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Besonderheiten des Kommunikationsverhaltens der indigenen sibirischen Völker (am Beispiel des Ketischen)

Elizaveta Kotorova¹ (Zielona Góra / Tomsk) – Andrey Nefedov² (Hamburg)

Abstract

The peculiarities of communicative behavior within the national culture are determined, on the one hand, by certain linguistic means, and on the other hand, by the rules defining how to use these means. In this article, we identify the following main features of speech behavior patterns implemented by speakers of indigenous languages of Siberia, in particular by the Ket language speakers: 1) Etiquettical speech behavior patterns are implemented in most cases not verbally, but actionally; 2) There are practically no native politeness formulas, instead of them arbitrarily formulated statements or borrowed etiquette clichés are used; 3) Informative speech behavior patterns can be implemented both verbally and actionally; 4) Such communicative and pragmatic factors as age, social status and social distance do not seem to affect the implementation of directive speech behavior patterns.

Keywords: etiquette norms, informative speech actions, directive speech actions, indigenous Siberian peoples, Ket language

1 Forschungsstand, Problemlage und theoretische Grundlagen der Untersuchung

Eine aktuelle Richtung in der gegenwärtigen Linguistik nach der sogenannten „pragmatischen Wende“ ist die Untersuchung der Kommunikation und des sprachlichen Verhaltens der Menschen. Als Grundeinheit der kommunikativen Sphäre wird der Sprechakt (J. Austin, J. Searle u. a.), das Kommunikationsgenre (M. Bachtin), das sprachliche Handlungsmuster (K. Ehlich, J. Rehbein) u. ä. betrachtet. In dieser Studie stützen wir uns auf das Konzept des Sprachhandlungsmusters, wie es in den Arbeiten von W. Gladrow und E. Kotorova interpretiert wird (vgl. Gladrow / Kotorova 2017; Gladrow / Kotorova 2018).

¹ Die Autorin bedankt sich bei der Alexander von Humboldt-Stiftung für die Unterstützung des Projekts „Besonderheiten des Kommunikationsverhaltens in ethnischen Minderheitengemeinschaften (am Beispiel der indigenen Völker des sibirischen Nordens)“, was zu dieser Publikation geführt hat.

² Der Autor bedankt sich bei der Deutschen Forschungsgemeinschaft für die Unterstützung des Projekts “Word order variations and information structure in Ket: A corpus-based study” (GZ: NE 2202 / 2-1), was zu dieser Veröffentlichung geführt hat.

Skolt Saami passive verbs¹

Miika Lehtinen (*Oulu*)

Abstract

This paper deals with the Skolt Saami passive verb suffixes *-j-* and *-ððvvâ-* (e.g. *mott-j-ed* ‘change (intr.)’, *rottš-ððvvâ-d* ‘be pulled’) cognate with North Saami *-o(j)-* and *-uvva-* (e.g. *dahkk-o-t* ‘be done’, *muhttaš-uvva-t* ‘change (intr.)’) as well as Finnish *-u- ~ -y-* (e.g. *käänt-y-ä* ‘turn (intr.)’). The research material has two complementary parts: a dialectal dictionary and a speech corpus. The semantics of the relevant verbs in the material is examined. The main distinction is made between *intentional passives* (true passives having a volitional agent) and *automative passives* (actions that happen spontaneously or by accident, anticausatives). The results show that at least the suffix *-jed* and to a lesser extent *-ððvvâd* are mainly used to mark automative passives, but some instances of intentional passives are also found as well as some cases that are ambiguous between the two. The suffix *-ððvvâd* is used in the passive function more rarely than the suffix *-jed* and it has more functions.

Keywords: Skolt Saami, passive, verb derivation, automative, voice

1 Introduction

The aim of the present paper is to describe the meaning and usage of two Skolt Saami derivational verb suffixes, *-jed* and *-ððvvâd*, in particular as passive markers.² The results show that the derivatives primarily denote automative actions (i.e. actions that have no volitional agent), but some examples were found in which the verbs were used as true passives.

Skolt Saami is a Uralic language that is spoken by approximately 150–300 people mainly in the municipality of Inari, Northern Lapland, Finland. Some speakers remain in the northwestern parts of Murmansk oblast, Russia. The Saami languages historically formed a dialect continuum stretching from central Scandinavia to the eastern tip of the Kola peninsula; this situation has changed somewhat since the Second World War due to various political and cultural factors. The closest related languages to Skolt Saami are Inari Saami

¹ This paper is based on my master’s thesis (in Skolt Saami) at Giellagas institute, University of Oulu (Lehtinen 2018). I would like to thank Professor Jussi Ylikoski for his invaluable comments on the preliminary drafts.

² Strictly speaking, the derivational morphemes are only *-j-* and *-ððvvâ-*, respectively, *-(e)d* being the suffix of the infinitive (citation form). I have labeled the suffixes *-jed* and *-ððvvâd* for practical reasons.

Die mordwinische Sammlung aus der Orenburg-Expedition von Pallas (1768–1774)

Sándor Maticcsák (*Debrecen*)

Abstract

The 1769 transit of the Venus across the Sun was always an important astronomical event, because it made possible for astronomers to calculate the distance between the Sun and the Earth. 151 scientists and scholars travelled to 77 pre-selected spots around the world to observe the transit.

In 1768, the Imperial Academy of St. Petersburg organized five expeditions besides the Venus-observing teams to explore the flora, the fauna, the geological and the meteorological characteristics of far-off territories in Russia. The travellers obtained a large amount of information about the residents, customs, lifestyle and culture of these far-off lands, including some linguistic material as well. They wrote travelogues about their experiences.

The leader of the expedition was Peter Simon Pallas (1741–1811), the renowned Swedish natural scientist, and the subdivisions were led by German, Swedish and Russian scientists and scholars. Between 1768 and 1774, Pallas travelled around the Middle Volga Region, the Orenburg Region, Bashkortostan, Southwest Siberia and finally he reached as far as Buryatia. His travelogue was published in three volumes between 1771 and 1776 titled *Reise durch verschiedene Provinzen des Russischen Reichs*.

Pallas's book contains linguistic material from several languages, Mordvin, Khanty, Mansi, Samoyedic, Mari and Udmurt included. Most of the words are animal and plant names and vocabulary related to clothing and religious beliefs. The Mordvin material is made up of 83 words. The first volume of the travelogue contains 34 of these, which are mostly names for pieces of clothing and medicinal herbs. The third volume contains a multi-lingual glossary, 49 Mordvin words (mostly from the basic vocabulary) included.

The present paper analyses these Mordvin words. Earlier literature studied only a few of them. The majority of the words occur for the first time ever in Pallas's work

Keywords: astronomical expedition, Orenburg expedition, 18th century Mordvin language, collection of linguistic material, P. S. Pallas, Mordvin orthography

1 Die Orenburg-Expedition

1769 war eine seltene astronomische Erscheinung zu sehen: Die Venus zog zwischen Erde und Sonne hindurch. Dieses Phänomen trug nicht nur zu einem

Prähistorische Kontakte der Eskimo-Aleutischen und austromesischen Sprachen: sprachliche Zeugnisse im „altaischen“ und „uralo-sibirischen“ Kontext

Natalia Pimenova (Moskau)

Abstract

The Eskimo-Aleut languages are believed to represent a separate prehistoric migration of people from Asia. The more credible proposals on the external relations and prehistoric contacts of Eskimo-Aleut concern one or more of the language families of northern Eurasia. The two serious genetic hypotheses are ‘Altaic’ and ‘Uralo-Siberian’ or more inclusively ‘Nostratic’ (‘Eurasian’). With using a comparative analysis method, this paper provides data for connections between Eskimo-Aleut and Austronesian languages. The comparative word-list consists of comparisons of Proto-Eskimo (PE) or Proto-Eskimo-Aleut (PEA) and Proto-Austronesian (PAN) and Proto-Malayo-Polynesian (PMP) words put together by the author.

The material includes lexical entries that the author believes to be strong evidence for the Austronesian influence on Eskimo and Aleut languages. We can explain the lexical similarities as a result of a prehistoric substratum or convergence of proto-languages (contacts with peripheral prehistoric Austronesian subgroups).

Austronesian and alternate Uralo-Siberian or Altaic etymologies of Eskimo words are discussed.

Keywords: Eskimo-Aleut languages, Uralo-Siberian, Altaic, Austronesian languages, language contacts, languages prehistory

1 Einleitung

1.1 Zu den genetisch isolierten Eskimo-Aleutischen Sprachen gehören das Aleutische und die Eskimosprachen mit zwei Untergruppen: Yupiksprachen (in Sibirien und im Westen Alaskas) und Inupiaq-Inuktitut (Sibirien, Nordalaska, Ost-Kanada, Grönland).

Die genetische Verwandschaft des Eskimo-Aleutischen zu irgendeiner Sprache/Sprachfamilie ist nicht nachgewiesen worden. In den am meisten begründeten Vorschlägen wird versucht, den Anschluss an die bekannten Sprachfamilien und Sprachen Nordeurasiens zu gewinnen.

Tense in Nganasan narratives¹

Sándor Szeverényi (Szeged)

Abstract

The main objective of the study is to categorize the use of verb tenses in Nganasan personal narratives. The study is corpus-based, with texts found in the annotated Nganasan Spoken Language Corpus (Brykina et al. 2018). The motivation of the study is to describe the various and complicated system of TAME categories in Nganasan. The analysis proves that a relation of the use of past tense and perfective aorist and their role in the storytelling may be motivated by ethnosemantic factors. An ethnosemantic base can be detected behind the use of the aorist – but full-fledged proof of this requires further investigation, into notions such as the “value” of time in the Nganasan culture. It seems that in the use of the aorist the prominence of the present moment and real-time of life is reflected. Labov’s oral narrative structure description is applied to the Nganasan narratives as well. The research focuses on the relation of the beginning and the main parts, i.e. the Abstract/Orientation and Complicating Action. In Nganasan stories, we find sequences: typical beginnings and segments. These are well reflected in the tense of the foreground. A relevant part of the foreground can be the utterances of the characters that belong to the mainline. The two main strategies are the use of past tense and perfective aorist. It means that there are two basic story-telling temporal frames: perfective aorist and general past tense. The first one is more typical in the folklore genres. These two strategies can be combined with narrative/reportative evidentiality. Several aspects play a role in the “choice” of tense, one of the most important being the role of the speaker and their relationship to the story. This is well reflected, for example, between the introductory parts (Abstract and Orientation) and the dominant tense of the main story-line (Complicating action).

Keywords: Nganasan, tense, evidentiality

1 Introduction

There is a long tradition of the study of tense in texts (e.g. Kamp and Rohrer 1983, Kiefer 1983, Gvozdanovic and Janssen 1991, Partee 1984), but there are no similar activities in the study of the “smaller” Uralic languages. In this paper my approach is basically text-level on the one hand, and it focuses on

¹ Sándor Szeverényi was supported by NKFIH (National Research, Development and Innovation Office, Hungary) in the framework of the project *Ethnosemantic Analysis of Siberian Uralic Languages* (K129186, 2018–2021) at the University of Szeged.

Verbs of speaking in Nganasan: A corpus-based approach

Sándor Szeverényi¹ and Beáta Wagner-Nagy²

Abstract

The study aims at categorizing verbs of speaking and thinking in Nganasan. All verbs that can be associated with thinking and speaking are examined in the texts found in the annotated Nganasan Spoken Language Corpus (Brykina et al. 2018). The approach as a whole is rather formal and quantitative, primarily focusing on which verbs are involved in constructing report speech. It can be shown that in the Nganasan texts, several verbs express utterances, but according to their number of occurrences, *munu-* ‘say’ is the most common and most frequently used verb of speaking. According to the distribution in the corpus data, it seems that the overall number of verb-of-speaking is not high.

Keywords: Nganasan, verbs of speaking, corpus study

1 Introduction

Verbs referring to acts of verbal communication (*verba dicendi*) have already been studied in numerous languages (Zwicky 1971, Lehrer 1988; in Sinitic languages Chappell 2008; in Igbo Mmadike 2015; in Mishnaic Hebrew Shemesh 2002, among others), but this topic has not yet received much attention in the literature concerning Samoyedic languages. According to Austin’s description (1962: 92–132), an utterance is an activity which is composed of three actions: locutionary, illocutionary, and perlocutionary acts. Most studies that deal with verbs of speaking focus on illocutionary acts. However, the action as described above can include both locutionary and illocutionary acts.

A prototypical speaking event usually includes the following participants: the addresser (speaker), the addressee (hearer), the information, the topic (the thing or the person that the speech is about), and sometimes the instrument. These latter two participants are less prototypical.

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