenesis of Hungarians (Veres 1996). He claims that there must be an efficacious reason why the old names of oak and lime disappeared from Hungarian and, on the other hand, the name of elm retained. This contradiction is solvable if to place the Finno-Ugric (Uralic) original home, at least partly, right to the south of the Siberian side, between the Central and South-Urals and the middle reaches of the Ob river where elm and later lime and oak penetrated from European forests of deciduous trees in the Middle Holocenic Period. In that case the original home would have located on the border area of the Siberian taiga and European forests of deciduous trees. According to some suppositions Hungarians, after leaving the original home, could have lived on such an area for some time where elm grew but oak and lime did not.

Thus several Hungarian researchers rest their suppositions upon the names of trees. What has also attracted attention is that in the old Finno-Ugric word stock connected with bodies of water there is no direct reference to sea. This fact has been regarded as if in favour of the eastward original home, or at least it speaks for the inhabiting in hinterland. In this light Koivulehto's statement that common word stock does not mean **anything** to those who are looking for a narrow original home, seems odd. Uralistics, too, should observe the significance of linguistic paleontology.

I would also like to mention a well-known Hungarian researcher of Samoyed languages Tamás Janurik who has published a fascicle for introducing Selkup to the students (Janurik 1997). It begins as follows, "Probably around the Central Urals both on the European and Asian sides where the Uralic ancient people lived in their original home, at the end of the fourth millenium B.C. their eastward groups (the common ancestors of the present-day Samoyed peoples) separated from the Uralic affinity and, moving south-east (obviously along the banks of the Ob river) they made their slow headway to the wellsprings of the Ob river or to the Sayans. (That life together, for almost four thousand years, ceased at about the first centuries A.D. when Samoyeds started a new migration, this time, along the Yenisey river.)"

However, there are other suppositions about the original home in Hungary. János Pusztyay represents a view that there was never an original home proper but it was a *Sprachbund* (Pusztyay 1995). Based upon the supposed *Sprachbund*, would contacts between the two language families as presented both by Koivulehto and

Parpola have been possible? At the Tvärminne 1980 Korhonen stated that a vast original home, extending from the Urals to the Baltics could have been possible only at the very end of the Finno-Ugric common period. Probably the dialectal varieties between the distant areas were significant at that time already. Although the subsistence on hunting demanded covering vast areas, Proto-Finno-Ugric could not remain monolithic for a long time, after having spread all over the area between the Urals and the Baltics. (The hunters of the Stone Age could hardly undertake such long wanderings too often. Probably it was a more or less traditional route on a traditional area which was followed yearly by hunting peoples of the forest belt.) Should a linguistically and ethnically more monolithic original home be looked for, in Korhonen's view it must be done on a narrower area (SVEJ : 61).

After Tvärminne, in the search of the original home other observations emerged, including language contacts, new archaeological data and the possibility of a *lingua franca*. As Parpola's presentation revealed, both the Comb Ware and Pit Ware Cultures as well as Proto-Indo-European and proto-languages of the Uralic language family are close to one another as by their spread so by their dates (c. 5000–1900 B.C.). Further, the complex of the Comb-Marked and Pit-Marked Pottery cultures can be derived from earlier westward hunting cultures, from the areas of the present Poland in particular (Carpelan 1996 : 12–14). Thus Parpola arrives at the truth that this explanation probably satisfies those in whose view ethno genesis finds the descent of the Finnish people in Central Europe. Besides, the complex of the Comb Ware and Pit Ware Cultures of a rather dispersed later period (c. 3200–1900 B.C.) could well reflect the branching off separate daughter languages from Proto-Finno-Ugric (cf. Korhonen's dates about the separating of Finnic-Permic and Ugric c. 4000–2000 B.C., SVEJ : 66). I admit that Parpola's conclusions offer more suppositions for a relatively expansive Uralic original home.

It were principally possible to suppose that Indo-European loanwords were adopted in a *lingua franca*, Sprachbund and further, into the daughter languages which later branched off. We need not share Koivulehto's view to the effect that when older loanwords spread over the whole Uralic linguistic area, the latter was not any too vast 6000–7000 years ago. It is as good as thinking that it was vast but in that case a word had more time to spread over the whole area. Besides, the area between the Baltic Sea and the upper reaches of the Volga, supposed by Koivulehto, is really vast. The westward spread of Aryan loanwords in Uralic languages could be explained quite naturally if we imagine, after Pusztay, that there were both eastward and westward centres in the Uralic Sprachbund (Pusztay 1995). As Parpola found, only a primary level of Proto-Aryan had been spoken on the middle and lower reaches of the Volga, it could have been in the west that the contact with Finnic languages took place, whereas the other Finno-Ugric languages had not been involved. Thus Parpola admitted early Indo-European contacts with

the eastern centre of the Uralic Sprachbund and Koivulehto – with the western one. In the abstract the above formulation by Janurik "**the eastward groups of the Uralic ancient people (the common ancestors of the present-day Samoyed peoples) who lived in their Uralic original home in older times**" implicitly contains a reference to the eastward centre. I could only hope to find that the following conception by Korhonen could include a reference to the westward centre, "**The Finno-Ugric population could have migrated far into the West, even to the East-Baltics before the disintegration of the linguistic affinity**" (SVEJ : 63).

As a matter of fact, speaking about the common Proto-Uralic is as embarrassing as treating of Proto-Finnic as a common language form. Thanks to Terho Itkonen at least three centres, those of the north, south and east have generally been accepted. At the VIII International Finno-Ugric Congress in Jyväskylä Ago Künnap stated most explicitly that the probable Proto-Uralic could have been a mixture of various languages, the Indo-European loanwords undoubtedly assume such a language form as well as linguistic contacts. Archaeological and linguistic contacts can well be associated in the following statement from Parpola's presentation "**The fusion between the local Comb Ware Culture and a more developed Corded Ware Culture from the outside certainly reflects the assimilation of the Indo-European-speaking newcomers with the speakers of the Finno-Ugric language form and as such, in definitely the most important source of earlier Western-Indo-European loanwords in Proto-Finno-Ugric.**"

At the present time at least seven treatments of the original home are possibly favoured (a narrow area along the Volga and its tributaries; on both sides of the North-Urals; on both sides of the Central and South-Urals; on the European side quite far to the east; on the European side quite far to the west; a vast area between the Urals and the Baltics; *lingua franca*) and they indicate that a unanimously acceptable original home has not been found yet and hardly will. At any rate, it should be born in mind that 6000 years ago there was no Garden of Eden any more, there were many languages which must have been in contact among themselves. The incidence of a common Proto-Uralic is logically highly improbable.

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THE UPPER PALEOLITHIC MIGRATION FROM THE EIFEL MOUNTAINS INTO THE BALTIC

The central myth of the Estonian culture is that the language is the bearer of the national identity (Dirks 1995). This makes Estonians and Estonian linguists among them very sensitive to any discussions concerning their language.

In the last years, some century old ideas about the origin of Estonians and their language turned out to be national romantic myths. The former idea that Estonians and other Finnic peoples came from the East and the idea that they are related to the Altaic people, are being challenged. Through the analysis of the mitochondrial DNA, Richard Villems and his colleagues from the University of Tartu and the Estonian Biocentre have shown that the northeastern European Finno-Ugric speaking people, including Lapp, share their maternal lineages with other Caucasoids (i.e. Europeans) and not with Mongoloids (1997).

Kalevi Wiik has presented the hypothesis that the Proto-Lappoid people were the people who colonized northern Europe after the last glacial period, in the Upper Paleolithic. Accordingly the Finnic peoples occupied present-day Estonia and later Finland and Karelia after the continental ice had gone back to North (1996). This hypothesis has many followers but also some opponents. The most important apologist of this hypothesis is Ago Künnap who has discussed and developed it in very many lectures and papers (e.g. Künnap 1996).

Hans-Peter Schulz indicates the possibility that the Upper Paleolithic migration from Northcentral to East Europe may be due to volcanic activity in the Eifel mountains in West Germany: "Allerödin alussa nimittäin Saksan länsiosassa sijaitsevan Eifelvuoriston tulivuoret aktivoituivat. Tuhoisin oli Laachin tulivuoren purkaus, joka peitti tuhkalla laajoja alueita Keski-Euroopasta (n. 11 200 Y[ears] B[efore] P[resent], Hajdas et al. 1995 : 149–151). Geologisten arvioiden mukaan vulkaaninen toiminta kesti suunnilleen yhden vuosituhannen ajan (Küster 1995 : 57). Siinä valossa Federmesser- ja Bromme-aineistojen leviäminen kauas itään saattoi olla merkki siitä, että ihmisryhmät pakenivat luonnonkatastrofin tieltä tuhoutuneista elinympäristöistään. Jos asia oli näin, se aiheutti länsi- ja itäeurooppalaisten ihmisryhmien sekoittumisen silloisella tundravävyohykkeellä Pohjois-Puolasta Keski-Venäjälle" (1996 : 27).

This hypothesis is discussed and completed by Ago Künnap. He added to this hypothesis the possibility of remigration. We may call this hypothesis the Volcanic Migration Hypothesis of Schulz and Künnap. In the following I would

like to investigate this hypothesis. There is some evidence which could support the Volcanic Migration Hypothesis of Schulz and Künnap. The volcanic region in the East Eifel mountains is situated at lake Laach (Laacher See) near Koblenz and Köln; it covers 35 km from East to West and 25 km from North to South. In this area, circa 50 volcanoes are located. There are three different volcanic periods in the history of the lake Laach region. The first volcanic period is dated between 570,000 and 300,000 YBP, the second period between 300,000 and 100,000 YBP and the third period between 100,000 (Riß-glacial period) and 11,000 (after the third phase of the Würm-glacial period) YBP (Krafft 1984 : 32–36).

The human activity in this region is observable from the Lower Paleolithic period onwards. In Neuwieder Becken, archaeological findings (artifacts) are absent in the Mid-Middle Paleolithic (warm Riß-Würm-interglacial) period. From the Upper-Middle Paleolithic (first half of the last glacial) period the findings are more numerous (Bosinski 1979 : 6 ff.).

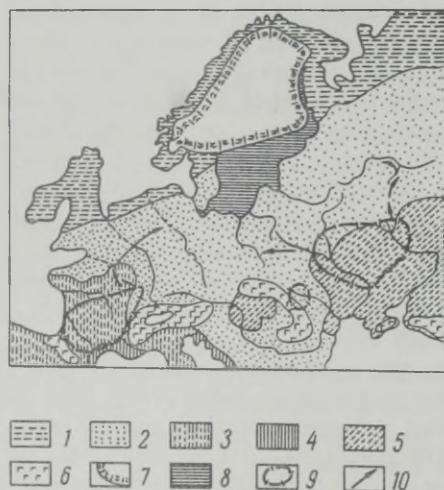
For the third volcanic period, it is characteristic that pumice stone explosions alternate with explosions of other stones. These explosions and the basaltic eruptions are separated from each other. The third period begins with the basaltic eruptions. In the first phase of the Würm-glacial period 60,000 YBP first pumice stone explosion takes place. After that the pumice stone and basaltic eruptions alternate. For example, after the explosion from 20,000 YBP the basaltic tuff flies till Worms, Frankfurt and Gießen. In the third phase of the Würm-glacial period 12,000 YBP the basin of lake Laach breaks open and becomes filled with water. Thousand years later, after the third phase of the Würm-glacial period 11,000 YBP, there are five explosions. These explosions cover the region with five layers of pumice and ashes. The pumice stone layer of lake Laach is the last, i.e., the youngest one (Krafft 1984 : 35–36).

The absolute age of this last eruption of lake Laach is somewhat problematic. The first pollenanalytic dating (1943) gives the absolute age circa 11,500 YBP. The first radiocarbon analyzes give the same result (1951), some years later 11,300 YBP (1954), $10,770 \pm 240$ YBP (1956) and $10,550 \pm 100$ YBP (1957). All these data are from Starka (1957). In the literature different authors use somewhat different data. For example, Hajdas dates tephra from the lake Laach $11,230 \pm 40$ YBP (Schulz 1996 : 31). Evidently, all these radiocarbon data are non-calibrated. The ordinary radiocarbon data must be calibrated with the help of dendrochronological data, which are available for the last 13,000 YBP. Ago Künnap and Aivar Kriiska calibrated the age of the eruption of lake Laach to circa 13,000 YBP (Künnap, personal communication).

As we mentioned above, this region was settled by the Lower Paleolithic people. During the last glacial period the Northwest and Northcentral regions were deserted from 20,000 to 17,000 YBP, and in many areas until well after 16,000 YBP in Europe. When deglaciation began to take place after 16,000 YBP the

Northwest and Northcentral regions were recolonized. From 20,000 to 16,000 YBP there were two major population refuges in this period. One dense settlement region was in the Southwest and another region in the Northeast. The Southwest settlement region was located in the present Southern part of France, and the Northeast region was located at the Desna, Don and Dniestr river's area. The North regions were recolonized from these two regional centres (Fig. 1). This

Fig. 1. The recolonization of Central Europe after deglaciation 16,000 YBP. The reconstructed vegetation is for the Allerød (after Dolukhanov 1979). 1. Preglacial tundra, 2. coniferous forest, 3. mixed coniferous and deciduous forest, 4. deciduous forest, 5. steppe, 6. alpine vegetation, 7. ice-cap, 8. ice dammed Baltic lake, 9. major population refuges in the maximum period of the last glaciation (18,000 YBP), 10. pattern of recolonization during the late glacial.



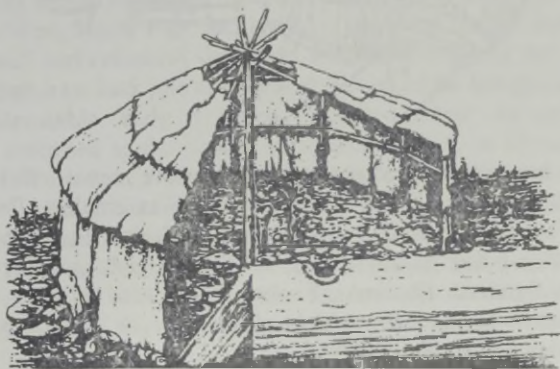
recolonization was caused by the expansion of these two populations. The members of the Southwest population were successful reindeer hunters, and the members of the Northeast population were mammoth hunters (Dolukhanov 1979; Gamble 1986 : 205-218).

The initial Magdalenian originated in the Southwest region (the type site La Madeleine) and spread into the Northwest and Northcentral regions (the northern France, Belgium, Germany, and limestone uplands of Moravia and southern Poland). In Central Europe a number of Magdalenian sites have been described.

One of them, the Magdalenian place of discovery – Feldkirchen-Gönnersdorf – was covered with the pumice and ashes from the eruption of lake Laach. The dating of this place of discovery, approximately 13,000 YBP (Phillips 1980 : 93), corresponds well with the calibrated age of the eruption of lake Laach. The Magdalenian settlement Gönnersdorf lies along the middle terrace of Rhine, 50 m above the present day level of the river, and facing another Magdalenian settlement on the opposite bank. The results of the excavation in Gönnersdorf are published by Gerhard Bosinski (1969; 1979; Bosinski, Fischer 1974; 1980; in popular form Reiß 1976).

In Gönnersdorf circular structure of 6 m in diameter with an entrance to the southeast, a red stained hearth, and several small pits was excavated. This structure had probably been a tent covered with fox pelts. There was also another structure of 2.5 m in diameter, without a hearth. (Bosinski 1969.) The large habitation was reconstructed in approximation to the Siberian Jarangi (Fig. 2), and the small

Fig. 2. The large habitation at Gönnersdorf reconstructed in approximation to the Siberian Jarangi (after Bosinski 1979).



habitation was reconstructed as a 'pole tent' (tepee) (Bosinski 1979). Among the findings stone tools (approximately 300 blades, also graters and scrapers) and the waste of their manufacturing prevail. They were made from fresh-water quartz (from Mid-Rhine basin) and from flint (from places 75 km from Gönnersdorf). There was also one decoration – a chain from wooden pearls, fox teeth, grandels, and snail-shells. The snail-shells originated from the Mediterranean region.

Also human figures were excavated in Gönnersdorf. These include some 224 engraved figures, on a total of 87 slate plaques (plaques with both sides

engraved being counted twice), and eleven figurines. These figures were meant to be representations of girls or young women in half crouching positions, with the arms partly risen. Their heads and feet are never represented (Fig. 3). The woman

Fig. 3. The typical representations of dancing women from Gönnersdorf showing their bodies but not their heads and feet. The third figure probably has a baby on her back (after Bosinski, Fischer 1974).



figures were interpreted as representations of dance scenes, while the figurines were probably intended to be worn or carried as amulets. Parallels for the Gönnersdorf human figures are known in France, Central Europe and the Ukraine. In France, they occur as engravings; in Central and East Europe, with one exception, as figurines. (Bosinski, Fischer 1974.) Also 46 slate plaquettes that contain 61 mammoth engravings and 61 plaquettes with 74 horse engravings were excavated (Bosinski, Fischer 1980).

There are no known material links between Magdalenian culture and the first settlements found in Estonia. "On the northern side of the Carpathians in Poland the Maszycka cave contains magdalenian while in Austria the Gudenushöhle also has a small collection of magdalenian artifacts. These sites have been used to draw up a major division between the magdalenian assemblages of the central European highlands and the eastern gravettian of Slovakia and the Russian plains" (Gamble 1986 : 212).

Estonia got free from the ice shield after the last glacial period approximately 13,000 YBP (calibrated data). The oldest settlement discovered in Estonia is Pulli on the right bank of the river Pärnu. According to the pollen analysis the settlement Pulli is dated into the preboreal climatic period

approximately 9,500 YBP (Jaanits et al. 1982 : 33). Aivar Kriiska calibrated the age of the settlement Pulli approximately 11,000 YBP (Künnap, personal communication). The Mesolithic settlement in Estonia and Latvia is known as the Kunda Mesolithic culture (Kunda is a Mesolithic settlement in the North Estonia) (see Zvelebil 1978).

Although there are no material links between the Eifel and Baltic regions, there is some evidence that such migration from the Eifel region into the East and Baltic is possible. On the one side, there are typologically similar artworks from Ukraine to France – for Gönnersdorf typical woman, mammoth and horse representations. On the other side, there is a so-called *Forschungslücke* – research gap in the archaeology of the Eifel region. There are no findings after the last pumice eruption in Upper Paleolithic and also in Mesolithic periods: "Nach dem Bimsausbruch, aus der zweiten Hälfte des Alleröd und aus der Jüngeren Dryaszeit, sind aus dem Neuwieder Becken bisher keine Funde bekannt. Es wird sich hier um eine Forschungslücke handeln, denn der Bimsauswurf war nur von kurzer Dauer und der Bims begrünt schnell ... Diese Forschungslücke gilt auch für das Mesolithikum" (Bosinski 1979 : 14).

A possible interpretation of this *Forschungslücke* is that the inhabitants of this region really moved into other regions. In this case all directions of migrations are possible – West, South, East, and North. It may well be that these people left their "homeland" and colonized the North and Northeast after the earth became free from ice that drew back into the North at the end of the last glacial period.

The Mesolithic early Holocene hunter-gatherer culture was quite homogenous, described as the Kunda Mesolithic culture, in Estonia and Latvia (Zvelebil 1978; Koslowski 1985). The cultural technocomplex with tanged points on the Russian plain is divided into two subregions – Subregion 1A between Nemen and Dnepr and Subregion 2A between Dnepr and Volga. In Subregion 1A there are two different cultural units – Bromme-Lyngby and Swiderian. The first unit – Bromme-Lyngby – is characteristic for southern Scandinavia and also for the Dnepr basin. The findings in Lithuania and Byelorussia are distinguished as "le groupe de Vilnius" and sometimes called "Magdalénien baltique". (Koslowski 1979 : 839.) The Swiderian culture was located in Poland, Southern Lithuania, and West-Byelorussia. The following Nemen culture is an outgrowth of this culture. There are also no known links between the Kunda and Swiderian cultures. The origin of the Kunda Mesolithic culture is unknown. (Jaanits et al. 1982 : 52; Koslowski 1985 : 426.)

From the settlement of Pulli there are known numerous tools from the flint stone. The deposits of such flint stone are absent in Estonia and Latvia. Similar flint stone, as used in Pulli, is known from the deposits of South Lithuania and Byelorussia. (Jaanits et al. 1982 : 32.) This means that there were direct links between Estonia and Lithuania and Byelorussia. There are two possibilities: first, there was a continuous trade between these two regions, or second, the flint stone

was brought along in reserve during the initial migration. The last possibility is quite probable because only the older tools in Pulli are made from this stone. Later some other local flint stone, of less quality, was used for making tools. (Jaanits et al. 1982 : 32.)

Now we may suppose that the absent link between the Magdalenian and Kunda cultures is the "Magdalénien baltique" in Lithuania and Byelorussia. For our case, the "Magdalénien baltique" may be both, the Bromme-Lyngby or Swiderian cultural unit of the subgroup IA between Nemen and Dnepr. Pavel Dolukhanov writes: "Based on the typological similarity of Swidry points with leafshaped upper Paleolithic implements, several scholars tended to link the Swiderian with the Central European upper Paleolithic" (1993 :126). Further Dolukhanov concludes "that the Swiderian assemblages in the Northern and North-East European Plain resulted mostly from the gradual migration of the population groups from areas upper Paleolithic settlements in the periglacial zone: from the sites in Central Europe, and from the basins of the Dniepr and Don. The subsistence of these groups was mostly based on nomadic hunting of reindeer" (127).

It is possible to reconstruct the colonization of the Baltic region. At the end of the last glacial period, 16,000 YBP, the population of successful reindeer hunters migrated from the Southwest refuge into the Northcentral Europe. We may call them Proto-Lappoid people. After the least volcanic activity period in Eifel mountains – after the Laach eruptions – the Proto-Lapps migrated into the direction of the Baltic (13,000 YBP). First they moved through Poland into Lithuania and Byelorussia, and after the ice shield had moved further into North, they colonized Latvia and Estonia (Fig. 4).

The nomadic reindeer hunters depended of the reindeer herds and their migrations. There are two models of late glacial adaptive strategies of the reindeer hunters – one is the short movement and the other the long distance movement model. The short movement model assumes short seasonal movements with winter occupation in open air sites. The long distance movement model assumes that human groups follow the herds of reindeer. It is possible that in Germany nomads followed the herds "between the uplands of southern Germany, where they grazed during the summer, and the north European plain in the winter. This would mean an annual migration of some 600 km" (Gamble 1986 : 214). In both case the hunters were quite mobile.

After the pumice and ashes' eruptions in region Laach in Eifel mountains, it was possible that the neighbouring ecosystems were destroyed for a long time. Although the surface of the pumice stone was soon covered with some green plants, possibly there was still not enough food for reindeer. The herds of reindeer could have moved East where in the direction of the Baltic new territories were deglaciated and covered with plantation suitable for the survival of these herds. This interpretation works both with the short and long distance movement models.

Fig. 4. The migration into the Baltic. 1. The migration from Southwest into Northcentral Europe at the end of the last glacial period 16,000 YBP, 2. the migration from the Northeast refuge into Central and East Europe 16,000 YBP, 3. the migration from the Eifel mountains into the Baltic 13,000 YBP, 4. "Magdalénien baltique".



Now let us try to sum up. All that we can say about the language of the people who migrated into the Baltic is that they spoke a non-Indo-European language. The starting point of their first migration from Southwest to Northwest (16,000 YBP) coincides with the present location of the Basque people. Basque and Finnic have some typological similarities, e.g., agglutination and case system. We know also that the Southwest people who colonized the Northcentral and later Baltic were reindeer hunters. The present-day Lapps are up to now successful reindeer breeders.

It has come out that the Upper Paleolithic migration from the Eifel mountains into Baltic after the Laach eruption is possible. But the Volcanic Migration Hypothesis of Schulz and Künnap still needs further careful anthropological (with modern molecular methods), archaeological, and linguistic investigation.

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ON THE ROOTS OF THE FINNISH POPULATION: WHY IS THE RESEARCH INTO LOANWORDS NOT SUFFICIENT?*

The Finno-Ugric Society organised a presentation-discussion seminar at Lammi on 8-10 October 1997. Many participants considered as the most conspicuous achievement the fact that Finnish searchers for their roots have got separated into two groups: part of them being "traditionalists" who represent the Tvärminne I of 1980 (improved) variant and the others called "reformers" who suppose that the way of thinking and research methods of traditionalists need innovating. Probably thanks to the selections made by the organising committee, traditionalists-linguists clearly predominated, among them mainly the researchers of loanwords. The same seems to have taken place also among archaeologists. May-be also in this field the selection made was in favour of traditionalists or "migrationalists". Genetics, however, did not enjoy such a clearcut front line as linguistics and archaeology did.

I, from my part, asserted several times that our factious views rest on different line of reasoning. Thus in such a situation we cannot expect that the representatives of either party could change their way of thinking in a flash, they just cannot simply admit, "I'll take back everything I said before and begin to declare the opposite." Thus the seminar at Lammi was in no way a meeting of reclamation, it was rather taking an inventory of the stuff in the storeroom.

Two lines of reasoning

I made several attempts to illustrate the difference by means of a situation known in archaeology where some researchers were more eager to explain the changes due to migrations than others. Thus some archaeologists are "migrationists", the others "diffusionists" or "indigenists". At the present moment the former are "traditionalists" in archaeology, the latter represent "new" or "theoretical" archaeology. Finland has longer than other countries maintained the old tradition. The separation into two does not concern archaeology only; it can also be observed in genetics as well as (true, using quite different names) in linguistics. In the following, moving along my familiar ground, I am going to try to explain what the difference between "migrationists" and "diffusionists" means at

*Translated from a Finnish manuscript.

the present moment for linguists who are looking for the Finnish roots. In Finland, linguistics is also characterised by a strong area of "migrationists".

The material used by the researchers of loanwords are naturally the loanwords borrowed from other languages. In this sense Finnish is varied in a rare way: we can discriminate about ten different levels of stratification of loanwords in our native language, all indicating that loanwords have appeared from various languages at different times. The research into loanwords has helped the researchers of the prehistory of our nation to get an access to very distant periods of time (may be even as far back as 8,000 years). Besides, Finnish researchers of loanwords have been very competent. Our current researchers of loanwords were represented by Kaisa Häkkinen, Jorma Koivulehto and Asko Parpola at Lammi; each one of them is an outstanding researcher and I would never think of questioning the results of they have attained in their special field of study. However, I tend to assert that the material at their disposal (loanwords) can clear up only "one side of the coin" as I mentioned also in my closing remarks. This is a brave assertion, even fanatical, as many see it, and it begins too strongly induce (if accepted) the linguistic trend of the whole country. Here I need to more precisely give reasons for my assertions. In archaeology the respective change would certainly take place then when the changes of archaeological cultures were going to be explained from the basis of the cultural diffusions (the immobility of the population) rather than from that of "migrations" (demic diffusions and the mobility of the population).

Actual contacts of languages

Within the last decade, in particular, linguistics has begun more to analyse these genuine contacts which exist among languages and which have existed for thousands of years: what actually happens when two languages come into contact? I will observe the question now from only two points of view, on the one hand, loanwords, on the other, the replacement of a language.

a) Loanwords generally move only in one direction since the relationships of prestige among the peoples speaking the languages under observation are significant: loanwords generally move only from a language with a higher prestige into the one of a lower prestige, not the other way round. Such is the state of affairs at present, too, with English loanwords penetrating into our native language but our words do not move in the opposite direction, cf., for instance the sentence *Golffanit isekkasivat kreisin rokkibändin fiiliksen* which a Finn not knowing English could not have understood at all some twenty years ago.

b) The replacement of the language. When the area where a language A is spoken is diminishing due to the increase of the area of the language B, it usually so happens that the speakers of the A language replace their own mother tongue by the B language. The replacement of the language is usually a very slow process,

involving numerous generations in succession in the course of which the older generation always speaks the A language better and the B language more deficiently than the younger generation. Apropos, such a language replacement process is taking place now on the Swedish-speaking border areas of Finland. It is typical of the language replacement that the speakers of the A language can never learn the B language perfectly: speaking the B language they make phonetic and syntactic (including those concerning word order) mistakes, in particular. Thus on the area where the language replacement $A > B$ is taking place, in the B language can be found mainly phonetic and syntactic features from the A language, or, in other words, the "stratum" of the language A is retained in the language B. The stratum is actually based on these pronunciation and syntactic mistakes which are made by the speakers of the A language in the course of the language replacement. The idiolect B under observation cannot be marked only by B any more, its pattern becomes $B + a$ (where the small letter means that stratum which remained there from the A language). The language replacement does not always depend on the interlingual prestigious relationships, on an equal. The problem consists only in the "losing" and "winning" languages: the stratum of the losing language is retained in the winning language. It can also be turned the other way round: if in a language ($B + a$) occurs the stratum (incl. pronunciation and syntax), this stratum is possibly a memory of such a language replacement ($A > B$), in the course of which the area of speaking one language (A) diminished at the cost of another.

Two directions of influence

If my way of thinking presented above and simplified in several aspects is accepted, two important conclusions can be drawn:

a) Since loanwords generally move only from a socially higher language into the language of the people who is socially lower, then the research into loanwords yields information about one-way influences. More definitely spoken, investigating Finnish loanwords, the information received indicates only in what way **Indo-European languages have influenced Finno-Ugric languages**. (Throughout ages Indo-Europeans have represented more prestigious peoples in the eyes of Finno-Ugrians.) For clearing up opposite influences the research into loanwords does not suit or suits very badly.

b) Contact theory whose basic notions include also language replacement is not one-way to such an extent, on the contrary, it is **two-way** in the sense that linguistic influences proceed from a lower language also to a higher one. In the situations of the language replacement the losing language (despite the differences of the prestige of the language) takes mainly its phonetic and stratum is found in Indo-European (Germanic, Baltic, Slavic) languages or, in other words, if the patterns of the latter are of the type $IE + SU$ (read: an Indo-European language in

which there is the Finno-Ugric substratum), it is highly probable that on the areas of these languages the language replacement SU + IE has taken place sometime in the past. Since in practice numerous linguists have found a lot of Finno-Ugric substratum in Indo-European languages, thus it is likely that 1) in North-Germany, Denmark and South-Sweden or on the area of the origin of Proto-Germanic; 2) in East-Russia and Lithuania or on the area of the origin of Proto-Baltic; 3) in the Ukraine or on the area of the origin of Proto-Slavic the language replacement SU > IE has taken place. This conclusion indicates that the areas mentioned must have been Finno-Ugric before the process of the language replacement started. Such a "megalomaniac" assertion that Finno-Ugric languages/dialects were once spoken **all over North-Europe** is not unfounded.

In Proto-Germanic which was the starting language for all the Germanic languages (incl. English, German, Swedish), many investigators have abundantly found the Finno-Ugric substratum. Such a substratum (incl. the s.-c. sound shift in Germanic languages) has been found in Proto-Germanic by Jorma Koivulehto, among all the others (his oral communication during the Lammi symposium 11 Oct. 1997). An extensive list of the features of the Finno-Ugric substratum was presented by the German-Danish linguist Norbert Strade at the Jyväskylä FU congress. I, too, have asserted that **all significant sound changes in Proto-Germanic are of the Finno-Ugric substratum or Proto-Germanic is in fact "the Proto-Indo-European which is spoken in a Finno-Ugric way" by the speakers of Proto-Finno-Ugric.** Based on publications of earlier researchers I have collected an extensive (tens-of-features-embracing) register of the features of the Finno-Ugric substratum from Proto-Baltic and -Slavic. In the current situation I am not in the position to report on these features; I must hope that the reader believes me that such features are in abundance.

My aim

I have addressed this paper mainly to those non-linguists who are interested in the roots of Finns, who do not know the research into loanwords or contact theory. I am aware that many of the participants at the Lammi symposium noticed that the problem was in a kind of extensive differences of views between the representatives of opposing parties but many of them could not properly see what caused such different opinions. So I made an attempt above to render clear the problem from a linguist's standpoint.

To wind up this, I will return to what was said in the beginning already: I highly appreciate the work done by Finnish researchers of loanwords and I accept the results of their work. I would still recall that the material chosen by them (loanwords) can only cast light upon the influences of the language of a prestigious people on lower languages by their prestige; this is no bases for clearing up opposite influences. Must the researchers for Finnish roots choose their method

and material of study the way that they know in advance already that such an approach would not yield a full picture about these roots?

Does it involve politics?

Often points of contact can be found between the s.-c. scientific way of thinking and the s.-c. political way of thinking. If now it were the time of passionate language politics of the 1920s–1930s or even the destructive period of left-winged ideas of the 1960s–1970s, my thoughts were favoured by chauvinistic Finns of the first period and by radical leftists of the second period since these indicate that the people deprived of its share are suppressed again. When in the 1960s I introduced structuralist and generative linguistic ideas in Finland, I together with my kindred spirits were branded as extreme left-wingers.

Perhaps even at the present time there are people ready for barricade fighting and claim that Finno-Ugrism has not gained the due attention as in linguistics, based mainly on the Indo-European point of view as well as (more broadly) in the search for the roots of peoples/languages. A more balanced general picture can be drawn when contact theory is raised beside (not instead of!) the research into loanwords. In practice it means that the "autocracy" of the researchers of loanwords would become the "democracy", and that contact theory is accepted as a result. However, there are no signs of such a "breakthrough" in the presentations or reports by the researchers of loanwords at the Lammi symposium as yet.

Continuing with politics, perhaps the European Union is also involved in one or another way: the Finns need not be so much "Finlandized" as before. As full members of the EU they have the right to demand an objective attitude to a single non-Indo-European language of the Union as well as to the people speaking the language. From the point of view of the development of languages and peoples it means taking into account bilateral (not only unilateral as to date) relationships of influence: the former Finno-Ugric-speaking peoples have considerably influenced the development of the Indo-European languages of North-Europe; they have even had a definite role in their genesis.

The bystander's final comment

Finally, as a bystander, I am amazed a little about the strong role of migrationism (or at least the mobility of the population). I can see it in the views of many Finnish archaeologists. However, it is only a bystander's comment (which, true enough, is also based on the amazement of these foreign archaeologists with whom I have cooperated). An analysis of the fact, if need be, will remain for experts to do. I am aware that these linguists who besides the research into loanwords accept also contact theory, express more interest in the works of

"diffusionists" of archaeology (who make use of migration as an explanation when it concerns an unquestionably verifiable extensive movement from one area to another within a relatively short period of time). Probably no self-respectful Finnish archaeologist can consider the migration of Finno-Ugrians from the "windings of the Volga" indisputable any more. Today a typical Finnish archaeologist may still hold to the idea about "the arrival from the Volga" but s/he supposes that it happened in "small groups". So s/he can hold on to the migration of peoples although there is no evidence about a real migration. As is generally known, the questions about this kind of "mobility or immobility of the population" is always relative: in which case do the culture, population and language change **more decisively** in each single instance? Basically **both** changes can be considered to have taken place in a mixed way. The questions of this type will be answered by **geneticists** at the time when it is possible to carry out genetic analyses of the skeletons from pre-historic graves. Unfortunately geneticists are not able to do these analyses any too extensively yet.

IN MEMORIAM PERTTI VIRTARANTA

In the midsummer a sad news reached us from Finland: the distinguished Finno-Ugrist, academician Pertti Virtaranta died of a severe illness in Helsinki on 9 July 1997 in his 80th year of life. As an ardent researcher and preserver of Finnish and its related languages he left thousands of pages as an inheritance to the rising generation. In addition to linguistic material he recorded on tapes exclusive and fully factual interviews with contemporary outstanding linguists. As a devoted field researcher he began to be called a modern Lönnrot in his days of life already.

Erkki Pertti Ilmari Virtaranta was born on 20 May 1918 in Karkku, in the north-western corner of the Häme dialectal area. His parents were schoolteachers at the school of Aluskylä. In 1936 P. Virtaranta entered the University of Helsinki to study the Finnish language and literature, attending also lectures on the related languages. P. Virtaranta particularly appreciated the clear-cut lectures by Professor Martti Rapola on Finnish. The profound notes by the student during four semesters helped the professor to publish a necessary study aid "Suomen kielen äännehistorian luentojen pääkohdat" (1945, 230 pp.) in the offset press.

Although P. Virtaranta had already in 1940 completed his bulky phonetic research "Entisen Sastamalan murteen äännehistoria" (508 pp.), however, due to the war both his graduating from the university and being awarded the academic degree of *cand. phil.* was postponed to the year of 1943. His direct contact with the Karelian colloquial speech gave a permanent push to researching that related language.

His first major papers in the field of Karelian were published in 1946, among the others was "Eteläkarjalaisten murteiden s" (Suomi 104, 39 pp.). At the same time his articles "Kauvatsa ja Äetsä" (Satakunta XIII 1946 : 191–199) and "Satakunnan paikannimiä II" (Satakunta XIV 1948 : 276–284) show his interest in place names. P. Virtaranta's interest in toponymics was revealed in his later papers, too.

The years of 1944 and 1945 were mainly spent on gathering additional material on dialects for his *PhD* dissertation. Helmi and Pertti Virtaranta crisscrossed the whole area of Ylä-Satakunta. He defended his thorough dissertation "Länsiyläsatakuntalaisten murteiden äännehistoria I. Konsonantit" (Suomalaisen Kirjallisuuden Seuran toimituksia [further on SKST] 230, 1946, 396 pp.) only in December 1946. The following part of his research "Länsiyläsatakuntalaisten murteiden äännehistoria II. Vokaalit" (SKST 251, 1957, 427 pp.) was completed in manuscript at that time already but he had to wait long for more prosperous times. In Finland phonetic dialectal research has been dealt with to date but the works by P. Virtaranta (total 823 pp.) exceed in bulkiness all the others. A bulky monograph "Pääpainollisen tavun jälkeisen soinnillisen

dentaalispirantin edustus suomen murteissa" (SKST 309, 1973, 417 pp.) belongs also to this series, observing other Finnish dialects, though.

The publishing of dialectal texts was introduced by "Vanha kansa muistelee" (1947, 352 + 32 pp.) in which the texts in the Yläsatakunta dialects are varied by abundant pictorial material.

Although in 1948 P. Virtaranta had gone to work in Sweden at the University of Lund as a lecturer of Finnish, every summer he returned to Finland to record dialects. These new texts were drawn together in his book "Hämeen kansa muistelee" (304 + 32 pp.). Based on Swedish example, P. Virtaranta began to pay more attention to the language usage of townspeople. As it was hard to find a publisher, the whole material under the common title "Tampereen seutu muistelee" appeared in 56 issues of the paper "Aamulehti" (1951–1952). The Sastamala texts were collected in the book "Elettiinpä ennenkin" (1953, 331 + 32 pp.; an edition, complemented with new pictorial material in 1955, 354 pp.). The subject matter for the book "Sana ei sammaloidu" (462 + 32 pp.) comes from the area of Päijänne. Linguistic examples from the Finns of Ingermanland were gathered from the refugees by Helmi and Pertti Virtaranta in 1945 already, later they got more material in Sweden. The texts were published under the title "Näytteitä Inkerin murteista" (Vir. 1953 : 384–405; Vir. 1955 : 41–70).

During his residence in Sweden up to 1954 P. Virtaranta published a number of noteworthy studies on Finnish, such as "Hämäläismurteiden päiväässä and päiväissä" (Vir. 1950 : 137–147), "Ikaalisten seudun murteen savolaisuudet" (Satakunta ja satakuntalaiset III, 1951 : 67–123), "*mäden-tyyppinen mon. genetiivi" (Vir. 1951 : 394–406), "Eteläpohjalaismurteiden jookin, jookaan, joukin, joukaan" (Vir. 1952 : 287–291) et al.

A singular undertaking was the recording of Stefan Huotarinen's language usage, an informant from the North-Ludé dialectal area. The collected texts made up a five-part publication which appeared under the title of "Lyydiläisiä tekstejä I–V" (MSFOu 129 and 130, 1963; MSFOu 131, 1964; MSFOu 132, 1976; MSFOu 165, 1984). The Mid-Lude dialectal examples were later collected into a special edition "Lyydiläisiä tekstejä VI. Anna Vasiljevna Tšesnakovan kertontaa ja itkuvirsiä" (MSFOu 218, 1994). The bulk of the texts in the Lude dialect, closely related to the archaic Vepsic, published by P. Virtaranta, is really setting up a record – 1579 pages. About S. Huotarinen's grammar in his usage, partly based also on the data, received from S. Huotarinen's son, P. Virtaranta gives a respective outline in his book "Haljärven lyydiläismurteen muoto-oppia" (MSFOu 190, 1986, 179 + 4 pp.).

Having returned from Sweden in 1955, P. Virtaranta became editor-in-chief of the dictionary of Karelian. Three first volumes of "Karjalan kielen sanakirja" (MSFOu XVI 1, 1968; XVI 2, 1974; XVI 3, 1983) were composed under P. Virtaranta's supervision. He wrote an introduction to the dictionary, the former was published also as a separate book. As spare-time work he compiled a book

illustrated richly by pictorial material and based on the 1951–1957 recordings, headed "Vienan kansa muistelee" (1958, 804 pp.). It is well-founded to consider it as a worthy record of the East-Karelian language and spiritual riches.

In 1956 P. Virtaranta got the academic post of a docent of the Finnish language at the University of Helsinki, three years later he became a professor. He initiated the Phonoarchives of the Finnish Language which began to function in 1959. The main aim to receive at least 30 hours of recordings of all dialects – has been attained to date. The recordings of related languages and interviews with persons of culture are also of lasting value. P. Virtaranta considered good techniques and technical level of recordings very important. He repeatedly touched upon these problems both in his writings and presentations at Finno-Ugric congresses.

The Finnish Literary Society began to publish a series of books "Kotiseudun murrekirjoja" in 1973. The majority of books in this illustrated series were compiled by P. Virtaranta: "Someron murrekirja" (SKST 309, 1973, 417 pp.), "Tyrvään murrekirja" (SKST 328, 1976, 385 pp.), "Viljakkalan murrekirja" (SKST 401, 1983, 272 pp.), "Länsi-Kannaksen murrekirja" (SKST 353, 1982, 259 pp.), "Karkun murrekirja" (SKST 440, 1986, 253 pp.), "Tampereen murrekirja" (SKST 473, 1987, 278 pp.). The author of this paper has happily all these books with the dedication by the compiler on his bookshelf.

P. Virtaranta's topics of research were many-sided, indicated by his writings on Finnish word-stock, place names and language teaching, e.g. "Tuokkosen nimitykset suomen murteissa" (Vir. 1958 : 19–38), "Eräs vuodevaatteen nimitys ja sen asiatausta" (Vir. 1962 : 268–281), "Satakunnan paikannimiä III" (Satakunta XV, 1952 : 88–122), "Suodenniemi-tyyppisistä paikannimistä" (Vir. 1970 : 236–248) et al. The comparative material based on related languages was skilfully used in his articles "Öunappuu struktuurityypit iins. kielissä" (Vir. 1956 : 364–376), "Über die Partikeln auf *-li* in den ostseefi. Sprachen" (MSFOu 125, 1962 : 625–669).

Since 1965 already American Finnish belonged to P. Virtaranta's sphere of interest. On his numerous journeys to North-American Finnish immigrants he collected extensive linguistic material which took shape of the dictionary "Amerikansuomen sanakirja. A dictionary of American Finnish" (329 pp.) and was published in 1992. The book "Amerikan suomi" (Tietolipas 125, 1993, 207 pp.) was written together with his pupils H. Jörsson-Korhola, M. Martin and M. Kainulainen as co-authors.

Helmi and Pertti Virtaranta began their numerous exploring expeditions to the Karelians in 1957. The results of the 1957 expedition to the Tver Karelians are reflected in the book "Tverin karjalaisten entistä elämää" (1961, 272 pp.) which is illustrated by photographs. The more and more expanding materials on the Karelian way of life enabled to introduce it also from other areas of dialect. Fast following one another a number of monographs were published: "Kultarengas

korvaan. Vienalaisia satuja ja legendoja" (1971, 397 pp.), "Polku sammui. Vienalaisia vaiheita rajan molemmin puolin" (1972, 264 pp.), "Vienalaisia lastenlauluja" (Castrenianumin toimitteita 15, 1976, 130 pp.), "Vienan kyliä kiertämässä" (1978, 287 pp.). "Suru virret suuhun tuopi" (SKST 501, 1989, 107 pp.) is a particular kind of study in which a threnody in Karelian has been written in notes and whose translation into 19 languages (including Latin and Japanese) makes it available for researchers of various countries. Going halves with Helmi Virtaranta, the books "Kauas läksit karjalainen. Matkamuistelmia tverinkarjalaisista kylistä" (1986, 320 pp.) and "Karjalan kieltä ja kulttuurikuvia I. Tverinkarjalaisia kielennäytteitä" (SKST 205, 1990, 445 pp.) were published. The book "Kynällä kylmällä – kädellä lämpimällä" (SKST 582, 1993, 356 pp.) which was published by P. Virtaranta's 75th birthday includes the materials about the Izhors and Votic people as well as two interviews with F. E. Sillanpää and V. Linna. Their abundant illustrative material was handed over to the Archives of the Finnish Literary Society by Helmi and Pertti Virtaranta in 1994 already.

Now and again P. Virtaranta issued special research papers, observing the Karelian linguistic situation and classification of dialects, folk medicine, place names etc., e.g. "Suomussalmen karjalaiskyltien kielioloista" (MSFOu 145, 1968 : 245–275), "Die Dialekte des Karelischen" (SFU VIII, 1972 : 7–27), "Karjalaisia entisessä Tverin läänissä" (Suomalais-ruotsalaisen historian tutkijain symposio 1980 : 93–112), "Tverinkarjalaista parannustietoa" (Kalevalaseuran vuosikirja 56, 1976 : 152–180), "Havaintoja tverinkarjalaisesta nimistöstä" (JSFOu 72, 1973 : 467–495).

P. Virtaranta published several textbooks on Finnish and its related languages which were used also in foreign universities abroad. A collection of texts "Lähisukukielten lukemisto" (SKST 287, 1967) was compiled by P. Virtaranta. The study aid "Näytteitä suomen murteista" (Tietolipas 34, 1964, 58 pp.) was gone halves with P. Soutkari, "Suomen murteet" (Suomi 119 1, 1980, 40 pp.) with J. Yli-Paavola and "Viron kirjakieli" (Suomi 119 2, 1975, 64 pp.) with S. Suhonen.

P. Virtaranta's energy seemed to be inexhaustible, sufficient also for carrying out organisational tasks and fulfilling various social obligations of high responsibility. In the years of 1968–1969 he worked as an Assistant Dean of the Faculty of Philosophy of the University of Helsinki, in the years of 1969–1975 he was the Dean. For decades he belonged to the board of administration of the Finno-Ugric Society, Finnish Literary Society and Kalevala Society. He was an expected guest lecturer on his numerous journeys abroad, both in Europe and America.

Interesting details about various linguists and persons of culture can be found in his "Suomeen suostuneita. Kielimiehiä ja kulttuuripersoonia" (1995, 310 pp.). Based on seven interviews with our Grand Old Man linguist Paul Ariste, the book mentioned published a lengthy paper about him. The last book by

P. Virtaranta is "Suomalaismetsissä. Muistelmia matkoilta Keski-Skandinavian suomalaisten keskuuteen" (SKST 673, 1997, 191 pp.). The presentation of this book took place on 27 June on the days of earlier literature in Vammala but its author was not there any more.

Pertti Virtaranta, always helpful, had a great many friends everywhere in the world where Finno-Ugric languages are taught and researched. He had a rare ability to quickly make reliable contacts, inevitable for the work with informants and interviewees. The memory about the great humanist is lasting, as are his books, full of substance. His books seem to have been intended as handbooks for the rising generation of Finno-Ugrists.

Paul Alvre (University of Tartu)

ABBREVIATIONS

- ALHung.** = Acta Linguistica Academiae Scientiarum Hungaricae, Budapest
- CIFU I** = Congressus Internationalis Fenno-Ugristarum, Budapest 1963
- CIFU II** = Congressus Secundus Internationalis Fenno-Ugristarum I, Helsinki 1968
- CIFU III** = Congressus Tertius Internationalis Fenno-Ugristarum I, Tallinn 1975
- CIFU IV** = Congressus Quartus Internationalis Fenno-Ugristarum I-III, Budapest 1978-1981
- CIFU V** = Congressus Quintus Internationalis Fenno-Ugristarum I-VIII, Turku 1980-1981
- CIFU VII** = Congressus Septimus Internationalis Fenno-Ugristarum 1-6, Debrecen 1990
- CIFU VIII** = Congressus Octavus Internationalis Fenno-Ugristarum I-II, Jyväskylä 1995; III-VIII, Jyväskylä 1996
- ESA** = Emakeele Seltsi Aastaraamat, Tallinn
- FU** = Fenno-Ugristica 1-18, Tartu 1975-1992; 19-20, Tartu 1996 (= A. K ü n n a p (ed.), Fenno-Ugristica 19-20)
- FUF** = Finnisch-Ugrische Forschungen, Helsinki
- FUFAnz.** = Anzeiger der Finnisch-Ugrischen Forschungen, Helsinki
- FUV** = B. C o l l i n d e r, Fenno-Ugric Vocabulary. An Etymological Dictionary of the Uralic Languages, Hamburg 1977
- JSFOu** = Journal de la Société Finno-ougrienne, Helsinki
- KK** = Keel ja Kirjandus, Tallinn
- LU** = Linguistica Uralica XXVI-, Tallinn 1990- (continuation of SFU)
- MNy** = Magyar Nyelv, Budapest
- MSFOu** = Mémoires de la Société Finno-ougrienne, Helsinki
- MSzFE** = A magyar szókészlet finnugor elemei I-III, Budapest 1967-1978
- NyK** = Nyelvtudományi Közlemények, Budapest
- SKES** = Suomen kielen etymologinen sanakirja I-VII, Helsinki 1955-1981
- TESz** = A magyar nyelv történeti-etimológiai szótára I-IV, Budapest 1967-1984
- UAJb.** = Ural-Altäische Jahrbücher, Wiesbaden
- UAS** = Indiana University Publications. Uralic and Altaic Series, Bloomington-The Hague
- UEW** = K. R é d e i, Uralisches etymologisches Wörterbuch I-III, Budapest (1986-) 1988-1991
- UJb.** = Ungarische Jahrbücher, Berlin-Leipzig

Vir. = Virittäjä, Helsinki

VJa = Voprosy jazykoznanija, Moskva

SFU = Sovetskoe finno-ugrovedenie I-XXV, Tallinn 1965-1989

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