

## SUMMARY

**Alexander I. Grishchenko, Vadim V. Ponaryadov.** The newly discovered monuments of the Old Permian language and script

The paper for the first time publishes monuments of the Old Permian language written with Abur, or the script of St. Stephen of Perm; these sources are previously unknown or have not been introduced into academic circulation. They are published here as facsimiles, with transliteration, transcription, and Russian translation. Perhaps the oldest of these inscriptions (from the 1460s — the early 1470s?) is the postscript written in a mixture of Old Permian and Russian at the end of the Church Slavonic *Homilae* by St. Gregory the Great: it was copied in the Ferapontov Monastery, in the White Lake area, perhaps by the hand of St. Martinianus of White Lake (Belozersky). The next earliest of the Old Permian documents — and the earliest to be dated precisely — is scribal marginalia on a manuscript book with the spiritual homilies of St. Isaac the Syrian in a Church Slavonic translation; it was copied in Ust-Vym (the Komi area) in 1486 by Gabriel (Gavrila) the Deacon (Kj ldaś). Other Old Permian postscripts were made at the court of the archbishop of Novgorod the Great in the early 1490s in two volumes with the new Church Slavonic translations from the Vulgate; they were prepared in the circle of Archbishop Gennady of Novgorod and Pskov. Finally, the last word of the late 15th — early 16th century inscription in the Church Slavonic *Corpus Areopagiticum* has been re-attributed as Old Permian rather than Slavic cryptography in Abur; this book was donated to the Annunciation Church of Ust-Vym by St. Pitirim, bishop of Perm.

The total number of new texts is 37 word-forms, including lexemes that were not previously recorded for this period — this is significant for the Old Permian corpus of the 15th — early 16th centuries. Although from the graphic, phonetic, grammatical, and lexical points of view, these texts basically represent the same linguistic system found in previously known Old Permian monuments, they demonstrate, on the one hand, the inclusion of Old Permian scribes into the activities of professional Old Russian scriptoria and, on the other, they testify to the emergence of interest on the part of East Slavic bookmen in “indigenous” languages. Knowing these languages could be a sign of belonging to a special intellectual stratum that included both the creators of the first Church Slavonic complete biblical collection (the Gennady Bible) and members of the so-called heresy of the Judaizers.

*Keywords:* Old Permian, Abur, paleography, manuscript books, 15th century, Ust-Vym, Ferapontov Monastery, Gennady Bible, cryptography

**Yuri N. Kvashnin.** Balok and tent — new dwellings on the outskirts of the Nenets oecumene

The article examines the processes of adaptation of the Nenets to new types of dwellings in the extreme east (in the interfluvium of the Taz and Yenisei rivers) and the extreme west (in the Kanin tundra) of their territory in the 20<sup>th</sup> — early 21<sup>st</sup> centuries. The article analyzes the problems faced by economic workers in the 1930—1980s, trying to replace the traditional yurts by introducing artificially designed tents, wagons, and trailers into the everyday life of northern nomads. The processes of a difficult, but natural transition of the Taz-Yenisei Nenets from the yurts to the Dolgan-type gullies, and the Kanin Nenets into tents designed by the Komi-Izhemtsy are shown.

The transition of the Yenisei Nenets to the gullies might not have taken place if not for the construction of collective farms in the North in the 1930s. The Dolgans were the only nomads who lived in the gullies for almost a century before the establishment of Soviet power. None of the peoples who roamed at that time in the immediate vicinity of them replaced the traditional chums with beams. Only the attempts of Soviet workers to voluntarily improve the nomadic life of reindeer herders made this change possible. Gullies proved to be the most acceptable type of housing to replace the yurts.

The transformation of the life of the Nenets of the Kanin tundra began in the 1960s—1980s. The Komi-Izhemtsy became the innovators who radically changed the life of the Kanin reindeer breeders. A tent built in the early 1960s by the late 1980s gradually replaced the yurt. The Nenets resisted this innovation for a long time and gave up only because they saw an important advantage of the tent — the absence of the need to slaughter a large number of reindeer and to engage in labor-intensive manufacturing of skins for tires.

The main conclusion of the study is that it is only the conservative thinking that for a long time did not allow the Nenets to change anything in their way of life, including the types of dwellings.

*Keywords:* Nenets, Kanin tundra, Taz, Yenisei, chum, yurt, balok, tent, adaptation

## **Denis V. Kuzmin.** South Karelia at the end of the Middle Ages

The article discusses a number of issues related to the history of the settlement of south Karelia in the period before the colonization of its territory by modern Karelians. Archaeological evidence suggests that the region of study became inhabited about 9 thousand years ago, and the archaeological cultures emerged here gradually replaced each other throughout this time, up to the era of the Middle Ages. At the same time, researchers cannot determine exactly which languages were spoken by the local populations of the paleo-European archaeological cultures of Fennoscandia, which had been replaced by the ancestors of modern Sami. Thus, the earliest of reliably identifiable strata in the languages and toponymy of the peoples of modern Karelia is of (pre-)Sami origin. Traces of this layer are best preserved in toponymy, as well as in borrowed vocabulary in the Karelian, Vepsian and Russian languages. The Baltic-Finnish population of southern Karelia is also quite ancient, and it originated from the medieval Vepsians, who from the 10<sup>th</sup> century A. D. began the gradual settlement of the southern parts of Karelia. From the 13<sup>th</sup> century, the territory of Karelia began to be actively colonized by ancient Karelians, whose historic homeland was in the northwestern Ladoga area. Over time, the Ladoga Karelians assimilated both the autochthonous Sami population of Karelia, and most of the Veps who moved here from the Svir river area.

**Igor L. Kyzlasov.** Yenisei runic inscriptions of Yar-Khoto (from the finds of the First archaeological expedition of the Academy of Sciences to East Turkestan)

In 1898, Dmitry A. Klements examined a small cave monastery in the Turfan oasis near the ancient city of Yar-Khoto. On the walls of two residential caves (nos. 3 and 6), 13 graffiti in the so-called Yenisei runic script were discovered and copied. Upon Klements' returning to St. Petersburg, the inscriptions were immediately studied and identified by Academician Wilhelm Radloff (in Russian — Vasily V. Radlov), who published four prints of the inscriptions, their reading and translation. Later, using archival copies, all graffiti were examined and read by Marcel Erdal. Turkologists, including Sergei G. Klyashtorny, considered them to be marks of passing travelers. New insights and readings offered in this article link these inscriptions with the numerous Manichean prayer inscriptions made in the Yenisei runes known in the Sayan-Altai highlands. Based on the accumulation of such inscriptions in Southern Siberia, the places where Manichean monasteries existed in the early Middle Ages have been identified. Therefore, graffiti near Yar-Khoto were also left by monks who came from the Ancient Khakass state, and this was done in the 9<sup>th</sup>–10<sup>th</sup> centuries. The cave monastery surveyed in 1898 was Manichean, as indicated by the form of its central temple (cave 4) described in written sources, which had five sacred chambers, mandatory for such places of worship. Further study of the inscriptions should proceed from their religious purpose and their belonging to the northern, Siberian-Turkic version of Manicheism.

*Keywords:* East Turkestan, Turfan oasis, Yar-khoto, cave monastery, Yenisei runic writing, northern Manichaeism

**Azim Malikov.** Mongolian elements in the ethnonymy and ethnotoponyms of the Zeravshan Valley (15—19<sup>th</sup> centuries)

This article, based on written sources and archival materials, analyzes the role of Mongolian components in the formation of tribal names and ethnotoponyms of the Zeravshan Valley from the 15<sup>th</sup> to the 19<sup>th</sup> centuries. The research revealed the dynamics of penetration and distribution of Mongolian ethnonyms at different levels of the tribal organization of Turkic-speaking tribes of the region. Numerous migrations of Turkic-Mongolian clans to the Zeravshan valley covered a long period, starting from the campaigns of Genghis Khan until the middle of the 18<sup>th</sup> century. In the region, at different times, the perception of the boundaries of the Mongol community changed. If in the 13 — early 14<sup>th</sup> centuries under the name Mongol an ethno-political community was understood, as well as the inhabitants of the Moghulistan region, then later it designated the tribe and clan as part of individual tribes. If in the first waves of migration of Mongolian tribes to the oases of Central Asia their composition could include the main Mongolian clans, then in the following centuries their Turkification took place in the steppe regions and already Turkified tribes or alliances of tribes containing Turkic clans invaded and settled into the valleys.

As a result of the migrations of the nomadic population groups from the steppe regions to the Zeravshan valley, the tribal composition of the population became enriched and the number of Mongolian

names, which were perceived by the local population as Turkic, Uzbek, Kazakh and Karakalpak ethnonyms, increased. Many Mongolian elements were not included in the toponymy by the Mongols themselves, but by Turkic or Turkified tribes. The total number of Mongolian elements in the ethnotoponymy of the Zerafshan Valley rose due to the settlement of semi-nomadic clans in the 18<sup>th</sup> — early 19<sup>th</sup> centuries. They became more widespread in the Samarkand and Navoi provinces and less common in the Bukhara oasis.

*Keywords:* Mongols, Kalmaks, Chagatai, Samarkand, Bukhara, ethnonyms, toponyms

**Fanuza Sh. Nurieva, Gulnaz N. Fakhretdinova.** Using Yakov Emelyanov's poems and letters as a language norm for 19<sup>th</sup> century Kryashen Tatars

The article analyzes the language features of Yakov Emelyanov's collection of "Poems in the Christianized-Tatar language", published in 1879 for Baptized Tatars. Written manuscripts are one of the main sources for studying the history of the language, however, this collection has not yet been considered. The article analyzes the phonetic, morphological, and lexical features in the text. The language of the poems is compared with the linguistic material of the translated liturgical Cyrillic books, the Tatar literary language and its modern dialects. The results suggest that there are a number of graphic and phonetic features, including rounded vowels, the use of diphthongs and certain vowels and consonants in accordance with the literary variants, and the vowel deletion. The morphological features include the affix *-ym*, *-em* instead of the literary first person singular of the future tense with *-r*, the infinitive *-maga* affix instead of the literary *-rga*, as well as lexical peculiarities that distinguish the poems language from the modern Tatar literary language and some of its dialects. Moreover, all of them are recorded in the Mamadysh and Laishev dialects of the Tatar language, the regions where the poet was born and lived. Thus, we can assume that forms of real colloquial words of that time are presented in Yakov Emelyanov's poems, and in translated liturgical books, these features were leveled. Analysis of the poems allows observing the history of the Tatar language and its dialects.

*Keywords:* Yakov Emelyanov, Tatar language, Christianized Tatars, 19th century, poems, Zakazan subdialects

**Irina A. Khomchenkova, Daria O. Zhornik.** Nominal coordination and comitative constructions in Northern Mansi

The paper describes coordinating and comitative constructions in Northern Mansi. It examines the following coordinating markers: the additive item *os* 'ADD', the lexeme *tuwəl* 'then', and the marker *-y* 'DU' as well as the comitative postposition *jot* 'COM' and the instrumental marker *-(ə)l*, *-təl*. It shows that the items *os* and *tuwəl* do not impose restrictions on the number and part-of-speech attribution of conjuncts and can coordinate nouns with modifiers. In some idiolects, the basic NP coordinating strategy is to use *tuwəl*, while *os* is more restricted and primarily used as an additive particle. The double dual marker can only coordinate two NPs without modifiers. Its main function is to coordinate symmetrical pairs denoting objects that often occur together (e.g., mother and father, daughter and son). The postposition *jot* is used in the genuine comitative construction as well as in the actant, coordinating, and inclusory constructions. In some idiolects, it is also used in copredicative constructions. The distribution of the instrumental case marker in the comitative function is very limited: it is only used in coordinating and inclusory constructions. In this case, it can be preceded by the dual possessive marker, which refers to both NPs. Furthermore, unlike the postposition *jot*, the instrumental case marker cannot be attached to pronouns. In coordinating comitative constructions, these markers can coordinate less symmetrical pairs denoting objects that often occur together (for example, mother and daughter).

*Keywords:* comitative, coordination, dual, noun morphology, Mansi, Ob-Ugric languages, Finno-Ugric languages