

## ABSTRACTS

*E. V. Arsenova*

### **East-Slavonic Traditional Ideas about «Special» Knowledge and Illness**

The article discusses two categories of East-Slavonic traditional culture, knowledge and illness that became abstract in modern culture. A parallel is drawn between the traditional conceptions about how «special» knowledge and illness are expressed, the causes that condition them, the ways to transmit and to get rid of them. Forms in which knowledge and illness are embodied are discussed as well.

*D. V. Dubrovsky*

### **Semantics of Semi-Circle in Rituals of Central Asia and Siberian Nomads**

The paper focuses on the concepts of space in nomadic cultures of Central Asia steppes. Most of the scholars who deal with the cultural universalities related to the «model of the world» ground their research on Indo-European data. Thus the works of V. N. Toporov, V. Vs. Ivanov and others outlined the common features of Indo-European understanding of the «model of the world». Contemporary research on Turkish peoples of Central Asia follows this mainstream in that all concepts of space are considered to be similar to the Indo-European tradition. Yet closer analysis of funeral and other ritual practices of steppe nomads demonstrates both similarities and differences of Turkish model with the Indo-European one. The significance of the semi-circle in funerary rituals is one of these differences discussed in the paper. The author suggests that the semi-circle functions as a tool of repartition of «life energy» among the living and the dead members of a community.

*K. S. Fedorova*

### **Russian Foreigner Talk Lexicon**

The article deals with characteristics of lexicon used by native Russian speakers when talking to foreigners. The research is based on tape recordings of real-life conversations between native speakers and foreigners study-

ing Russian. The specific character of lexicon used in foreigner talk is determined by linguistic strategies used by the speakers when addressing a person less competent in terms of the language. The article reveals that speech behaviour in foreigner talk is influenced by two opposite trends: (1) a trend towards variety reduction, resulting in lexical diversity reduction, and (2) a trend towards variety extension, resulting from the use of language synonymic resources.

*T. O. Gavrilova*

**Russian Baby Talk: Some Syntactical Aspects**

The article reveals some syntactical aspects of the Russian Baby Talk. Baby Talk is a language register used by adults in communication with babies (in this research the age of an addressee is limited by 2 years). There are two issues discussed in the article: the length of utterance (in words) and relation between different types of utterances. Analysis of these linguistic features supports the division of the Baby Talk into two variants within the age selected, as well as reveals some specific features of communication produced by Baby Talk.

*M. V. Hakkarainen*

**The Ritual Healing in a Local Community Symbolic Values Context**

The purpose of this work is to demonstrate how everyday practices may become a symbolic value of a local community, how these practises are transformed into ritual actions and pass from the sphere of everyday life into the sphere of the sacred. The author analyses how meanings, dispersed in everyday life, may in a critical moment «condense» and get embodied in healing rituals. The symbols generated by the society not only serve as an instrument of control, but form the specificity of the society itself. The article draws upon fieldwork data gathered in Markovo village of Chukotka Autonomous Okrug in 1998–1999.

*S. Iskanius*

**Language Identity of Russian-Speaking Immigrants in Finland**

This article focuses on the language identity of young Russian-speaking immigrants in Finland. The phenomenon of language identity is considered with reference to identification with the Russian and Finnish languages and the speakers of these languages. The article is based on the survey data and interviews collected among Russian-speaking immigrant students in Finland in 2000 and 2001. The article addresses linguistic identification of the subjects with the Russian and Finnish languages and their speakers, language behaviour as well as the perception of the Finnish language proficiency. Ethnic identification is also analysed, and the correspondence between language and ethnicity discussed. As far as the younger generation of Russian-speaking immigrants in Finland is concerned, the

juxtaposition between being a Russian or an Ingrian Finn is in many ways complicated. Officially, immigrants are regarded as Ingrian Finns if they have immigrated to Finland with a returnee status, but they are usually considered Russians by the Finnish majority. This contradiction adds to the immigrants' own uncertainty about their identity. An important question is to what extent do the young descendants of the returnees identify themselves as Finns and Finnish-speaking, and if they do, is it because of their earlier experiences and cultural heritage or because of their present experiences and aspirations to integrate into the Finnish society? Russian-speaking immigrants are thus searching for meaning of the Russian and Finnish languages and cultures as basic tools for their integration and identity formation in their new host country, Finland. They are faced with the necessity to find a balance between their mother tongue and cultural heritage and the Finnish language and culture.

*V. B. Kolosova*

#### **Contemporary Ukrainian Wedding in a Local Tradition**

The article is based on the materials of folklore-and-ethnography expeditions to Chernovtsy region, Ukraine. The memorates about wedding parties since 1933 are analysed. On the one hand, some parts of the ritual may change. They may be divided into two groups: the elements changing in the course of time (diachronic level) and the elements which may have variants on synchronic level and even within the frames of the same wedding party. On the other hand, there are notions that stay without any changes. These are: the attitude to odd and even numbers, roles of married and not married members of the society, «wedding parents», manipulations with wedding wreath, bread and candles. It is reasonable to suppose that these elements play the most important part in the life of the rural society.

The ritual consists of a great number of elements. This causes changeability of the ritual, providing for the possibility of a large number of variants. Yet on the other hand it also maintains the tradition and helps it survive.

*A. N. Kushkova*

#### **Village as Informational Space: Everyday Life and Conflict**

The focal issue of the article is the inner exchange of information in a village as a relatively closed communicative space. The author attempts to describe the transmission of everyday knowledge and modifications that take place in this process as a result of a conflict between or among its participants. To study the «sociology of information» in a village one has to pay particular attention to various structures of kinship, friendship and neighbourhood that determine the flow of information and are determined by it in their turn. The author discusses the concept of «contextualisation», taken both as a function of a person's position within the societal structure and as a communicate category (e. g. how much is known about a person, the

volume of «biographical information» given in a story about people mentioned etc.) This concept allows to express the measure of individual participation in the exchange of information, seen as the adaptation between the «known» and the «unknown», as well as «hypothetical», «invented» and «concealed».

Since the content of information influences the ways of its transmission, the exchange of rumours (provoked by family and neighbours' quarrels, adultery, stealing etc.) is characterised by «limited publicity», when certain people are excluded from the participation altogether. The authors discuss three different «conflict versions» and shows how involvement in the conflict influences its participants' communicative practices, both verbal and non-verbal.

*E. V. Liarskaia*

#### **Contemporary Situation of Anthroponymical System of the Yamal Nenets**

The article is based on the author's field materials collected during two expeditions to Yamal, as well as on the research and sources published during the last ten years. The article focuses on the issue of contemporary situation of anthroponymical system of the Yamal Nenets. The author shows that the system of Nenets names and the rules connected to them is functioning till the present moment. Special attention is paid to Russian names that have widely spread during the last decades among Nenets population. It is demonstrated that these names are gradually included into the Nenets system, changing but not destroying it.

*I. V. Liskovets*

#### **Trasyanka: Origin, Essence, Functioning**

The article deals with a previously non-studied language phenomenon found in Belarus and particularly in Minsk. The phenomenon mentioned is called «trasyanka». It manifests itself at the meeting-point of the Russian and Byelorussian languages. The author discusses the origin of trasyanka, its functioning and linguistic status, the role it plays in the social stratification and the attitude to it on the part of Minsk residents.

*V. Y. Makarova*

#### **A Priest and a Patient (based on the materials of the second half of the 19<sup>th</sup> – beginning of the 20<sup>th</sup> centuries)**

The article focuses upon the interaction between the priest and the parish in the situation of treating the sick. Since in the peasants' view both results of illness — curing or death — were equally normal, the author considers the ways of treatment of sick men and of preparing them to the passage in the world of the dead — the ways «owned» by a priest. Special attention is paid to the role of secular clergy in the treatment of hard drinkers, performed in the «societies of sobriety».

*T. V. Mikhailova*

**Russian Legislation on Witchcraft: Juridical Basis of Russian Witchcraft Trials of the second half of the 18<sup>th</sup> century and its Specificity**

The article focuses on the history of the 18<sup>th</sup> century Russian witchcraft legislation. To understand the peculiarity of Russian witchcraft trials it is necessary to study their juridical basis. The author analyses juridical documents, both secular and ecclesiastical, related to witchcraft and shows the specific character of Russian legislation on witchcraft and the peculiarity of Russian juridical situation. The article is based on a large number of historical sources such as texts of laws, church documents, and archival materials.

*M. Z. Muslimov*

**The Finnish Dialect of Suokylä Village (Dubrovka)**

This paper describes the main peculiarities of Suokyla's Finnish Dialect in the West Ingermanland. This dialect is still spoken by 3 speakers in Ivangorod and Kingissepp. Suokyla's Finnish had intensive contacts with Estonian language. This dialect is connected with the Finnish dialects of Central Ingermanland and Votic language. The paper is based on the data collected during the fieldwork in this region in 2001.

*E. M. Novojilova*

**The Language Choice: Stereotypes, Intentions and the Real Situation  
(based on the materials on Vepsian population of Kurba village,  
Podporozhsky district, Leningrad region)**

The article describes contemporary language choice among the Vepsians and is based on the results of a sociolinguistic survey carried out in July, 2001 in a settlement on the territory of middle Vepsians. Apart from questionnaires, methods of observation and interviews were also used for the research. The research results show that the language choice of the Vepsians depends primarily upon the age of communication participants and very little — upon other factors, e. g. the location of communication. The author raises the question of reliability of survey and interview data. She shows that it is impossible to define the actual language priorities without close and prolonged observation. The results of sociolinguistic survey may be used to reveal language attitudes, intentions and stereotypes.

*A. M. Piir*

**Window to a Court (to the description of court space)**

The article addresses one of the aspects of Leningrad court life in 30-ies–50-ies of the 20<sup>th</sup> century and is based primarily on fieldwork materials gathered in Petersburg during 2000–2001. A court window is an important element of court space; it models specific forms of life, conduct regulations and a system of relations among the house inhabitants. The structure of a court com-

munity and the information possessed by each of its members about the others are related to the existence of court windows that allow people to acquire common knowledge about their house, its life and those who live in it. A considerable part of communication in the court space is performed through the window. A window is a channel of connection and at the same time a boundary between private (room) and public (court) space. A series of court norms and rules presupposes that a window performs the role of the boundary, with its integrity and impenetrability as indispensable conditions to preserve the privacy of dwelling. It is the existence of court windows that secures the observation of these rules, as well as of order and stability on the territory of the court controlled by the court community.

*E. V. Romanova*

**«Voluntary death» among the Old-Believers: Doctrine and Sources**

The spreading of old-believers' suicides in the 17<sup>th</sup> century evoked a number of important questions as to their cause and perception on the part of the Christians. Opponents of the old-believers' self-burning thought that one of the causes of suicides was the doctrine spread by the old-believers' preachers. The author addresses a number of archival and publicist sources of the 17<sup>th</sup>–19<sup>th</sup> centuries in order to determine whether such a doctrine really existed. The process of transformation of the voluntary death notion from sin to feat, as well as the content and the structure of preaching containing the call to death are analysed. Another important issue discussed in the article is why self-burning became the most widely spread way to gain the status of a martyr among the old-believers. The author suggests that fiery death applied to old-believers as to heretics was re-considered by them as martyrdom and the way to salvation.

*D. Y. Sidorov*

**The Problem of Language Rights in the Republic of Latvia**

The article considers some sociolinguistic problems of contemporary Latvia, connected with violations of language rights of Russian- and Latvian-speakers. The article presents a brief analysis of basic Latvian laws related to language policy, as well as of statistic data from different years. The results of sociolinguistic research conducted by Latvian scholars is taken into account. A short historical survey helps to determine the major factors that caused the contemporary sociolinguistic situation treated as language conflict. The two major conclusions of the article are formulated in the following way: language rights of Russian-speakers in respect to language status (juridical restriction of language capability) are violated; language rights of Latvian-speakers are not observed in connection with the place (role) of the language (the usage of the Latvian language is restricted because most people residing in Latvia do not have a good command of the language, and some people cannot speak it at all).

*V. V. Tuleneva*

**Folklore about Paititi: Modern and Colonial Versions**

The legend of Paititi, a city of the Incas lost in the jungle with hidden treasures, is widely spread in the modern folklore of the Cusco region (Peru). In some versions the city is represented as a mythological utopian place where Incas live till the present day, in other versions this name is associated with real unexplored archaeological sites. The roots of the legend go back to the Colonial times. In the Colonial Spanish chronicles of the 16<sup>th</sup> and 17<sup>th</sup> centuries Paititi is described as a rich country situated to the East of the Andes, with which the Incas maintained contacts, where they possibly had colonies and where they migrated after the Spanish conquest. By their content and style these texts differ from modern folklore and their genre may be defined as «oral geography». Possibly they refer to a culture that really existed in the Northern part of Sierra de Paresis (Rondonia state, Brazil), although so far no archaeological evidences have proven this.