

Olga V. Dyakova, Elena V. Sidorenko. Correlation and dynamics of archaeological cultures of Primorye (from the paleometal period to the early middle ages)

Dynamics of cultural processes in Primorye is analyzed in a wide chronological range: from Paleometal Epoch to the early Middle Ages. The problem of transition from ancient cultures to the medieval is considered; connection and continuity of archaeological cultures of Paleometal Epoch (Lidovskaya, Yankovskaya, Krounovskaya, Poltsevsckaya) and the Middle Ages (Moheskaya, Smolninskaya) is established. One of the factors influencing cultural processes in region, its relative isolation that leads to long preservation of archaeological culture acts, promotes creation of multicultural communities. As a result of the spent researches it was found out that population of Lidovskaya cultures lived in North-East Primorye up to the 1st—2nd centuries AD; population of Yankovskaya culture, having come in the region, have pressed on the north population of Lidovskaya culture and partially assimilated it; contact between Yankovskaya and Krounovskaya cultures has led to their merging into Yankovsko-Krounovsky communities; contact between Krounovskaya and Poltsevsckaya cultures in the 1st millennium AD resulted in Smolninskaya culture; population of Poltsevsckaya culture have lived till an epoch of the early Middle Ages, have entered close contact with Sumo Mohe, having left after itself in Blagoslaveninskaya and Naifeldskaya groups of Moheskaya culture, created subsequently the state Bohai; steady independent development of traditions is fixed in Troitskaya group of Moheskaya culture.

Keywords: archaeological culture, Lidovskaya, Yankovskaya, Krounovskaya, Poltsevsckaya, Moheskaya, Smolninskaya, Sikhote Alin, Primorye

Aida I. Egorova, Valentina N. Tuguzhekova, Nadejda G. Kanzychakova, Zinaida Ye. Kaskarakova. The gender stereotypes of the Khakass and the Yakut paremias

The article focuses on the study of gender stereotypes reflected in paremias of the Khakass and the Yakuts, turkic-speaking peoples with common historical roots and similarities in their languages and folklore. The study analyzed 177 paremias reflecting gender stereotypes and social behavior of men and women (91 items in Khakass and 86 items in Yakut), applying the methods of content analysis and intent analysis in order to identify the content and intentions (latent focus) of paremias, and comparison of paremias in the Khakass and Yakut languages was carried out.

On the whole, the content of the Khakass and Yakut paremias is rather voluminous, and the latent focus on gender stereotypes is clearly traced. In the Khakass proverbs the following intentions prevail: “Caution”, “Instruction”, “Evaluation”, “Guidance”, “Reproach”, “Justification”, “Exposure”, and in the Yakut proverbs the following intentions prevail: “Praise”, “Instruction”, “Caution”, “Evaluation”, “Exposure”, “Reproach”, “Council”. In the Khakass and Yakut languages the following male stereotypes prevail: “Admonition” and “Praise”, and the following female stereotypes prevail: “Caution”, “Exposure”, “Reprimand”, “Reproach”.

A comparative analysis of the Khakass and Yakut paremias based on the reconstruction of deep layers of archaic consciousness of historically related peoples showed the proximity of gender and marriage-family mindset. The paremias of the Khakass and Yakut peoples reflect traditional family-tribal relations built on androcratic (patriarchal) mindset, strict regulations of gender differences, dichotomization of male and female, hierarchy of status of men and women. The traditional gender relations of the Khakass and the Yakuts were masculine-oriented; they were dominated by the idea of gender inequality which caused women to be exposed to a larger number of prohibitions related to exogamous marriage — avoidance, abduction, karams, payment of kalym, etc.

Keywords: turkic languages, Khakass language, Yakut language, paremia, proverbs, sayings, metaphors, gender roles, gender stereotypes, male stereotypes, female stereotypes, androcentrism, androkratiya, patriarchy, gender polarization, zoomorphic metaphors

Karina O. Mishchenkova. Reflections of the Proto-Evenki *s in the Evenki dialects in the second half of the 18th century

Tungusic lexical lists within “Comparative dictionaries of all languages and dialects” by P. S. Pallas (1773 year of recording, 1787—1789 years of edition) represent the earliest and most representative lexical material for the dialectology of the Evenki and Even languages. The lists contain vocabulary in seven Evenki and two Even dialects. The subject of considerable interest is also a manuscript of A. J. Sjögren (redrafted in 1842) that contains similar materials in six Evenki and two Even dialects and in Manchu. This article attempts to compare the vocabulary presented in the dictionaries of P. S. Pallas and A. J. Sjögren, to establish the time and place of its recording, as well as to clarify the distribution of the Evenki dialects in the second half of the

18th century. The study reveals that the manuscript of A. J. Sjögren most likely represents the revised and expanded vocabulary materials of P. S. Pallas excepting the list in the Evenki dialect of the Chapogir clan.

The present study focuses primarily on the reflection of the Proto-Evenki **s* as one of the differential phonetic features of the Evenki dialects. The data reflected in the dictionaries collected from the Evenki of Mangazeya, Yeniseysk and the Chapogirs allow to highlight the *f* isogloss for the basin of the Yenisei River. The dialects spoken by the North Baikal Evenki of the Upper Angara River and the Transbaikalian Evenki of Nerchinsk show the same hushing character. The vocabulary recorded from the Barguzin Evenki testifies the hissing character of the dialect in anlaut and mixed character (*s* and *f*) in inlaut. In the dialect of the Nerchinsk Evenki in anlaut and inlaut there may be reflected *s* as well as *f*. The dictionary of the Evenki dialect recorded on the territory of modern Yakutia demonstrates the *f* reflection and isolated cases of *s* reflection in anlaut and the distribution of *f* and *h* in inlaut.

Keywords: Pallas, Sjögren, Evenki phonetics, Evenki dialects, Proto-Evenki, Tungusic languages

Sergei G. Tatevosov. On the meaning of the Iterative in Nenets

This paper explores the meaning and distribution of the Iterative in Tundra Nenets (rendered by the *ngkø* morpheme). The main hypothesis advanced in this study is that, contrary to its name, the Iterative is not a morphosyntactic device whose interpretation involves plurality of events / pluractionality. I argue that the Iterative creates an atelic event description that denotes eventualities substantially similar to those from the original extension of a verbal predicate, which nevertheless do not fall under that extension themselves. Relying on [Penka 2006], I implement this informal idea by suggesting that the Iterative invokes alternatives to a modified event predicate ordered on a Horn scale, that is, on a scale where every element entails all the elements ranked lower. Specifically, the Iterative makes reference to close-by lower-level alternatives. Depending on how a relevant Horn scale is construed, on the telicity of a modified event predicate, and on coercive mechanisms involved, this derives the range of interpretations of the Iterative attested in the data. First, if a scale involves ordering induced by the mereological part-of relation, the Iterative derived from telic predicates describes processes immediately preceding but not reaching the culmination. Second, if the ordering derives from degrees of manifestation of a certain gradable property of events (e.g. intensity or continuity), the Iterative makes references to the degrees that fall below the standard of comparison, either absolute or relative. Third, the same derivation can be supplemented by the additional stage of covert pluralization, which outputs a non-quantized description. Fourth, for habitual sentences with the Iterative, two derivations are available, depending on the relative scope of the Iterative and the habitual. If the habitual operator takes a narrow scope with respect to the Iterative, a sentence is characterized by reduced regularity of occurrence of episodic manifestations of the habitual property. If the habitual takes wide scope, the Iterative operates directly on an eventuality description, producing the same range of readings as in a corresponding episodic configuration, which undergo habitualization at the next stage of derivation.

Keywords: Iterative, event semantics, telicity, scalar alternatives, pluractionality

Idaliya V. Fedotova. Polysemy in the Samoyed core lexicon lists and language contacts

This paper investigates cases of semantic shifts and proto-language polysemy in the Samoyed core lexicon. This research focuses on the shifts which have analogies in Turkic and Tungusic languages, identified with the help of semantic reconstruction. Special maps were created at LingvoDoc linguistic platform in order to demonstrate areas of similar polysemy and semantic shifts, possibly contact-induced. Using materials from archival and expeditionary dictionaries, the paper proposes a detailed account of the available lexicon of the Samoyed languages within the scope of core lexicon. Our results show 15 semantic shifts in the form of polysemy, semantic evolution and cognates: ‘sun, day’; ‘earth (place), soil’; ‘earth’ > ‘ashes’; ‘earth’ > ‘sand’; ‘earth’ > ‘clay’; ‘sand, pebbles’; ‘human skin, animal skin’; ‘skin’ > ‘bark’; ‘hair, fleece, feather’; ‘feather, wing’; ‘person, man’; ‘meat, body’; ‘neck, throat’; ‘good’ > ‘beautiful’; ‘soft’ > ‘warm’. The maps created at LingvoDoc provide evidence of intense language contacts in the past and present, or display an absence of such evidence. Judging by the shape and the size of the areas on the maps it can be seen that some cases of polysemy are local, while others are widespread on the territory of Western Siberia, whole Siberia or whole Eurasia. The highlight is that 7 Samoyed-Turkic-Tungusic parallels, 5 Samoyed-Turkic parallels and 3 Samoyed-Tungusic parallels have been found within the 100-item Swadesh wordlists of these languages. Also, some cases were identified in which extralinguistic factors might have influenced similar changes in genealogically non-related languages (‘bark’ in Samoyed, Turkic and Tungusic) and suggested a Turkic influence on the Samoyed inherited lexicon (‘ashes’, ‘clay’).

Keywords: core lexicon lists, the Samoyed languages, the Turkic languages, the Tungusic languages, polysemy, syncretism, semantic generality, semantic shift, etymology, semantic reconstruction, areal linguistics, language contacts

Aleksei Ye. Zagrebin. August Ahlqvist: difficulties of ethnolinguistic transition

August Engelbrecht Ahlqvist (1826—1889) was a key figure in the Finnish, Finno-Ugric and Ural-Altaic linguistics of the second half of the 19th century who remained in the shadow of other well-known researchers for a long time.

A. Ahlqvist formed as a scholar, political figure and writer under the influence of the Finnish national awakening movement. J. V. Snellman, the founder of the Finnish philosophy school, E. Lönnroth, the compiler of the epic poem “Kalevala”, and the romantic poet J. L. Runeberg were among his mentors. A. Ahlqvist spent his first expeditions in 1845—1855 taking down runic poems, lyrical songs, collecting speech samples, and making ethnographic observations among the Finns, Karelians, Vod's, Estonians and Veps. For the next three years he studied the languages and lifestyles of the Chuvash, Mordvins, Mari, Mansi, and Khants in the Middle Volga region and Western Siberia. His advanced ideas and field work experience allowed him to become a Professor of the Finnish language and literature at the Imperial Alexander University in Helsingfors in 1863. His book on “cultural words” in the Western Finnish languages brought linguistics and ethnography closer together. A. Ahlqvist was elected a corresponding member of the Imperial Saint-Petersburg Academy of Sciences in recognition of his achievements in the study of the Finno-Ugric peoples. Continuing his field research in 1877 and 1880, he visited the Khants and Mansi again, publishing his ethnographic notes in a separate volume. A. Ahlqvist founded the Finno-Ugric Society together with like-minded O. Donner and J. R. Aspelin in 1883, and the following year he was elected the Rector of the University in Helsingfors.

A. Ahlqvist linked the past and future of the Finno-Ugric studies; he became one of the Finnish literary language creators. No less significant are A. Ahlqvist's ethnographic observations, which contributed to establishing Finno-Ugric ethnography as an academic discipline.

Keywords: A. E. Ahlqvist, folklore, Finnish language, expedition, Finno-Ugric people