

SUMMARY

Maria P. Bezenova. Morphological features of the first printed gospels in Udmurt

The article describes the morphological features of the first printed Gospels in the Udmurt language. These editions are the first longest coherent Udmurt texts, that is, they are one of the first sources for studying the formation of the morphological system of the standard Udmurt language.

The paper describes the main grammatical categories of the noun (number, possessiveness, case) and verb (voice, mood, tense), as well as non-finite forms of the verb (infinitive, participle, gerund). The study is based on the corpus of texts that includes translations of the Gospels of Matthew and Mark into the Glazov dialect and the Gospel of Matthew into the Sarapul dialect of the Udmurt language, which were published in 1847. The analysis was carried out by comparing the linguistic data from the sources with the one from the Udmurt literary language and its dialects. Whenever possible, questions of the origin of morphological indicators are touched upon in order to determine the innovative or archaic nature of the features identified in the sources under analysis.

The analysis reveals various kinds of characteristics in the texts of the first Udmurt Gospels. At the same time, many features are characteristic of the sources both in the Glazov and Sarapul dialects, which probably indicates the compilers' desire to make all translations as easily understandable as possible for the speakers of different Udmurt dialects. However, the translations into the Glazov dialect still have some distinctive characteristics, such as the functioning of special possessive forms, the presence of secondary spatial cases, the use of egressive forms in the elative function, which indicate their dialect affiliation.

Keywords: the Udmurt language, written record, Gospels, morphological features, Udmurt dialects

Boskha Kh. Borlykova, Badma V. Menyaev. On the issue of studying common nouns in Sart-Kalmyk songs (based on expedition materials)

The article discusses the systematic nature of the folklore lexicon of Sart-Kalmyk songs recorded by K. E. Erendzhenov (1935), A. Sh. Kichikov (1964), U.-J. Sh. Dondukov (1975), E. R. Tenishev (1976), D. A. Pavlov (1982) and B. V. Menyaev (2009). The corpus of Sart-Kalmyk song texts has been posted by the authors of this article on the website <http://kalmyki.narod.ru>. The texts of the Olot songs of the Ili-Kazakh Autonomous Region of Xinjiang previously recorded by the authors of the article during the expeditions of 2012 and 2020 have been taken into consideration as well. All the nouns under analysis have been divided into the following lexico-semantic groups: “ethnonyms” (lexical units denoting people according to their nationality), “kinship terms” (lexical units denoting people according to their relationships), “lexical units denoting people according to their gender and age”, “titles” (lexical units denoting titles), “anthroponyms” (proper names); “lexical units denoting domestic animals” etc. Some lexical units are provided with comments from archival, expedition, and published materials.

The analysis of the vocabulary of Sart-Kalmyk songs clearly shows that it is based on common Oirat lexicon which incorporated a number of early borrowings from other languages. Later borrowings from the Kyrgyz language have not been found in the texts of the Sart-Kalmyk songs. Therefore, the songs of the Sart-Kalmyks were created before their move to the valley of the Karakol River and before their conversion to Islam. The results of the research can contribute to further analysis of the lexical structure of Sart-Kalmyk song texts.

Keywords: songs, Sart-Kalmyks, Oirats, Olots Kyrgyzstan, Xinjiang, vocabulary, system, lexico-semantic groups

Roman V. Gaidamashko, Yulia A. Shkuratok. Komi-permyak names of puffball (*Lycoperdon*)

The article looks into the names of the puffball mushroom (*Lycoperdon*) in Komi-Permyak dialects (the former have been found in field recordings from 2016—2022 and publications). The dialect data has allowed us to focus on the traditional beliefs associated with puffballs in the Komi-Permyak culture, which is reflected in its nominations. In addition, four new names of puffballs have been discovered in the field recordings, and the spatial distribution of previously recorded lexemes has been clarified. In the main part of the article, each lexeme is analyzed from the point of view of its history, etymology, and semantics. We

have shown their structural-semantic correspondences in Permic, other Finno-Ugric languages, and Russian dialects. Conclusions are drawn about the possible mutual influence of the Russian and the Komi-Permyak languages in the naming of puffballs. The names of the puffball in the Komi-Permyak language refer to different times. The name *енгым/енгум/йэнгэм*, widespread over a large area, reflects the ancient Finno-Ugric ideas that the thunder god scatters puffballs during a thunderstorm. On the contrary, the names *ошбаня* and *оштабак* are apparently late loan translations from the Russian myconyms. Names *буситак*, *тиынтишак*, *ошбаня*, and *оштабак* reflect the ability of puffballs to scatter spores. Names *зэрна мач* and *катиакольк/катиакольть* reflect their specific shape and resemblance to bird eggs. The areas of the Komi-Permyak lexicon, denoting a puffball and having precise geographic coordinates, are shown on the linguistic map.

Keywords: Komi-Permyak language, vocabulary, etymology, ethnolinguistics, myconymy, names of mushrooms, puffball, Lycoperdon

Valei K. Kel'makov. "I pity my butterfly-soul" (to the origin and written history of an Udmurt expression and words that make it up)

The article makes an attempt to trace the written sources and personal records of folklore texts and decipher the expression "I pity my butterfly-soul", found in a dozen four-line songs, which in very close versions were recorded at the end of the 19th — beginning of the 21st centuries in the area of residence of the Kazan Udmurts (i. e. the modern-day Kukmor and Shoshmin dialectal areas of the Udmurt language).

Ethnographers noted two names for 'soul' among the Udmurts: *lul* 'souls of a living person' and *urt* 'souls of the deceased' — in most modern dialects and modern printed sources, predominantly only the word *lul* (< Fug.) has survived to the present time, having a very wide range of meanings, overgrown with many derivatives and acting as part of a large circle of phraseological phrases.

The soul *urt* (< Op.), often left a person's body during sleep, even during their lifetime, in the form of various living creatures (mice, weasels, flies and most often butterflies) and the act of its returning after its wanderings, perhaps, gave rise to the expression "butterfly-souls" (**bubyli-urt*), which, due to the gradual withdrawal of the word *urt* from living speech, was transformed into the construction *bubyli-lul* using the widespread word *lul*, meaning 'soul' in all cases of its manifestation.

The very expression of *Bubyli lulme zhal'aško* (in variations) 'I pity my butterfly-soul' in the quatrain of the Kazan Udmurts, which, according to my information, was rarely or never performed as a song, presumably arose and remained in popular memory to designate the material hypostasis of the soul, sometimes appearing in this world, and, possibly, as a reminder of the frailty of man's earthly existence.

Keywords: soul of a living person, soul of the deceased, history of words and expressions, material hypostasis of the soul, phraseological units, four-line songs

Dmitriy V. Rukhliadev. Language materials of the Central Asia and Siberia Collection of the Department of Manuscripts and Documents of the Institute of Oriental Manuscripts of the Russian Academy of Sciences

For more than 100 years, the Department of Manuscripts and Documents of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (formerly the Asiatic Museum, the St. Petersburg branch of the Institute of Oriental Studies of the Russian Academy of Sciences) has been collecting materials on linguistic monuments of Central Asia and Siberia (mainly Turkic). However, there was no description and cataloguing of these materials. Since January 2010, the author of the present article has carried out an inventory and identification of these materials. As a result of this work, it was found that the collection contains a large number of unique linguistic materials, mainly rubbings of Turkic runic inscriptions, which significantly expand the possibilities of linguistic and historical study of the written heritage of the ancient Turks. The rubbings are copies of texts of both well-known and unknown monuments, as well as inscriptions that were considered lost. In the course of work with the collection, materials stored in the State Hermitage Museum, the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), the Russian Museum of Ethnography, the St. Petersburg branch of the Archive of the Russian Academy of Sciences, and the Archives of the Orientalists of the Institute of Oriental Manuscripts of the RAS were involved. In parallel, the work was carried out on the conservation of storage units. Some materials were included from other collections.

Keywords: Central Asia and Siberia Collection, Department of Manuscripts and Documents, rubbings, Turkic runic inscriptions, archeology, epigraphy, language materials

Idaliya V. Fedotova. Dialectal classification of Khanty in the light of basic vocabulary

This paper looks at the relationship between Khanty dialects from the perspective of the “language vs dialect” problem, applying the method of lexicostatistics to new archival and field data. Dialectal classification of Khanty is still a debatable issue with no reached consensus among researchers. The borders between dialectal groups within the Khanty language are mostly drawn by the phonetic and morphological criteria. Scholars traditionally separate Khanty dialect continuum into two dialectal groups: Northern (Western) and Eastern Khanty.

However, recently many Khanty sources have become available to researchers, ranging from the unpublished 18th century archives to the printed dictionaries and digital field corpora. Having applied the method of lexicostatistics to this new material, the article shows that the Eastern group is not homogenous. As a result, the study identifies three contemporary Khanty languages: Northern Khanty, Vakh Khanty, and Surgut Khanty. Also, the article observes the correlation between these three groups and traditional ones that are distinguished by phonological and grammatical criteria (Eastern, Northern and dead Southern Khanty). Also, 13 new basic vocabulary lists based on the sources from the 18th to 21st centuries are published, which makes it possible to trace evolution of the dialects. Etymological notes and references, as well as proto-form reconstructions, are provided along the lists, which makes the supplementary material a mini-version of an etymological dictionary of Khanty dialects.

Keywords: basic vocabulary, the Khanty language, Khanty dialects, dialectal variation, lexicostatistics, taxonomy, etymology