**Annual conference of the Centre
of Excellence in Estonian Studies and
annual 61st Kreutzwald Days conference**

Variation in language, literature, folklore, and music

December 7–8, 2017
Estonian Literary Museum / University of Tartu
Tartu, Estonia

Programme and abstracts

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Dear participant,

On behalf of the Centre of Excellence in Estonian Studies we warmly welcome you in Tartu. We hope that your stay in Tartu will be a success and that you will take back many inspiring ideas and colourful memories.

Variation is a universal phenomenon permeating language, culture, and the entire worldview, and as such connects the different domains explored by the Centre of Excellence in Estonian Studies. The aim of the conference is to discuss the issues related to specific and common in variation in language, literature, folklore, and music, and the confluences and connections between different variations. The conference also features round-table discussions on the methods for studying variation and problems concerned with data (large and small databases, so-called bad data).

The presentations handle different aspects of variation, for example:

- Synchronic and diachronic variation, levels of variation (individual, local, regional, historical), comparison of variants (registers, dialects, genres), factors influencing variation; methods for studying variation; variation in web environments;
- Intra-linguistic factors of linguistic variation (e.g. system constraints, regularities of linguistic changes);
- Extra-linguistic factors of linguistic variation (e.g. extra-linguistic context of language varieties, contacts with other languages and language varieties, language planning);
- Linguistic variations in folklore, variations in writer's choices, usage of dialects in fiction;
- Variation as the main basis of dynamics of folklore, variation as an issue of typologisation;
- Variations of myths and motifs; intertextuality, transmediality;
- Cultural variation in the Baltic area, incl. the Russian-language culture of the Baltic states;
- Type and variant in folk music, variational nature of traditional musical thinking.

PROGRAMME

Thursday, 7 December
at the Estonian Literary Museum (42 Vanemuise St., Tartu)

9.00 Registration

10.00–10.15 Opening (big lecture hall)

10.15–11.15 Plenary session
Chair Bruno Mölder

Cathal O'Madagain, Paul Egre: *Why do concepts change?*

11.15–11.30 Coffee break

11.30–13.30 Social and cognitive aspects of contact-induced language change I (big lecture hall)
Chair Anna Verschik

Ad Backus: *Unexpected mixing: When typological distance does not preclude grammatical integration*

Olga Loitšenko: *Comparative study of Estonian-Russian bilinguals', Estonian and Russian monolinguals' BLUES and PURPLES*

Daria Bahtina-Jantsikene: *Meta-communicative strategies for navigating common ground*

Loreta Vilkienė: *Variation of linguistic behaviour of Lithuanians in Toronto*

11.30–14.00 Variation in language and culture (first floor library hall)
Chair Külli Habicht

David Bimler, Mari Uusküla: *Language proficiency matters (for colour): A points-of-view approach of variations on four semantic domains in Estonian*

Antra Kļavinska: *Ethnonyms denoting Estonians and their contextual meanings in Latgalian texts*

Eter Shengelia, Natia Poniava: *Intonation of interrogative sentences in Zan (Megrelian-Laz) language*

Ingrīda Kleinhofa: *Diglossia in Arab emigration literature: The interplay of colloquial and literary Arabic*

Pikria Vardosanidze: *Georgia and Baltic states: Some aspects of post-Soviet education quality assessment*

11.30–14.00 History matters: The role of the past in contemporary spiritual movements I (second floor research hall)

Chair Tõnno Jonuks

Aldis Pūtelis: *A new arrangement of the old faith: The case of the Latvian "Dievturība"*

Viola Teisenhoffer: *A worship of history? Spirituality, knowledge, and politics in contemporary pagan renewal in Hungary*

Sergiusz Anoszko: *Myth – cosmogonic foundation of the faith of the Church of Scientology*

Kurmo Konsa: *Alchemy and transhumanism: Old ideas in new form*

Helle Kaasik: *Looking for a true shaman: Perceived authenticity in ayahuasca rituals*

11.30–14.00 Modern variations and transformations of minor forms of folklore and literature (third floor seminar hall)

Chairs Saša Babič, Piret Voolaid

Liisa Granbom-Herranen: *Adaptations, variations or a new proverb genre?*

Piret Voolaid: *'The national sport of Estonia': From big narratives to variegated and humorous colloquial rhetoric*

Dina Yulmetova: *A comparative linguistic analysis of cultural connotations of the phraseological concept 'road' in the Russian, English, and Chinese languages*

Saša Babič: *Variations in riddles: From lexis to structure*

Tiina Ann Kirss, Marin Laak: *Variability and life stories: The case of Gunnar Neeme*

Zhanna Tolysbaeva: *Векзаметр как вариация элегии и поэмы* (poster presentation)

11.30–14.00 Variation in literature and folklore (fourth floor seminar hall)

Chair Reet Hiiemäe

Paul Brocklebank: *Towards a corpus linguistic comparison of eighteenth-century English periodicals and novels*

Dominik Baumgarten: *Variations of modality in (digital) novels*

Mari Sarv, Risto Järv: *What is it that actually varies in folkloric texts?*

Nino Popiashvili: *Типологические аспекты фольклорных и литературных текстов: Лафонтен, Сулхан-Саба Орбелиани, Крейцвальд*

Valentina Semenova: *Космонимы в поэзии Валентина Колумба*

13.30–15.00 Lunch break (for all registered participants at restaurant Trikster Tihane, 42 Kastani St.)

15.00–16.30 Social and cognitive aspects of contact-induced language change II (big lecture hall)

Chair Anna Verschik

Kinga Geben: *About changes in the code of politeness of Lithuanian Poles*

Anu Kalda: *The role of the context in translating colour metaphors: Experiment on English into Estonian translation*

Anna Branets, Daria Bahtina-Jantsikene: *Estonian-Ukrainian mediated receptive multilingualism: Comprehension and conversation analysis*

15.00–16.30 History matters: The role of the past in contemporary spiritual movements II (second floor research hall)

Chair Aado Lintrop

Mare Kõiva: *Constructing the notion of a witch*

Nikolai Anisimov, Eva Toulouze: *Ритуал инициации мальчиков у южных удмуртов (на примере удмуртов деревни Варклед-Бодья)?*

Alena Bohaneva: *The variability of the image of the Tower of Babel and the etiologies associated with it in the Belarusian folklore Bible*

15.00–16.30 Communication and variation in meaning (first floor library hall)

Chair Alex Davies

Cressida Gaukroger: *Can we communicate if we don't share concepts?*

Cathal O'Madagain: *Can we use others people's concepts?*

Joey Pollock: *Context and communicative success*

15.00–16.30 Round table of the working group of contemporary culture (incl. media) of the CEES (third floor seminar hall)

Chairs Liisi Laineste, Saša Babič

Solvita Pošeiko: *Kai saceja muna baba... 'As my grandmother said...': Mixing of time-space, modalities, and ideas in Latgalian contemporary folklore on the internet*

15.00–16.30 Keeleline varieerumine ja kirjakeele standardiseerimine (Linguistic variation and language standardization) (fourth floor seminar hall)

Chair Helle Metslang

Heiki-Jaan Kaalep: *Morfoloogilise varieerumise ebasümmeetria*

Helle Metslang, Külli Habicht, Tiit Hennoste, Anni Jürine, Kirsi Laanesoo, David Ogren, Liina Pärismaa, Olle Sokk: *Keel korralduse ja vajaduse vahel: eesti* saama*-tuleviku lugu*

Mari-Liis Kalvik, Liisi Piits: *Varieeruva palatalisatsiooniga sõnad: ÕS-i märgendus vs tegelik hääldus*

16.30 Project introductions and book presentations (big lecture hall)

Anni Arukask, Kaidi Kriisa, Maria-Kristiina Lotman, Tuuli Triin Truusalu, Martin Uudevald, Anu Mänd, Kristi Viiding: *Textual, paleographic, and visual variation in Latin inscriptions in Estonian churches* (poster presentation)

Eda Kalmre: *Folklore: EJF 69: Rumours and Conspiracy Theories*

Liisi Piits, Mari-Liis Kalvik: *Mäetagused* 68: Special issue: Aspects of Speech and Music Studies: from Prosody to Melody

Jaan Ross: *Res Musica* 9 *(the Yearbook of the Estonian Musicological Society and the Estonian Academy of Music and Theatre)*

Helle Metslang: *Book series "Eesti keele varamu" (Treasury of Estonian Language)*

Epp Annus: *Methis* 20: Special issue on postcolonialism

Epp Annus: *Soviet Postcolonial Studies: A View from the Western Borderlands* (Routledge)

17.30 Reception (big lecture hall)

Welcome words by Urmas Sutrop, Director of the Estonian Literary Museum

Duo Mänd / Krüsban (Heino Eller Tartu Music College)

Friday, 8 December

at the University of Tartu (2 Jakobi St., Tartu)

9.00–10.00 Plenary session (round auditorium, 2–226 Jakobi St.)

Chair Helle Metslang

Edith Moravcsik: *Variation in context*

10.00–10.30 Coffee break

10.30–12.30 Social and cognitive aspects of contact-induced language change III (2–114 Jakobi St.)

Chair Anna Verschik

Maria Frick: *Linking form, meaning, and function across constructions in bilingual settings*

Helin Kask: *The non-integration of English adjectives into Estonian*

Laura Vilkaitė, Loreta Vilkienė, Justina Bružaitė-Liseckienė: V*ariation in Lithuanian vocabulary size between young Lithuanian, Russian, and Polish speakers*

Silga Sviķe: *Special lexis in language contacts and language shift* (poster presentation)

10.30–12.30 History matters: The role of the past in contemporary spiritual movements III (2–110 Jakobi St.)

Chair Aldis Pūtelis

Ceri Houlbrook: *Saints, poets, and rubber ducks: Crafting the sacred at St. Nectan›s Kieve, Cornwall*

Tõnno Jonuks: *How old is sacredness? Dating of natural sacred places*

Atko Remmel, Tõnno Jonuks: *Estonian religion and identity in school history textbook*s

10.30–13.00 Variation in narrative – variation in culture: Stability and variability, remembering and forgetting, genre and cultural context I (2–109 Jakobi St.)

Chair Mare Kalda

Inese Treimane: *Law and literature: Variation of genres. A Latvian perspective*

Hanna Kastunova: *The image of raven in world mythology and the reasons for its reputation to collapse*

Esta Matveeva: *Children's horror stories: Between the variable and the typical*

Marina Baiduzh: *The conflict of mythological models in the interpretations of a case*

Nikolay Kozhevnikov, Vera Danilova: *Style and rhythm of the Yakut heroic epos "Olonkho"*

10.30–13.00 Historische Schreibvariation: Die Rolle externer Variablen (Historical spelling variation: The role of external variables) (2–107 Jakobi St.)

Chairs: Anja Voeste, Annina Seiler

Anja Voeste: *Introduction*

Alessandro Palumbo: *The influence of Latin on the Swedish runic orthography*

Annina Seiler: *Spelling variation in Early Middle English*

Christine Wallis: *Spelling and stratigraphy in the Liber Vitæ of Thorney Abbey*

Michelle Waldispühl: *Graphematische Variation im mehrsprachigen Verschriftungskontext: Nordische Pilgernamen im Reichenauer Verbrüderungsbuch*

Paul Rössler: *Warum die Virgel aus den Texten verschwand. Zum Formenwechsel in der deutschen Interpunktion im 18. Jahrhundert*

10.30–13.00 Variation in folksongs I (2–103 Jakobi St.)

Chair Mari Sarv

Paolo Bravi, Teresa Proto: *Metrical structure and rhythmical variation in Sardinian s'arrepentina*

Janika Oras: *Even or uneven: Performers' strategies of varying rhythm in Seto runosong*

Žanna Pärtlas: *Seto itku muusikaline identiteet ja varieeruvus / Musical Identity and Variability of the Seto (Southeast Estonia) Collective Laments*

Taive Särg: *Does melody "break" in the case of metrical variations, called "broken verses"? About melodic variations in regilaul from the historic Mulgimaa region, southern Estonia*

Alejandro Prieto Mendoza: *A dialectology of compositional strategies of kakataibo chants (Panoan, Peru): semantic parallelism and broken line*

10.30–13.00 "Свой", "другой", "чужой" и "враг" в культурах Эстонии (2–113 Jakobi St.)

Chair Irina Belobrovtseva

Aurika Meimre: *"Свои", "другие", "чужие" и "враги" в произведениях русских писателей-эмигрантов Эстонии*

Alexandr Danilevsky: *"Свои", "другие", "чужие" и "враги" в Хронике Покровской церкви, Нос (Nina)*

Galina Ponomaryova: *Русская культура в газете "Постимеэс" (1941–1944)*

Olga Demidova: *Вариативность в переводе*

Irina Belobrovtseva: *Билингвизм в литературе (на основе творчества Яана Каплинского и Игоря Котюха)*

13.00–14.00 Lunch break (on your own)

14.00–16.00 Social and cognitive aspects of contact-induced language change IV (2–114 Jakobi St.)

Chair Ad Backus

Elina Palola: *Entrenched single word switches in multilingual everyday interaction of a Finnish family and their Spanish au pair*

Mila Schwartz: *Stages of children's bilingual development within the context of a two-way immersion bilingual program*

Virve Vihman: *Bilingual children, Estonian-English code-switching and metalinguistic awareness*

Anna Verschik: *Usage-based approach to English-Estonian code-copying*

14.00–16.00 Вопросы истории: роль прошлого в современных религиозных движениях (History matters: The role of the past in contemporary spiritual movements) IV (2–110 Jakobi St.)

Chair Nikolai Anisimov

Nikolai Antropov: *Вариабельность обрядового термина в контексте этимологических версий*

Yulia Krasheninnikova: *Николин День в русских традициях горнозаводских поселений Республики Коми*

Roman Shizhenskiy: *Современное русское язычество как пример "воображаемого сообщества"*

Roman Shizhenskiy, Ekaterina Surovegina: *Сакральные места современных русских язычников: Опыт 3D презентации*

14.00–16.00 Varieerumine narratiivis – varieerumine kultuuris: püsimine ja teisenemine, mäletamine ja unustamine, žanr ja kultuurikontekst (Variation in narrative – variation in culture: stability and variability, remembering and forgetting, genre and cultural context) II (2–109 Jakobi St.)

Chair Kärri Toomeos-Orglaan

Anneli Mihkelev: *Folkloorist kirjandusse ehk variatsioonid Rainisega läti ja eesti kultuuris*

Anneli Kõvamees: *(Eksistentsiaalne) eksleja ruumis*

Siim Sorokin: *Pärisustamise paradoksid: narratiivsed persoonid, "Halvale teele" ja argitarkus netisuhtluses*

Mikk Sarv, Kristel Vilbaste: *Allikapärimuse varieerumine maastiku ja kultuuriruumi muutustes*

14.00–16.00 Variation in folksongs II (2–103 Jakobi St.)

Chair Teresa Proto

Aliaksandra Shrubok: *Belarusian chants treating cattle illnesses: Principles of variation*

Natalia Rusinova: *Australian variations of traditional Christmas carols as a case-study for culture-specific lexis*

Baiba Krogzeme-Mosgorda: *The interpretation of Latvian folk songs in schoolchildren's autograph albums*

Nadezhda Rychkova: *"Бродячие" фрагменты в структуре русских городских песен / "Migratory" fragments in the structure of Russian urban songs*

14.00–16.25 Varieeruv keel (Variation in language) (2–129 Jakobi St.)

Chair Marin Laak

Jelisaveta Kostandi, Irina Külmoja: *Atribuudi variatiivsusest keelekontaktide tingimustes*

Liina Lindström, Maarja-Liisa Pilvik, Helen Plado, Kristel Uiboaed: *Pronoomeni väljajätt eesti murretes: kontaktide ja keelesiseste tegurite mõju varieerumisele*

Einar Meister, Lya Meister: *Vokaalide kvaliteedi varieerumine eesti laste kõnes*

Eva Velsker; Mart Velsker: *Mitmekeelne Luts: lühiproosa*

Oksana Palikova, Valentina Štšadneva: *Lääne-Peipsi vene põliselanikkonnaga asulanimede variatiivsus (ajaloos ja tänapäeval)*

14.00–16.00 Tantsu varieerumise uurimine videopõhise tantsuanalüüsi ja taaskehastamise kaudu (Practical workshop study into dance variation) (2–107 Jakobi St.)

Chairs Sille Kapper, Madli Teller

Participants are required to take along their laptops or smartphones with a bigger screen (one for a group of two or three) and to wear comfortable clothes and shoes.

16.00–16.30 Coffee break

16.30–17.30 Plenary session (round auditorium, 2–226 Jakobi St.)

Chair Tiit Hennoste

Terttu Nevalainen: *A tale of two cities: Historical sociolinguistics and the diffusion of linguistic change*

17.30 Closing words

18.30 Reception (University Café, 20 Ülikooli St.)

Speech by Margit Sutrop, Dean of the Faculty of Arts and Humanities, University of Tartu

PLENARY TALK ABSTRACTS

Why do concepts change?

Cathal O'Madagain, Max Planck Institute for Evolutionary Anthropology, Leipzig, Germany

Paul Egre, CNRS, Institut Jean Nicod, Paris, France

One striking feature of our concepts is that they appear to change – they can vary between cultures and they can change within a culture over time. A striking recent example is the redefinition of the concept 'planet' by the International Astronomical Union, now altered to exclude Pluto from the category. Contemporary theories of concepts, however, have trouble making sense of these changes. Here we introduce a new way of thinking about concepts intended to explain this phenomenon. We first explore how the concepts we use to think about an environment will affect the beliefs we form about that environment, affecting how informative or plausible those beliefs are. We then show that making the relationship between a conceptual scheme and the beliefs that can be formed using that scheme precise gives us a way of measuring the usefulness of different conceptual schemes: the more informative and plausible the beliefs we can form with a given conceptual scheme, the more useful the conceptual scheme. With our new model of 'concept utility', we can begin to make sense of why different cultures could benefit from conceptualizing their environments in different ways, or why one culture might change the way they think of their environment, given new discoveries.

Variation in context

Edith Moravcsik, University of Wisconsin-Milwaukee, USA

As stated by the organizers of this conference, variation is ubiquitous in language, literature, folklore, music, and probably in all other aspects of culture. This is amply documented by the abstracts of the conference papers.

Variation is an analytic problem: the analyst expects uniformity – yet, what is found is heterogeneity. For example, some languages, such as English, have Subject-Verb-Object order while others, e.g. Japanese, have Subject-Object-Verb, even though both are languages and therefore we would expect them to show the same word order. There is a conflict here between expectation and facts.

Conflicts that arise in analyzing language have been dealt with through invoking several alternative conflict-resolving conceptual tools. In this paper, the tool that will be focused on is contextualization. The underlying idea is simple. As long as two divergent phenomena are viewed as occurring under the same conditions, there is a problem: why do they diverge? However, if it can be shown that they occur in different contexts, the differences are accounted for.

Contextualization has been widely employed in linguistics as a conflict-resolving device both in describing individual languages and in crosslinguistic research. For example, English has both active and passive constructions, e.g. *The boy threw the ball* and *The ball was thrown by the boy*. This variation appears to be random and thus unexplained. However, if we view the two constructions from the point of view of pragmatics, they turn out to be used in different contexts depending on whether the agent (*the boy*) or the undergoer (*the ball*) is to be focused on, and this fact accounts for their differences. Similarly, across-language variation, such as English SVO and Japanese SOV mentioned above, can be explained by pointing at certain grammatical properties of the two languages in the context of which the differing word orders are to be expected.

Similar arguments re-interpreting random variation as principled variation by invoking context will be cited in the paper along with references to cases outside linguistics gleaned from papers of the conference.

A tale of two cities: Historical sociolinguistics and the diffusion of linguistic change

Terttu Nevalainen, University of Helsinki, Finland

Historical sociolinguists study language variation and change in various historical contexts using present-day sociolinguistic frameworks but also developing approaches specific for historical analyses. Underlining the shared goals of the two lines of inquiry, traditional concepts such as the contrast between the *wave model* and the *tree model* continue to inform discussions of the diffusion and transmission of linguistic change today and in the past (e.g. Labov 2007).

In my presentation I will focus on the wave model and examine both real-time and apparent-time support for linguistic changes in contact situations (Nevalainen 2011). My empirical case studies come from late medieval and early modern London English (Nevalainen & Raumolin-Brunberg 2017) and from work on 19th- and 20th-century Helsinki Finnish (Paunonen 2006). The perspective varies between the macro-level of regions and localities and the micro-level of individuals in their speech communities. By adopting this dual focus, I hope to highlight the interactive and contact-based circumstances that are instrumental in the unfolding of language change in time and space.

References

Labov, William 2007. Transmission and diffusion. *Language*, Vol. 83, pp. 344–387.

Nevalainen, Terttu 2011. Historical sociolinguistics. In: Ruth Wodak & Barbara Johnstone & Paul Kerswill (eds.) *The Sage Handbook of Sociolinguistics*, pp. 279–295. London: Sage Publications.

Nevalainen, Terttu & Helena Raumolin-Brunberg 2017. *Historical Sociolinguistics: Language Change in Tudor and Stuart England*. 2nd ed. London: Routledge.

Paunonen, Heikki 2006. Vähemmistökielestä varioivaksi valtakieleksi. In: Kaisu Juusela & Katariina Nisula (eds.) *Helsinki kieliyhteisönä*, pp. 13–99. Helsinki: Suomen kielen ja kotimaisen kirjallisuuden laitos.

ABSTRACTS

Southern Udmurt initiation ritual for boys (on the example of Varkled-Bodja)

Nikolai Anisimov, Estonian Literary Museum, Tartu, Estonia

Eva Toulouze, INALCO, Paris, France / University of Tartu, Tartu, Estonia

This initiation ritual is well known in scientific literature and has been described several times. However, the last time was fifteen years ago. So the authors attended this ritual in spring 2017, in order to ensure a follow-up in scientific literature. This is a particular ritual, performed only in the village of Varkled-Bodja in Tatarstan, whose population is entirely composed of Udmurts. By attending this ritual, teenage boys (16–17 years of age) become adult men in front of their community, and are allowed to participate in adult men's deeds: they are eligible to marry, and to take their share in sacred activities. Members of the community who have moved elsewhere bring their sons to go through this ritual. The peculiarity of this ritual is that it is closed, for only males are allowed to participate in its conclusive phase. The authors were able to identify, on the one hand, a considerable continuity in the main features of the ritual, compared to the previous descriptions; still, some new features may also be observed.

One of the most interesting things is the self-awareness of the community members, including the young men themselves: there has been much recording from fathers, adult men, and youngsters, who all have their personal electronic archives and have taken photos and made selfies and videos. This initiation is felt to be a decisive moment in people's lives, as almost all the male members of the community have gone through the ritual. This feeling is shared by the initiated, who assert that, while their aim is to live in town, they will certainly bring their sons to take part in it.

References

Lintrop, Aado 2003. *Udmurdi usund*. Tartu.

Vladykin 1994 = Владыкин, Владимир 1994. *Религиозно-мифологическая картина мира удмуртов*. Ижевск.

Myth – cosmogonic foundation of the faith of the Church of Scientology

Sergiusz Anoszko, Cardinal St. Wyszyński University, Warsaw, Poland

The planned presentation is about the cosmogonic myth, which is part of the theology of one of today's new religious movements in the West – Scientology. Scientology is a kind of esoteric religion, that is, certain categories of knowledge are given to the followers at certain levels of spiritual development. The fundamental premise of the Church of Scientology is the theory of Thetan, the spirit present in Man. The history of the Thetans uprising and their presence on Earth as well as the reasons for the special importance of these elements to humans are the differentia specifica of the doctrine of Scientology. At the level of spiritual development, called OT 3, the mystery of creation is transmitted, which, indeed, remains the official mystery of religious teaching, although it has been available on the Internet for several years. The speech will focus on describing the history of creation as well as on showing its meaning in the current theology of the mentioned new religious movement.

References

Church of Scientology International, Scientology: Theology and Practice of a Contemporary Religion. Los Angeles 1999.

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Hubbard, L. Ron 2009. *Dianetyka: Współczesna nauka o zdrowiu umysłowym*. Glostrup.

Hubbard, L. Ron 2007. *Scientology: A History of Man – A List and Description of the Principal Incidents to be Found in a Human Being*. Copenhagen.

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Lepri, G. 2009. Scientology: un Nuovo Movimento Religioso nell'Occidentale della secolarizzazione. *Antrocom*, Vol. 5 (1), pp. 45–60.

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Urban, H. B. 2011. *The Church of Scientology: A History of a New Religion*. Princeton.

Вариабельность обрядового термина в контексте этимологических версий / Variability of the ceremonial term in the context of etymological versions

Николай Антропов / Nikolay Antropov, Институт языкознания им. Якуба Коласа Национальной академии наук Беларуси, Минск, Беларусь

Обряду "вождения Ку́ста", который до настоящего времени известен в белорусской и украинской частях западного Полесья, посвящено достаточно исследований. Тем не менее, ряд вопросов, с ним связанных, не могут считаться вполне освещенными. К их числу необходимо, безусловно, отнести этимологическую проблематику обрядового термина. Последний фиксировался в нескольких вариантах: а) Куст м.р. и Ку́ста ж.р.; б) Кушт; в) Кост, Ко́ста м.р.; г) Густ, Гу́ста м., ж. р. Сюда же примыкает необычное использование обрядовой лексемы в неизменяемой падежной форме в одном из песенных текстов ("…ў гэтым доме гаспадыня хароша, Яна падорыць нашаму куста гроша" – вместо естественного кусту).

Как известно, подобная вариативность очень часто свидетельствует о заимствованном характере наименования. Подобная возможность (однако только в отношении праславянской лексемы *kustъ с семантикой 'frutex') обсуждалась в научной литературе, причем начиная с Ф. Миклошича, ср. классическую дефиницию в первом славянском этимологическом словаре 1886 г.: "kustŭ: – Man vergleicht lit. kaukštas", – что, таким образом, предполагает связь с литовскими наименованиями kúokštas, kúokšta ж.р. 'горсть, пук, пучок, клок, связка', перен. 'группа растений или строений', 'стадо', 'крона дерева'. Между тем, по ряду важнейших оснований (семантических, фонетических, акцентологических и словообразовательных), литовская этимология представляется по меньшей мере сомнительной (О. Н. Трубачев, В. Смочиньски).

Предложенная далее О. Н. Трубачевым этимология восточнославянского *kustъ из префиксального сложения *ku-sto- (корень из *stojati) также наталкивается на ряд возражений. Более поздние попытки (не этимологов) связать семантику обрядового термина с идеологемой «род» не могут быть приняты, так как куст в значении 'род' является вторичным метафорическим образованием на семантической базе первичного, т.е. восточнославянского куст 'frutex'.

Судя по всему, куст 'frutex' и обрядовый термин не имеют общего источника, их связывают лишь отношения омонимии и вторичных взаимовлияний.

В докладе предлагается обоснование гипотезы о генезисе обрядового термина Куст (Кост/Кошт/Густ) из праславянского диалектизма южнославянского происхождения *gozdъ 'лес, silva', который вместе с праформой обряда "вождения Ку́ста" принесли в западный регион восточной Славии (пра)дреговичи.

Textual, paleographic, and visual variation in Latin inscriptions in Estonian churches

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In 2014, our research group started a systematic collection and study into Latin epigraphical material in Estonian Lutheran churches. The objectives of the project are to compile an illustrated database of all inscriptions up until 1918 (both those that have been preserved as well as those that have been destroyed, but were described in earlier manuscripts and books), to translate these into Estonian, and to comment on them from different aspects, e.g., linguistic, paleographical, metrical, prosopographical, etc.

Even though Latin inscriptions in churches contain a large number of formulaic phrases, which seems to confirm their general textual invariability, the texts written on ecclesiastical objects still vary remarkably throughout centuries, and thus demonstrate a creative approach to the sacred space comparable to the creativity and variability of ecclesiastical art. In addition, the textual variety is supported by the paleographical variety on a large scale: remarkable creativity in marking abbreviations, ligatures, punctuation, as well as fonts is typical. Yet the linguistic and metrical variety of epigraphs found in our churches is rather modest.

On our poster these main tendencies of ecclesiastical epigraphs will be illustrated and explained through some exemplary cases.

Variations in riddles: From lexis to structure

Saša Babič, Estonian Literary Museum, Tartu, Estonia

Riddles have been and still are one of the most representative minor forms of folklore. They have developed into many different types with similar or different functions. As they persisted in culture and developed, riddles also evolved into different variations, some in a different genre, i.e. proverb, and some in the structural sense – in both parts: in questions with different lexis and word order, as well as in answers. In the presentation, I will analyse different variations in Slovenian riddles from the Archive of the Slovenian Institute of Ethnography, and typologize them to show the spectrum of different variations on the example of a minor form of folklore.

Unexpected mixing: When typological distance does not preclude grammatical integration

Ad Backus, Tilburg University, Tilburg, Netherlands

In my work I have been attempting to explain language contact data in a framework that is loosely based on the usage-based approach to linguistic theory formation, which has been the cornerstone of much of what is often referred to as 'Cognitive Linguistics'. This has culminated in three recent papers that explore the usefulness of the usage-based approach for language change, borrowing, and codeswitching, respectively (Backus 2014a, 2014b, 2015). Similarly, in various recent empirical projects on Turkish-Dutch contacts in the Netherlands, a usage-based approach has informed the design of the study and the way in which results were interpreted. In this presentation, I will focus mostly on the recent work on bilingual data that show the following characteristics: high intensity of codeswitching, many examples that are difficult to classify in the existing models of codeswitching, and increasing grammatical integration of Turkish and Dutch lexicons and grammars. Together, these suggest that when the intensity of codeswitching is high, the boundary between the two languages starts to disappear. This is hard to explain in structuralist approaches to the linguistic theory, but can be accounted for more easily in a usage-based framework, because it does not presuppose strict boundaries between languages. In the presentation I will aim for two things. Firstly, I will present data in support of the generalizations sketched above. Secondly, I will discuss some implications for our theories of language contact and of language itself.

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Meta-communicative strategies for navigating common ground

Daria Bahtina-Jantsikene, Finnish Centre of Excellence in Research on Intersubjectivity in Interaction, Helsinki, Finland

Common ground (Clark 1996) is a concept that helps untangle what it is that constitutes mutual understanding and how much of it is needed. Shared common ground is a prerequisite for successful communication and, by logic, limited common ground should be a hindrance. Yet, studies on multilingual interaction treat cases of (partial) misunderstanding as productive sites (Victoria 2014) or even a vitalizing force (Coupland, Coupland, Giles & Henwood 1988), a chance to create shared meaning through active co-construction. Multilingual speakers rely on various explicit strategies that both avert and amend communicative misunderstandings (Mauranen 2012).

This paper focuses on emergent competencies, or meta-communicative devices, which interlocutors may use to adapt their linguistic and interactive resources in order to ease communication (Bahtina-Jantsikene & Backus 2016). In addition to this cognitive aspect, we look at the way social experience plays a role in interactive success, much in line with the usage-based approach, which explicates the connection between cognition and communication (Blommaert & Backus 2011).

In the experiments participants interact via Skype and common ground is being manipulated in several ways: speakers are either colleagues or complete strangers, and the tasks they have to solve are either work-related or highly atypical. We compare what people do in situations with varying degrees of pre-existing common ground and analyse how the choice of strategies develops in the course of short dialogues. We argue that contact-induced changes are observable within separate communicative events when meta-communicative devices are either recruited regularly as an efficient strategy or discarded once they have fully served their function.

The ever-expanding abundance of multilingual interaction calls for a systematic exploration of dynamic strategies, which help interlocutors reach mutual understanding with minimal loss. We will discuss the best practices as well as their potential to increase communicative efficiency in various challenging situations beyond experimental settings.

Estonian-Ukrainian mediated receptive multilingualism: Comprehension and conversation analysis

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Receptive multilingualism (RM) is a communicative mode in which interlocutors use their own language while speaking to each other. Generally, RM has been discussed in relation to typologically related languages (inherent RM, Estonian-Finnish) and across language families (acquired RM, Estonian-Russian). Since Estonian and Ukrainian are neither related nor have shared history, we hypothesise that speakers of these languages can reach understanding only through a medium of another closely related language (here, Russian) – a mode we have termed "mediated receptive multilingualism". The aim of this research is to investigate the degree to which native speakers of Estonian with varying proficiencies in Russian understand Ukrainian texts without prior exposure to Ukrainian and detect factors that affect understanding. Additionally, we will compare the ability to understand Ukrainian texts among ethnic Estonians and local Russian-speakers.

The experiment contains two major dimensions: comprehension and speaking. The comprehension experiment consists of a socio-linguistic questionnaire, a C-test (Grotjahn 1987), several tasks for Ukrainian individual words (Shumarova 2000), and Ukrainian text as a whole (Gooskens 2013). Furthermore, participants are debriefed regarding their explanations and feedback. The comprehension experiment was carried out on 70 participants. The exploratory dialogue experiment is constructed as a task-oriented game conducted via Skype, in which participants have to talk to each other using mediated RM (3 dyads in L1, 3 dyads in L+).

Speakers of Estonian and Russian as L1 demonstrated significantly different patterns of understanding Ukrainian. An inventory of various extra-linguistic (spread of multilingualism in society, attitudes) and individual factors (exposure and experience, personal needs, metalinguistic awareness) that affect understanding was elicited. Moreover, the findings from comprehension experiments were transferred and analysed

in the light of easily quantifiable success results in the speaking task as spoken communication offers more strategies for building common ground (Clark 1996) and reveals more about the mechanisms behind receptive multilingualism (Härmävaara 2014).

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Конфликт мифологических моделей в интерпретации одного события / The conflict between the mythological models in the interpretation of one case

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Вариативность фольклорных текстов, в том числе акциональных, – устойчивая, субстанциональная характеристика бытования актуальных мифологических представлений. Подобная вариативность фольклорных текстов и ритуальных практик проявляется в процессе исполнения, а в случае демонологических представлений – пересказывания одного сюжета, особенно в ситуации конфликта интерпретационных моделей одного события.

Наиболее ярко столкновение различных мифологических моделей проявляется, когда в некотором окказионально сформированном сообществе необходимо выработать единый объясняющий нарратив для потенциально опасной ситуации. Например, когда группа археологов поселилась в деревенском доме, в котором после смерти хозяйки никто не жил, по ночам некоторых из них кто-то стал душить, а кому-то снились сны, в которых являлась страшная женщина с длинными волосами и большими грудями. Это событие было интерпретировано согласно как минимум трем мифологическим моделям, основанным на: 1) тюркских представлениях об Албасты; 2) идеях о восточнославянском домовом; 3) комплексе представлений о ходячих покойниках. В итоге появился единый объясняющий нарратив, где симультанно соединились все эти интерпретативные модели. В результате контаминации представлений о мифологических персонажах двух развитых демонологических систем домовой приобрел дополнительную визуальную характеристику – большую грудь.

В рамках доклада будет проанализировано несколько типологически схожих, но наблюдаемых в разных временных сообществах ситуаций, когда вариативность интерпретаций, во-первых, приводит к образованию новых мифологических представлений и, во-вторых, позволяет нам проследить особенности функционирования современных мифологических идей в городском пространстве, которое характеризуется большой насыщенностью информации, в том числе мифологической, относящейся при этом к совершенно разным картинам мира.

Variations of modality in (digital) novels

Dominik Baumgarten, Leuphana University Lüneburg, Germany

Literary studies traditionally focus on the cultural development of narratives in finite forms. In rare cases two or more variations of the same text (especially from early modernity backwards) are a subject of investigation. Similar to diagrams in scientific texts (Engelhardt 2002) the illustrations of a novel may contain information that not only visualizes the narratives present but comprehends further data or different topics. The combination of at least two media (text and image) creates a so-called 'supertext' (Fix 2000), which integrates non-orthographic components into a grammatical coherent arrangement. This two-channel communication requires a broader range of perception from the reader (Stöckl 2011). On the one hand, the reader is forced to 'read' images and the text simultaneously, on the other hand, the orthographic narration is enriched with additional 'featured' narratives, which only come to life within the pictorial parts of the supertext.

Since around 2000, novels can be used as advertising-platforms (Baßler 2002). Especially in the case of e-books, literacy is mixed with influences from various media that are used for campaigning. The theoretical framework for the analysis of multi-media literacy can be provided by reviewing advertising media (Janich 2004) from a linguistic point of view, and the sharp classification of literature with and without (commercial) multimodal influences and the corresponding literary canon theory (Baumgarten 2013).

The planned talk aims to explain various variations (or even amalgamations) of the two modalities – text and image – by taking examples from current print advertisements. Whereas written terms usually contain a specific meaning apart from their positioning within a complex sentence structure, pictorial signs generally need to be (re)charged with a certain meaning by their environment. Advertisements tend to incorporate pictorial parts into their text bodies. In the course of this modality-mixture, pictorial signs can be seen as part of a more complex text structure.

Bilingualism in literature

Irina Belobrovtseva, Tallinn University, Tallinn, Estonia

The presentation considers the phenomenon of bilingualism in literature (its opportunity, potential, known cases of bilingualism in the world literature).

As a hypothesis, the following positions are put forward: knowledge of another language fosters a kind of updating of the native language, a deeper exploration of hidden verbal possibilities of the native language, and contributes to the refreshment of the poetic language and of the image system.

In the presentation the hypothesis is tested on the example of the work of the Estonian-Russian poet, prosaist, translator, and essayist Jaan Kaplinski, and Russian-Estonian poet and literary critic Igor Kotjuh.

Language proficiency matters (for colour): A points-of-view approach of variations on four semantic domains in Estonian

David Bimler, Massey University, New Zealand

Mari Uusküla, Tallinn University, Tallinn, Estonia

When subjects are asked to list terms from a semantic domain, their lists present features that reflect a shared conceptual structure of the domain, but they also exhibit systematic variations corresponding to a mixture of rival structures (i.e. different ways of clustering and distinguishing of the terms). We predicted that subjects with experience of multiple languages will differ in the influence on their lists of these alternative conceptual structures. Lists were elicited for four semantic domains (colour terms, animals, body parts, containers) from 50 Estonian first-language speakers with a range of linguistic proficiency, of whom 25 were professional translators. Their lists were converted to a format of inter-term dissimilarities, suitable for analysis with multidimensional scaling to visualize the mean conceptual organization. The format also allows factor analysis to be applied to the correlations among pairs of lists, where departures from the mean manifest as the second factor, capturing the main range of variation among lists. The extremes of that range can be reconstructed as alternative conceptual spaces, rival 'points-of-view'.

Average (consensus) MDS solutions were in line with the previously reported results. In the body parts domain, for instance, one dimension corresponded to 'hierarchy level', separating broad body divisions (head, torso, limbs) from subdivisions (features, fingers, etc.), while subjects varied primarily in the weight they placed on this conceptual distinction. In the colour domain, achromatic terms (white, black, and grey) were grouped with chromatic / 'rainbow' terms in one extreme conceptual model, and separated antithetically in the other extreme. Crucially, subjects' positions along the spectrum between these extremes correlated significantly with an index of multilingual proficiency ($r = 0.398$). Individual differences in the other semantic domains were not associated with proficiency. 'Colour' is special in many ways, for instance, in the distinction between 'basic' terms and non-basics.

Вариативность образа Вавилонской башни и связанных с ней этиологий в белорусской фольклорной Библии / The variability of the image of the Tower of Babel and the etiologies associated with it in the Belarusian folklore Bible

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Библейская история о строительстве башни "высотою до небес" имеет многочисленные соответствия в устных фольклорных Библиях разных народов (белорусской, украинской, русской, польской, болгарской и других). При этом в устных Библиях нарративы о Вавилонской башне, как правило, коррелируют с рассказами о грандиозном строительстве в других народнобиблейских темах Ветхого завета, например, о постройке ковчега перед Великим потопом, строительстве Иерусалимского храма царем Соломоном. И хотя в повествованиях о строительстве ковчега или храма нет прямых указаний на образ Вавилонской башни, всегда содержатся аллюзии на него. Так, в белорусской традиции в описании постройки ковчега подчеркивается его необыкновенная высота – "выше самого высокого дерева".

Также в белорусских нарративах о потопе встречается образ "Лаврской церкви", которая хоть и имеет противоположную семантику по отношению к Вавилонской башне, тем не менее, соотносится с ней: Бог не разрушает, а помогает строительству храма, так что его купола "цепляются за облака" и во время потопа оказываются выше вод. Впоследствии на этих куполах отдыхают птицы, которых Ной отправил искать землю. Имеются белорусские этиологические тексты, в которых появление разных языков является следствием строительства не Вавилонской башни, а ковчега.

В белорусской устной Библии представление о Вавилонской башне реализуется в образах собственно башни, а также лестницы и столба. В любом случае подчеркивается богоборческая цель строителей – забраться на небо и достать до Бога. В современных записях устных текстов о Вавилонской башне нередко появляется параллель: Вавилонская башня – полеты в космос. Последние расцениваются как еще одна попытка добраться до Бога.

Интересно, что в библейском тексте говорится только о цели "сделать себе имя", чтобы «не рассеяться по лицу земли», богоборческая интерпретация темы строительства свойственна иудео-христианской

герменевтической методологии описания библейского текста. Этот факт косвенно указывает на то, что источником формирования темы о строительстве Вавилонской башни в устной сельской традиции является не сам библейский текст, а предание церкви.

Metrical structure and rhythmical variation in Sardinian arrepentina

Paolo Bravi, Conservatory of Cagliary, Italy

Teresa Proto, University of Leiden / Meertens Institute, Netherlands

The Sardinian *arrepentina* is a genre of extemporary poetry performed by semi-professional poets, both at informal gatherings and in public contests. These performances are found in south-central Sardinia, and the language employed by the poets is the variety of Campidanese in use in the central part of the island (Murgia 2012; Bolognesi 1988).

The name *arrepentina* refers both to the genre/performance in its entirety and to the metrical form used for the majority of the performance (the other two are *mutetu* and *currentina*). The lines in each *arrepentina* occur in non-strophic (stichic) form, and are made up of half-lines linked by a complex system of rhymes.

Unlike the Southern Campidanese *mutetu longu* (Bravi 2015), *s'arrepentina* is not performed in a "free rhythm" singing style. Typically, poets improvise their verses accompanied by an accordion, which provides a steady pulse (see Ex.1). The latter may vary in tempo – a clear acceleration is observed at the beginning of each *arrepentina* – but must be obeyed by all poets throughout the contest.

In this study, we investigate variation in the matching of stressed syllables to metrical beats in nine *arrepentinas*, sung by three different improvisers, and recorded at a public performance held in Gonnosfanadiga (Cagliari) on 3 September 2011 (total duration 38'50''). Although the metrical structure allows some rhythmic variations, the latter are limited to a few, recognizable types.

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Towards a corpus linguistic comparison of eighteenth-century English periodicals and novels

Paul Brocklebank, Tokyo University of Technology, Japan

This talk presents the results of a corpus linguistic comparison of the periodical output of Samuel Johnson and Joseph Addison with a corpus of contemporaneous eighteenth-century novels. The methodological problems posed by such a comparison will be presented, and the steps taken to obtain a balanced and representative set of data will be examined. The analysis makes use of three readily available corpus tools, 'WordSmith Tools', 'Wmatrix' and 'kfNgram', and the strengths and weaknesses of these various tools will be sketched. The investigation focuses on the keywords in the essays and novels, and on a detailed lexical, grammatical, and semantic analysis of the most commonly occurring four-word clusters in the corpora. Linguistic findings to be discussed include the preponderance of certain generalized content keywords in the periodical essays ('public', 'mankind', 'nature'), keywords that point to the literary concerns of the essayists ('author', 'imagination', 'writers'), the main four-word clusters shared by one or both of the periodical writers with the novelists ('in the midst of'), and differences in the grammatical composition of the clusters (broadly nominally-based for Addison and Johnson, verbally-based for the fiction). It will be shown that the results of the investigation point the way towards an empirically-based description of the linguistic similarities and differences between these two genres at a particular point in their historical development. Finally, possibilities for extending the scope of the research will be put forward for discussion.

"Own people", "others", "foreigners", and "enemies" in the Chronicle of the Pokrovsky Church, Nos (Nina)

Alexandr Danilevsky, Tallinn University, Estonia

The present paper shall trace the evolution of the perception of the objective reality and of other subjects of history as reflected in the chronicles of the village Nos (Nina) from 1917 to 1927.

Variativity in translation

***Olga Demidova, Pushkin Leningrad State University,
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Translation per se is a form of variativity of an original text and as such has been an object of a long-standing discussion as to its attribution to either a foreign language variant belonging to the original author and literature or an authentic text in a foreign language authored by the translator, the nature of a translation constituting the major problem, academic as well as artistic.

Another problem deals with different translation versions of the same text since almost every text exists in a number of translations into the same foreign language made at different times, by different translators, for all sorts of readerships, and hence presupposing different aesthetic as well as artistic and pragmatic (practical) utmost goals.

As is common knowledge, in every culture there is a massive body of translated texts 'appropriated' by the receiving literature/culture to different degrees, depending on a number of factors of different sorts, from ideological to aesthetic to purely artistic to pragmatic ones. The 'fate' of a translated text depends primarily on the needs of the receiving literature/culture; thus, it may not necessarily coincide with its fate in the original literature. This brings into focus the phenomenon of variativity, defining its paradigm as well as the possibilities of making out its typology (or rather typologies based on various criteria) and the possible scope of its study.

The most obvious criteria are the following: ideological and/or political, both conditioning the range and vector of outer and inner censorship; aesthetic and artistic; psychological; and fashion, to mention just a few. Taken together, they act as factors enabling the process of cultural/literary references used by the translator to fit the translation (a variant of the original text) into the discourse in question.

Linking form, meaning, and function across constructions in bilingual settings

Maria Frick, University of Oulu, Finland

This paper contributes to the ongoing discussion about modelling multilingual language use. I follow a usage-based approach (Backus 2012) as well as principles of construction grammar (Hilpert & Östman 2015). By usage-based I mean, firstly, that mental grammar emerges from speech situations, and, secondly, that any linguistic description should be based on speech situations. Construction grammatical theories propose that linguistic knowledge is organised as form-meaning/function constellations that form a network. Constructions are not only based on form and meaning, but they also include information about speech situations.

In this study, I test the hypothesis that, in the grammatical network, constructions are linked in many ways, including the following:

1. Hierarchy links
As constructions are different "sizes" (from morphemes to text types), the "bigger" ones incorporate "smaller" ones.

2. Structural links
Different constructions may share structural (e.g. phonological or morphosyntactic) characteristics.

3. Semantic links
Different contractions can be semantically linked, e.g., through hypero-/hyponymy, antonymy, polysemy, etc.)

4. Functional (pragmatic) links
The constructions that are used in similar situations are linked. Functional links include the ones that are made between constructions that a person is accustomed to using with a certain group of interlocutors.

According to my hypothesis, all of the above links can be formed between either of the constructions within the same language or cross-linguistically. To support this claim, I present examples from different multilingual communities and previous studies on language contact. Finally, I address the question of participant categories: Are the above-mentioned links relevant to speakers on the level of actual language use or are they purely theory-driven researcher categories?

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Can we communicate if we don't share concepts?

Cressida Gaukroger, Hertford College, Oxford University, United Kingdom

It seems obvious that sharing concepts – the basic units of thought – is required for us to understand word meaning and communicate with others. If we all have different concepts, if we all associate different meanings with the words we use, how could we possibly comprehend the language that others use? This assumption has been used to support traditional views of concepts which see them like words, getting their content from their relationship with the world. However, I will argue that insofar as such accounts can explain how concepts can be shared, they cannot explain how we can communicate. I will conclude that concept sharing is not necessary for communication.

About changes in the code of politeness of Lithuanian Poles

Kinga Geben, Vilnius University, Lithuania

This presentation deals with differences in the code of politeness in the Polish language found in Lithuania. These differences are also expressed, in particular, in the code of politeness (Marcjanik 2008). I have found expressive acts of speech (greetings, farewells, congratulations) in local Polish saturated with Russian and Lithuanian patterns. They are in use even among those Poles who speak standard Polish daily. I emphasise that Lithuanian Poles have the code of speech culture very similar to that of Lithuanian and Russian because of cultural contacts lasting since the 16th century. I take into consideration the taking-over of specific Lithuanian endings in conversation and in expressive acts of speech. Lithuanian and Russian syntax templates and specific forms of address that appear in the context of official or semi-official formal speech are also used in the written form of the Polish language in Lithuania (e.g. Pozdrawiam ze Świętem 'Merry Christmas', Polish standard 'Wesołych Świąt'). I indicate the difficulty of learning the code of politeness in schools: examples of my material were collected in the research of Polish secondary schools on Lithuanian websites, where differences from the standard Polish code of politeness can be detected. The notion "cultural scenarios of thinking" (Lassan 2012) is used while analysing the content of such speech acts. It can be stated that Poles in Lithuania express their feelings in Polish by using politeness forms from the local Polish dialect, on the one hand, and from Russian and Lithuanian languages, on the other.

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Adaptations, variations or a new proverb genre?

Liisa Granbom-Herranen, University of Turku, Finland

This paper deals with the principal aspects of proverbs as a genre and the perspective is in folkloristic paremiology. The need to focus on contemporary used proverbs is the urban proverb tradition, which has brought up changes in the proverb genre, whereas the earlier oral tradition has found a place in the colloquial written language. In this paper proverbs are viewed as a part of colloquial language, which occurs both in oral and written form.

Proverbs are alive as long as they are used or referred to in everyday communication. The familiarity and frequency together make a ground for an expression to become a well-known and fixed-form expression like a proverb, either in the past or in the present. Proverbs, both traditional and modern ones, still have their place in urban surroundings and new technology. But are contemporary used proverbs more like adaptations or variations of traditional proverbs? Is it possible to follow some tracks and combine adaptations or variations with already existing proverbs? Or do modern proverbs form a new genre?

Saints, poets, and rubber ducks: Crafting the sacred at St. Nectan's Kieve, Cornwall, UK

Ceri Houlbrook, University of Hertfordshire, United Kingdom

This paper focuses on St. Nectan's Kieve, Cornwall, UK. Here the River Trevillet, having run tranquilly through the woodland of St. Nectan's Glen, becomes a sixty-foot waterfall. This cascades down into a pool below, enveloped by granite cliffs and a rocky shore, which are bedecked with a myriad of contemporary ritual deposits. These deposits include the more traditional rags, ribbons, and coins, but also the slightly more obscure, from models of Mayan pyramids to a rubber duck.

These layers of ritual deposition imply a long history of spiritual significance, and those who leave offerings speak of the mystical energies of the site. Both visitors – many of whom identify themselves as pagans – and the site custodians connect the glen with St. Nectan, a medieval saint who was believed to have sited his hermitage above the waterfall. Even Historic England, a governmental public body which catalogues historic sites, connects the waterfall with the chapel of St. Nectan. However, a more thorough investigation into the history of this site suggests such a connection is questionable at best. A diachronic examination of St. Nectan's Kieve in fact reveals a relatively recent, and conscious, creation of a saintly connection – and thus a crafting of the sacred.

How old is sacredness?
Dating of natural sacred places

Tõnno Jonuks, Estonian Literary Museum, Estonia

Age has often occupied an important position in arguments about sacred places and it can be followed in most religions. Estonian natural sacred sites are usually determined by the followers of a contemporary pagan community as being 'old', 'ancient' or deriving from 'times immemorial'. As the main source for natural sacred places is folklore, which in most cases is undateable, such uncertain dates are the best that can be achieved. In most cases such vague dates are sufficient for spiritual purposes, and there is no need to suggest any precise dating. However, in certain cases, where academic knowledge and spiritual practices meet or when a site becomes a centre of some conflict, surprisingly accurate dates can emerge. As an example, Pärnamäe *hiis* is dated at 6400 years old. In a recent case, a willow tree in Tallinn caused a conflict and active arguments between infrastructure developers and environmental protectors. The age of this tree became an important argument for both sides.

By going through several case studies, I wish to explore in this presentation how such specific datings for sacred places are achieved, what sorts of arguments are used to prove the date, and finally and most importantly – what are the purposes of suggesting any precise datings at all?

Morfoloogilise varieerumise ebasümmeetria

Heiki-Jaan Kaalep, Tartu Ülikool

Eesti keele morfoloogiakirjeldustes on tavaks tõdeda, et paljude sõnade ja sõnatüüpide puhul võib sama grammatilise tähendusega vorme moodustada mitmel viisil, s.t sõnadel on paralleelvormid (nt paat Pl Par on paate e paatisid). Sellest, millised on paralleelvormide tekkimise mehhanismid ja milliseid probleeme tekitavad normeeringukohased paralleelvormid morfoloogia kui loomuliku keelesüsteemi kirjeldaja jaoks (kuivõrd normeering ei puuduta vormide kasutatavust e eelistatust), on kirjeldanud (Kaalep 2012: 444–445). Käesolev ettekanne vaatleb sama probleemistikku olukorras, kus vormimoodustuse formaalne kirjeldus (https://victorio.uit.no/langtech/trunk/experiment-langs/est/src) sisaldab lisaks muule ka paralleelsetest vormidest harvemate konkreetset äramärkimist, s.t alternatiivsete seast ühe ja eelistatu esiletõstmise eeskirja. Sellise süsteemi rakenduslik vajadus ilmneb just sünteesis, näiteks sihtkeele sõnavormi genereerimisel reeglipõhises masintõlkes.

Vähemkasutatavad paralleelvormid on morfoloogilise süsteemi kirjeldamise seisukohalt (rohkem või vähem süstemaatilised) erandid. Vormi eelistamine sõltub aga muuttüübist. Nt konsonandiga lõppeval sõnal, millel rõhk pole eelviimasel silbil (*siil*, *blondiin*, *president*, *seminar*) – selliseid sõnu on tuhandeid – on ainsuse omastav üldjuhul *i*-lõpuline ja seejuures eelistatav sisseütlev mitte *sse*-, vaid *i*-lõpuline ning mitmuse osastav mitte *sid*-, vaid *e*-lõpuline. Samasugusel sõnal, kui tema ainsuse omastav on *a*-, *e*- või *u*-lõpuline (*sepp*, *eit*, *koon*), on eelistatav sisseütlev sama vokaaliga (mitte *-sse*), mitmuse osastav aga *sid*-lõpuline. Nagu näites esitatud, nii ka muud muuttüübid arenevad eri suundades ning seda peaks arvestama, kui räägitakse eesti keele arenemise suunast, nt (Metslang 2016).

Peale morfoloogilise varieerumise iseloomustab eesti keelt fonoloogiline varieerumine, eeskätt švaa osas, mida kirjapildis esindab *e*.

Ettekanne keskendub paralleelvormidega muuttüüpidele.

Kirjandus

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Looking for a true shaman: Perceived authenticity in ayahuasca rituals

Helle Kaasik, University of Tartu, Estonia

Ayahuasca is a psychedelic tea, traditionally used by indigenous cultures of the Amazon during rituals of healing and divination. Ayahuasca rituals are described by their providers and many participants as healing and life-changing experiences. Leaders of such rituals are often called "shamans" among contemporary participants of such rituals. In recent decades, ayahuasca rituals have been spreading over the globe, giving rise to an "ayahuasca industry". Ayahuasca retreat tourism has developed in countries of southern America where ayahuasca use is traditional and unambiguously legal. Paying visitors stay for weeks or even months at a retreat centre with shamans conducting several rituals per week during their stay. Rules of preparation and behaviour during the ceremony, although often presented by providers as a historical tradition, vary considerably between different providers. Another component of ayahuasca industry is "migratory shamans" – ceremony facilitators travelling around the globe to bring these rituals to the homeland of participants.

Increasing demand and profitability have given rise to numerous "fake shamans" who are unprepared to ensure physical and psychological safety for a group of inexperienced people in altered states of consciousness. In the worst cases participants have suffered abuse or died. Unbalanced media coverage of ayahuasca-related fatalities has amplified fears inside and outside of ayahuasca-using community. As a consequence, participants are looking for "true shamans", perceived to follow a construct of a historically original way of using ayahuasca. Indigenous appearance, belonging to a known tribe and lineage of shamans, long and arduous traditional training dieting plants increase the perceived authenticity.

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The role of the context in translating colour metaphors: Experiment on English into Estonian translation

Anu Kalda, Tallinn University, Estonia

Translation of colour terms has been covered insufficiently in translation studies. This research investigated how colour metaphors are translated into another language. The contemporary theory on metaphor states that metaphor is conceptual, conventional, and part of the ordinary system of thought and language. It has been argued that metaphors can become a translation problem, since transferring them from one language and culture to another may be hampered by linguistic and cultural differences (Schäffner 2004). In addition to cultural aspects, modern metaphor theory emphasises the usefulness of the context (Glucksberg 2003; Kövecses 2003).

To understand how metaphors are translated, a cognitive empirical research was carried out with 21 colour metaphors. The metaphors contained basic (e.g. red) as well as non-basic object-related colour terms (e.g. emerald) and non-basic colour terms from semantic shift (e.g. silver). In the first part of the experiment a screen recorder was used to extract data. A short text containing colour metaphors appeared on the computer screen and had to be translated from English into Estonian. Focus was on context-based translation. The second part involved a context-free translation task. The experiment was based on analysing the qualitative data of translated texts and metaphors, and data obtained by interviewing 33 participants (12 of them male).

The experiment revealed that context plays a crucial role in the comprehension of metaphors. The experiment also indicated that colour metaphors are culture-specific. The more novel and original the metaphor, the more different are the translation strategies used by the participant (e.g. yellow-bellied person). Group variations were obvious between translators and non-translators. Qualitative differences appeared; for example, translators were more target-culture oriented, non-translators source-culture oriented. Gender variation could not be discerned due to small male participant sample. Further empirical research is encouraged to make conclusions about the translation process to provide valuable information for translation studies.

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Varieeruva palatalisatsiooniga sõnad:
ÕS-i märgendus vs tegelik hääldus

Mari-Liis Kalvik, Liisi Piits, Eesti Keele Instituut

Varieeruva palatalisatsiooniga sõnad on meie uurimuses ühesilbilised *i*-tüvelised pika vokaaliga sõnad (nt *saal*, *toon*, *neet*, *ääs*), mille lõpukonsonandid on õigekeelsussõnaraamatu (ÕS 2013) alusel palataliseeritud, aga mille hääldus varieerub kõnelejati tugevalt. Palatalisatsiooni ebaregulaarsust võib põhjendada sellega, et nähtusena on see keeleajalooliselt hilistekkeline ning on esinenud murretes ebaühtlaselt ja eri viisil. Võib arvata, et vaatlusaluste sõnade lõpukonsonantides on palatalisatsioon astmeline ja seotud inimese päritolupiirkonnaga: tugevam Lõuna-Eesti murdealalt pärit inimestel ning nõrgem või puudub Põhja-Eesti päritolu kõnelejail. Ka varasemas spontaanse kõne põhjal tehtud uurimuses on märgatud tendentsi, et Põhja- ja Lääne-Eesti kõnelejad selliseid lõpukonsonante ei palataliseeri (Teras & Pajusalu 2014: 264). Siiski möönavad nimetatud uurimuse autorid, et tõsisemate järelduste tegemiseks oli mõne keelejuhi kohta liiga vähe materjali ning puudusid ka andmed keelejuhtide vanemate päritolu kohta.

Siinse uurimuse materjalid on kogutud lugemiseksperimentidega, mis on läbi viidud erinevates Eesti piirkondades. 2017. aasta kevadeks on olemas 100 keelejuhi salvestused. Kõik keelejuhid on lugenud ette 56 lauset, kuhu on paigutatud 58 erinevat pikka vokaali sisaldavat (CC)V̄C struktuuriga *l*, *n*, *s*, *d* ja *t*-ga lõppevat sõna, millest kolmandiku moodustasid sagedamad sihtsõnad, kolmandiku harva esinevad sihtsõnad ja kolmandiku muutüvelised kontrollsõnad. Seega on varieeruva palatalisatsiooniga sõnade hääldusjuhte kogunenud ligi 4000 ja see hulk ning eri piirkondadest pärit keelejuhtide esindatus kasvab korpuses pidevalt, kuna eksperimentide korraldamine jätkub.

ÕS on enamasti järjekindlalt märkinud vaatlusalused sõnad palataliseerituks, kuigi on ka (hrl võõrsõnalisi) erandeid, nt *pleed*, *tees*, *leed*, *föön*, *bool*, *doos*, *tuun*, *ruun*, *pluus*, *bluus*, *tšuud* ja *džuut*. Igas uuemas ÕS-i väljaandes on suurenenud nende sõnade hulk, mis on saanud palatalisatsiooni märgi. Meie eesmärk on teada saada, kuivõrd vastab aastate jooksul süsteemipärasele palataliseerrutusele allutatud ühesilbiliste pika vokaaliga *i*-tüveliste sõnade norming hääldustavale.

Kirjandus

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Tantsu varieerumise uurimine videopõhise tantsuanalüüsi ja taaskehastamise kaudu

Sille Kapper, Madli Teller, Tallinna Ülikool

Töötoa korraldajad Sille Kapper ja Madli Teller on kasutanud video-põhist analüüsi ja taaskehastamist traditsioonilise tantsu varieerumise uurimiseks. Eesti aladelt kogutud tantsu puudutavad videomaterjalid on kättesaadavaks muutunud siiski suhteliselt hiljuti ja professionaalide juhendatud uurimislaboreid on seetõttu toimunud vähe. Paneeli jooksul tutvustame meetodi kasutamist: selle põhinemist töömahukal arhiivi-videote vormianalüüsil, millele järgneb tantsude kehastamise ning selle peale tantsuteadmuse ehitamise etapp. Kõik osalejad saavad ise üht lühikest tantsulõiku uurida. Järgneb diskussioon, kas sellise meetodi kasutamise tulemusena tehtud avastused võiksid kõigutada või vähe-malt mitmekesistada meie rahvatantsuharrastajate ja -õpetajate seniseid teadmisi ning arvamusi traditsioonilise tantsu varieerumisest Eestis.

The non-integration of English adjectives into Estonian

Helin Kask, Tallinn University, Estonia

The presentation focuses on English adjectives that are not integrated into Estonian in English-Estonian language contacts in Estonian blogs. Estonian is an agglutinating inflectional SVO Finno-Ugric language, known for its rich morphology. Belonging to the family of Indo-European languages, English is an analytical Germanic language. Both in Estonian and in English adjectives come before the nouns they modify. The difference is that in Estonian the adjective is used in the same number and case as the noun (for example, *lahedatest kleitidest* 'about cool dresses' cool-PL-ELA dress-PL-ELA). On the other hand, in English adjectives are not inflected, they do not agree in form with the noun they modify (for example, 'about cool dresses' cool-SG dress-PL).

The data comprise blog entries from 15 Estonian fashion, beauty, and lifestyle blogs from 2012 to 2016. The corpus consists of 271 post entries (135,118 words (tokens)).

Phrases comprised of an English adjective and an Estonian noun were analysed. The presentation focuses on why some adjectives are integrated while others are not. The (non)integration might depend on the similarities with Estonian defective adjectives and type-words, also isolating tendencies might play a role.

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The image of raven in world mythology and the reasons for its reputation to collapse

Hanna Kastunova, Minsk State Linguistic University, Belarus

The main purpose is to analyse the original image of raven and its symbolism in world cultures; to assess the diachronic variation in its perception, based on historical events, folklore, and linguistics. The research looks into the reasons and incentives for a symbol's reputation to change and their manifestations in world languages, as well as the associations it provokes in people's mind-sets. The research helps to trace the patterns of how the global attitude towards symbolism changes through the example of raven.

Contents

1. The theoretical part shortly describes the raven's background in world cultures.
a) The division into positive and negative background.
b) The etymology of the word "raven" in different languages and its linguistic motivation.
c) The turning point of the raven's reputation: timeline and historical events related to it; enumeration of the most probable reasons.

2. The practical part includes the analysis of the data stated in the theoretical part and those acquired by the researcher.
a) The analysis of the past tendencies: the distribution of positive and negative images in percentage.
b) The survey conducted to get data on how representatives of different cultures see ravens now.
c) Associative array study and its conclusions.

The conclusions to be made are as follows: the similarity of original concepts is shattered by fundamental changes in culture and values, most significantly triggered by religion (like Christianity and its condemnation of pagan principles); the attitude towards raven depends not solely on culture, but also on educational background and social status.

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Variability and life stories: The case of Gunnar Neeme

Tiina Ann Kirss, Marin Laak, Estonian Literary Museum, Estonia

The many life story collection campaigns of Estonian memory institutions, including the Estonian Life Stories' Association, the Estonian Literary Museum, and the Estonian National Museum since the early 1990s provide a rich body of material for the study of variability. Certainly one aspect is the fact that some writers have submitted their life stories to various competitions, often making significant changes – omissions, additions, and adjustments of periodization according to the topic of the competition. One example of such a "frequent (not to say chronic) writer" is Minna Tšudesnova, the variants of whose life story have been analyzed in *She Who Remembers, Survives* (eds. Tiina Kirss, Ene Kõresaar, Marju Lauristin, 2005). Secondly, in the process of composing the four volumes of Estonian Life Stories (Eesti rahva elulood), length limitations necessitated thorough editing of most of the selected life stories. Thus all the published stories can be considered "variants" of the archived version, raising several important ethical and source critical questions.

However, a third source of variability concerns the perceived need to rewrite one's (public) life story because of historical circumstances or changes in regime. When Estonia regained its independence in 1991, many of those who held high administrative or political positions lost favour with the regime and their careers were terminated. (cf Aili Aarelaid-Tart, *Cultural Trauma and Life Stories*, 2006) On the other hand, there were cohorts of people whose life stories had been silenced during the Soviet regime (the deported, political prisoners, etc.) who were now free to tell their stories. Revisions of "disfavoured" autobiographies and the problematics of writing or exposing secret identities reveal the complexity of constructing identities.

Our paper focuses on a case study of an Estonian exile freelance artist and writer, Gunnar Neeme (1918–2005), who fled Estonia for the West in 1944, and later resettled in Australia. Neeme's life story is an example of the first kind of variability outlined above. Facts about his life are currently being elucidated thanks to the many invariants in his biography. He was a member of the Australian Artists' Union and the international PEN club. His art was exhibited in 11 foreign countries,

and he published four collections of poetry. Nevertheless, his fate was exceptional compared with other Estonian exiles: his name was known among his fellow exiles, but wrapped in silence in the homeland, until 2011, when the Estonian Literary Museum published Melbourne Estonian Triinu Kartus' new English translation of the national epic *Kalevipoeg*. The book contained 80 of Neeme's illustrations. Subsequent research on Neeme's biographical data revealed that the artist had changed his name when he fled Estonia: Johannes Näkk, student at the Pallas' Higher School of Art in Tartu had simply disappeared. In 1946 the artist, now named Gunnar Neeme began organizing art exhibits in DP camps in Germany. He emigrated to Australia with his wife and two small sons.

In our presentation we will explore ways in which the juxtaposition and comparison of manuscript variants of Neeme's life story continue to contribute to the further elucidation of his biography.

Ethnonyms denoting Estonians and their contextual meanings in Latgalian texts

Antra Kļavinska, Rezekne Academy of Technologies, Latvia

Estonians of Ludza (eastern Latvia, Latgale) as an ethnic and linguistic community do not exist anymore; however, the ethnolinguistic contacts of Latvians and Estonians (other Finns of the Baltics) have left traces in Latgalian dialects, in the toponymic and anthroponymic system of Latgale.

In the Latvian language, the exoethnonym *igauņi* is used to denote Estonians. Latgalian lexicographic sources contain singular nominative forms *igaunis* (masculine), *igaunīte* (feminine) (Strods 1990 [1933]: 83; Bērzkalns 2007: 168), also *ikaunīks*, *igaunīks* (masculine) (Lukaševičs 2011: 75), whereas ethnographer Antoņina Zavarina points out that in the second half of the 18th century, lexemes *čuhna* and *igovins* were used in Latgale to denote Estonians (Zavarina 1993: 101).

The aim of the present research is to analyse the contextual semantics of the ethnonyms denoting Estonians in the texts of Latgalian folklore and in the corpus of modern Latgalian texts (MuLa 2013).

In the folklore texts, the ethnonym *igauni* is found (singular *igauņs*, *igaunīte*, diminutives *igauneiši*, *igaunīši*, *igauneits*, *iguonīts* (9 tokens total) and *ikaunīki* (one token)) (Kļavinska 2015: 160). Estonians are portrayed in folklore as desirable suitors, and a desire to learn the Estonian language is expressed, whereas negative attitude to Estonians as representatives of a foreign religion is expressed (the collocation *igaunīši, valna ļauds* 'Estonians, the people of the devil'). In older folklore, Estonians are possibly portrayed as intruders into the Latvian land. Today an Estonian is a popular target in jokes for many neighbouring nations of Estonians, including Latvians (usually a man named Urmas, Tomas, etc.). What is usually laughed at is the Estonians' manner of speech (they do not pronounce voiced consonants), slowness, and lack of wit.

In the corpus of modern Latgalian texts, 72 tokens of the ethnonym *igauni* in different grammatical forms were found, as well as the surname *Igaunis* (6 tokens) and *Ikaunīks* (one token) (MuLa 2013). The ethnonym is used the most frequently in popular science texts; the most frequent collocation *Ludzys igauni* 'the Estonians of Ludza' reveals mainly the historical context.

Thus, regardless of the long-term ethnic contact, there are not many ethnonyms denoting Estonians in the texts of Latgalian folklore and the corpus of modern Latgalian texts. In folklore, mainly folk songs transcribed in the area of Ludza and Mērdzene, as well as in the corpus of modern texts, the dominating contextual meaning of the most frequent ethnonym *igauni* is 'the ethnic group of the Estonian nation, lives on the territory of Latgale'.

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Diglossia in Arab emigration literature: The interplay of colloquial and literary Arabic

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Diglossia is a characteristic feature of Arabic, as there are two main linguistic varieties of the language with strictly defined and divided spheres of usage, namely, the literary Arabic and the colloquial Arabic. Literary Arabic is the formal variety of language, which has changed little since the ninth century and is well known for its complex grammar, flowery rhetoric, and a variety of synonyms. This kind of Arabic has negligible regional variations and is used all over the Arab-speaking world in formal communication or in writing; nevertheless, it is not the first language of Arabs, as it is learned at school rather than at home. The colloquial Arabic, on the other hand, is the live spoken language of Arabs that they use at home and in most settings from the childhood. Thus, Arabs respect and cherish the literary variety as the language of the Koran and classical literature, but consider it inappropriate for daily communication as too poetic, elaborate, ceremonial, and archaic. In literature, however, the use of colloquial Arabic was thoroughly avoided since the seventh century until the Nahda, or Arab Renaissance, which started at the end of the nineteenth century. In particular, Arab emigration writers, including the well-known Gibran Kahlil Gibran, tried to make the written language livelier, substituting the lifeless traditional formulae of Classical Arabic with phrases that were more likely to be spoken by Arabs and with rhythms of folk songs. The present study explores the use of colloquial and literary Arabic in Arab emigration literature since the end of the nineteenth century, focusing on the changes in literary style, word choice, and grammar as compared to the classical Arabic literary canon.

Alchemy and transhumanism: Old ideas in new form

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Transhumanist concepts concentrate on the biological and genetic amendment and improvement of the human being. According to the supporters of transhumanist philosophy, different technologies should essentially be used to change the human being as a biological species, and with that bring mankind onto a new level. New technologies, above all bio-, info-, and nanotechnology, will change the world so much that our descendants will not be human beings but posthumans. The process of embracing the human body and mind with technology is constantly accelerating, and in the not-too-distant future will result in the development of a new human race, living in a complete symbiosis with machines. The more technology develops, the more the ever-expanding ethical and philosophical questions related to it arise. Whilst mankind has not entirely prohibited any of its developed technologies – not even weapons of mass destruction that could undoubtedly extinguish life on the whole planet – it is crucial that we learn to adapt to new and ever-faster changing technologies. To be able to manage contemporary technologies, we have to know not only the technologies themselves, but their impact on people.

For that reason, it is becoming increasingly important to give due consideration to the cumulative effect of culture and technology. From the viewpoint of transhumanist theory, culture has been left out.It seems to me that the role of culture has been greatly undervalued. Very likely, culture is the factor which determines whether we reach a post-human future, and whether we can make use of all the opportunities that such a future would offer us. The issue of the artificial transgressing on the natural has a long history, and one where alchemy has played a major role. Alchemists argued that it was possible to make a homunculus – an artificial man. There are no fundamental obstacles in shaping the biological future of nature and the human species. Even the existing restrictions have often been imposed due to ethical and religious concerns rather than technological limitations or risks. Biotechnological methods "complete" both nature and mankind for the benefit of progress and social welfare. The image of man as a natural being has irreversibly faded.

Lexical variation in a multilingual diary

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My presentation deals with lexical variation in a personal diary, written in the 1990s by an elderly multilingual person from the city of Oulu in northern Finland. The city is predominantly Finnish-speaking, but has also a very small, historically rooted Swedish-speaking community consisting of a couple of hundred speakers. The Swedish-speaking community in Oulu is one of the four Swedish speech islands in Finland (Lönnroth 2011).

The writer of the diary was academically educated, and her linguistic repertoire was diverse. Swedish was her first language, and also her language of tuition at school, but she mastered Finnish equally well. Her family language in marriage and with her children was Finnish. She was also fluent in English, and had partial or minimal competence in languages like German, French, and Italian (on the notions of repertoire and (super)diversity see Blommaert & Backus 2013).

The base language of the diary is Swedish, but it seems to have been written in what Otheguy, García, and Reid (2015: 297) call a translanguaging mode, which allows multilingual persons to use their full idiolect and linguistic repertoire "for rich and unfettered expression". One noticeable idiolectal feature in the diary is the frequent insertion of lexical items from Finnish and even other languages in the Swedish text. In my presentation I discuss the onomasiological naming choices (see Grondelaers & Speelman & Geeraerts 2007) made by the writer. From which language or languages does she select words for various referents and concepts when writing about her life and experiences and how are the choices best to be explained in the diary context?

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Atribuudi variatiivsusest keelekontaktide tingimustes

Jelisaveta Kostandi, Irina Külmoja, Tartu Ülikool

1. Üheks variatiivsuse ilminguks vene keeles on nimisõnafraasi atribuut e täiend, mis väljendab eseme või nähtuse tunnust. Täiendid võivad olla vormilt erinevad: *белый снег, наши дела, третий класс, прочитанная книга, дверь налево, платье синего цвета, дом в три этажа, шкаф из дерева, книга в переплете, лес зимой, желание уехать, ваза для цветов, судак по-польски, жаркое из свинины, брюки в полоску, затишье перед грозой, мост через реку, скатерть с рисунком.* Konkreetse vormi valikut mõjutab komponentide leksikaaltähendus, sõnamuutusreeglid, moodustajate seose tüüp, keelenormid, kasutustava, suhtlustegurid jms.

2. Keelekontaktide tingimustes lisandub neile teguritele ka teise keele mõju. Eestis kasutatavas vene keeles on laialt levinud atributiivühendid, mis on täielikult või osaliselt eestikeelsete liitsõnade või sõnaühendite toorlae-nud: *личный код, материнская зарплата, семейный врач, больничная касса, партнер-/рими-/сяэсту-/иде-(ID)карта, касса по безработице, физическое лицо-предприниматель, целевое учреждение, концертный дом, хрустики из гороха, мясные шарики, сушеные абрикосы, сумка для покупок.* Neil on üsna lai kasutusala ametlikest tekstidest murreteni (nt vanausuliste murdes: *старый малец, солнечное вставание, старая мама*).

3. Tõlkelaenude funktsiooniks on täita puuduva nimetuse lünka, põhiliselt tähistavad nad Eesti elu reaale. Ettekandes käsitletakse tõlkelaenude põhivariante, nende tüüpe ja moodustamise iseärasusi (leksika ja grammatilise vormi valik), samuti levikut ja kasutust.

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Style and rhythm of the Yakut heroic epos "Olonkho"

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The rhythms of a heroic epos correspond to the inner rhythms of the culture it belongs to; they are studied from the point of view of the coordinate system based on three-limit relative dynamic equilibria, presented in our previous works. Three directions in research of the Yakut heroic epos are singled out, in connection to the following limits: identification (I), system communication (C), and limit rhythms of world harmony (K). We correlate the system of images to the identification limit, the architectonics to the system communication limit, the style to the limit rhythms of world harmony. In the real world these limits are unattainable, so to understand particular epic works it is necessary to focus on the intermediate cell of the epos, which is composed of the phenomenon (F), the corresponding horizon (H), and the main rhythm of the epic work (K). They are associated with the limits I, C, and K by the calibration ratios ensuring the correspondence of the rhythms of the epos to the rhythms of world harmony.

The abovementioned cell and limits belong to the phenomenological space, but the works of a heroic epos in most cases are models of limit states of real world objects, so the transition from real equilibria to phenomenological ones is completely justified. Sets of rhythms, rhythmic cascades, their resonant sound throughout the work form the style of the epos and for this reason, the olonkho is narrated as easily as it is perceived. A transition is made from the rhythms of individual lines to the rhythms of epic formulas, epic places, then to the rhythms of plots and digressions. A set of these rhythms calibrates images, architectonics, style.

The rhythms of olonkho are primarily associated with the spirits of the middle world "itchi", who are the masters of "objects, things, natural phenomena or certain places of the middle world". The most important of them in olonkho is the spirit of fire – the main rhythm of the middle world, around which other rhythms are centred: nature, feats, the narration of olonkho by the narrator (olonkhosut), its perception by listeners. Many similar rhythms of the middle world correspond to their analogues in the modern world, where a person is surrounded by more than a hundred circadian rhythms, which are determined by astronomical factors. Through the coordinate system the rhythms of the middle world are connected with each other, the images and architectonics of olonkho and the rhythms of world cultures.

Николин День в русских традициях горнозаводских поселений Республики Коми / The day of St. Nikolay in the local Russian traditions of the mining settlements of the Komi Republic

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Доклад посвящен русским фольклорным традициям заводских поселений Республики Коми – Нювчим (Сыктывдинский р-н, бассейн реки Сысола), Кажым и Нючпас (Койгородский р-н), появление которых в Коми крае связано с открытием на этой территории железорудных промыслов в середине XVIII в. (1756–1760-е гг.). Первоначально основное население (квалифицированную его часть) промыслов составили обученные заводскому мастерству государственные крестьяне Вологодской, Вятской и Великоустюжской провинций. На работы принимались также беглые крестьяне, укрывающиеся от рекрутчины и уплаты податей. Зафиксированы факты вербовки в нач. XX в. рабочих из Москвы, с Урала, Рязанской и др. губерний.

В связи с преобладанием населения из севернорусских и центральных губерний Европейской части России в поселениях формируется фольклорная культура, основой которой становятся традиции тех мест, откуда происходят заводчане. Для наших наблюдений, связанных с формированием местного фольклорного репертуара, актуальны наблюдения Никиты Толстого о формах, способах и "последствиях" процесса взаимодействия этнически разных культур, в частности, тезис о проницаемости / непроницаемости явлений народной культуры и неоднородности жанров славянского фольклора в плане их восприимчивости к чужому фольклорному и нефольклорному фонду (см. Толстой 1995: 53). В числе "восприимчивых", "открытых" чужому фольклорному и нефольклорному фонду исследователь называет анекдот, сказку, легенду, духовные стихи, малые фольклорные жанры; в числе "невосприимчивых", "закрытых" жанров – обрядовую календарную и семейную поэзию, эпическую поэзию, фрагменты которых могут заимствоваться "вместе с обрядом и языком" (там же).

В современных записях, сделанных в локальной традиции пос. Кажым, из календарных обрядов весенне-летнего цикла выделяется два праздника – троицкий обряд "похорон березы", исполнявшийся до

недавнего времени и на сегодняшний день частично "реанимированный" силами местных жителей. Обряд состоял из нескольких этапов: накануне Троицы женщины приносят из леса березу и украшают ее ленточками, цветными тряпочками и проч. В Троицу совершались хождения по поселку, гуляния с наряженным деревцем, вождение хороводов, исполнение песен. Затем деревце хранится неделю у одного из участников ритуала, а через неделю, в следующее воскресенье, после совершения тех же действий, что и в Троицу, березу торжественно "хоронят" - бросают в воду и наблюдают, каким образом она уплывет. Исследователи отмечают, что обряды с березкой были широко распространены в центральных русских областях, Поволжье, На Урале, в Сибири, частично – в восточных районах Украины и Белоруссии (Виноградова & Усачева 1995: 158).

В Николин день (22 мая) жители пос. Кажым проводят молебен, посещают ручей Устарчуж, вода в нем освещается, после чего местные жители набирают воду и используют ее в разных целях. Информация об этом дне дисперсна, обрывочна, однако при сложении разновременных записей (2010–2017 гг.) выстраивается картина «проживания» местным населением этого дня, динамика отношения к нему кажымцев, что в конечном итоге позволяет говорить, что сегодня в традиции сохранились основные признаки Николина дня как престольного праздника (совершение крестного хода, проведение молебна, водосвятие, окропление водой домочадцев, домашних животных, дома, хозяйственных построек, общественные гуляния и д.т.).

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The interpretation of Latvian folk songs in schoolchildren's autograph albums

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In his introduction to the first comprehensive edition of Latvian folk songs, "Latvju dainas" (1894–1915), its compiler Krišjānis Barons states that "live" folk song tradition is rapidly disappearing because of the changes in folk life style. And he was right – the oral transmission of folk song texts by varying the so-called classical pattern of rhythm, style, and structure had almost disappeared by the beginning of the 20th century. However, the circulation of folk song texts in Latvian culture is still continuing in printed and handwritten forms (books, albums, postcards, etc.), in musical, electronic, and art versions (book illustrations, cartoons, visual art, etc.). This raises the following questions: What transformations does the classical folk song tradition undergo in Latvian society today? Have new variation patterns been established and how stable are they?

The objective of this presentation is to analyse the interpretation of folk songs in the autograph albums of Latvian schoolchildren written between the 1920s and 1980s. First, attention will be paid to the sources, considering that in the last century folk songs were not a natural part of Latvian children's culture. They were mostly learned at school as a compulsory folk song repertoire which was little influenced by changes of political powers. Second, the ways in which this learned text corpus was recontextualized in the traditional repertoire of schoolchildren's autograph albums will be examined. To produce a personal entry, children choose the text and illustrations according to both their personal taste and prescriptions of the album tradition shared with their classmates. Children's creativity in the interpretation of folk songs in their album entries will be examined, analysing both the variation paradigms of folk song texts and the versions of visual presentations of the folk song (calligraphy, illustrations).

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Constructing the notion of a witch

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A witch and her position in society is a topic with a very wide scope, which has diverse interpretations in the rhetoric focusing on a wider audience, in scientific approaches, and in actual practice. Folklore tradition also varies, and through it the tasks, personal characteristics, meanings, and practices are reconstructed. The presentation observes the usage and expansion of the notion "witch" in the discussions of the 19th century, up to the research papers of Laugaste, Loorits, Eisen, and others. Popular definitions of the 20th and 21st centuries are just as rich in variation. Self-definitions of the representatives of the 'witch trade' are also dealt with; in these we can find both the marking of the status and symbolic meanings. There is no doubt that the historical definition of a witch as a personality and the determination of her position in society are linked with modern cultural and religious phenomena.

Pronoomeni väljajätt eesti murretes: kontaktide ja keelesiseste tegurite mõju varieerumisele

Liina Lindström, Maarja-Liisa Pilvik, Helen Plado, Kristel Uiboaed, Tartu Ülikool

Subjektpronoomeni väljajätt on iseloomulik paljudele keeltele, sh eesti keelele. Ajalooliselt on pronoomeni kasutust Uurali keeltes peetud sekundaarseks ning isikulõppude kasutamist (mis on pronoomenitest arenenud, Janhunen 1982) primaarseks isikuviitamise vahendiks. Nõnda võib korraga nii pronoomeni kui ka isikulõpu kasutamist pidada ajalooliselt sama elemendi kordamiseks.

Tänapäeva suulises eesti keeles esineb pronoomenit 82% ainsuse 1. isiku verbivormidega (Duvallon & Chalvin 2004). Varasem uurimus (Lindström *et al.* 2009) on näidanud, et ainsuse 1. isiku pronoomenite kasutamises on märkimisväärseid murretevahelisi erinevusi. Lisaks murretele on nii eesti kui ka soome keeles palju muid tegureid, mis pronoomeni eksplitsiitset väljendamist või väljajättu mõjutavad (Lindström *et al.* 2009; Helasvuo 2014; Väänänen 2015; Väänänen 2016). Selles uurimuses vaatleme Eesti murrete korpuse (EMK) materjali põhjal, mis tegurid mõjutavad pronoomeni väljendamist/väljajättu koos 1. isiku verbivormidega.

Andmete analüüsiks rakendame mitteparameetrilise regressiooni ja nn kombineeritud mudelite (*ensemble methods*) meetodeid, mille abil selgitame erinevate seletatavate tunnuste individuaalset mõju pronoomeni väljajätule ning vaatleme ka tunnuste koosmõjusid. Analüüsi kaasatud seletatavad tunnused on viitamiskaugus (Givón 1983), verbiklass (kognitiivsed verbid vs. muud), aeg, ainsuse 1. isiku lõpu *-n* esinemine, polaarsus, murre ja murrak.

Tulemused näitavad, et peamine tegur, mis pronoomeni väljajättu mõjutab, on viitamiskaugus: mida lähemal on sama referendi eelnev mainimine, seda tõenäolisemalt jäetakse pronoomen lausest välja. Isikulõpu *-n* (mitte)esinemisel märkimisväärset mõju ei ole. Teisisõnu ei kompenseeri murdekõnelejad ainsuse 1. isiku lõpu puudumist enamasti pronoomeniga. Nõnda sõltub isikuviitamine eesti murretes eelkõige tugevalt kontekstist. Sagedusandmete põhjal võib tõdeda ka murrete vahel olulisi erinevusi (pronoomeni väljendamine jääb 24 ja 71% vahele), mida saab osaliselt seletada keelekontaktide kaudu.

Allikad

EMK = Eesti murrete korpus. http://www.murre.ut.ee/estonian-dialect-corpus

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(Eksistentsiaalne) eksleja ruumis

Anneli Kõvamees, Tallinna Ülikool

1949. aastal ilmunud Karl Ristikivi novellis "Novell" võib muuhulgas lugeda: "Kord arvasin, et see on võõras maa ja võõrad inimesed. Mind ei lohuta nüüd sugugi teadmine, milleni olen jõudnud –, et see ei oleks teisiti ka seal maal, mida mul oleks teoreetiline õigus nimetada omaks" (K. Ristikivi, Novell. – K. Ristikivi, Klaassilmadega Kristus. Tallinn: Varrak, 2004, lk 150). Novellis käsitletavad teemad mängitakse juba põhjalikumate variatsioonidena lahti romaanis "Hingede öö" (1953), mille kummastavas Surnud mehe majas ekslev peategelane võimaldab tõmmata paralleele näiteks Herman Hesse "Stepihundi" tegelasega. Kuid sarnase motiivi leiab ka eestivene kirjandusest – Andrei Ivanovi "Peotäis põrmu" (2011) pakub mitmeski aspektis kõrvutusvõimalusi ja paralleele. Nii Ristikivi kui ka Ivanovi romaanide peategelased on võõrad, esimesel juhul on tegemist Rootsis elava eestlase, teisel Eestis elava venelasega, ent olles eksistentsiaalsed võõrad, tunneksid nad end võõrana igal pool. Kavandatav ettekanne keskendub (eksistentsiaalse) võõra, eksleja motiivi varieerumistele Ivanovi ja Ristikivi romaanis.

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Comparative study of Estonian-Russian bilinguals', Estonian and Russian monolinguals' BLUES and PURPLES

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The present research tackles the question whether Estonian-Russian (ER) and Russian-Estonian (RE) bilinguals use colour terms that are more similar to the ones used by Estonian (EM) or Russian (RM) monolingual speakers respectively, with an emphasis to the BLUE and PURPLE categories.

The field method of Ian Davies and Greville Corbett [1] was implemented, using the colour-naming task and the list task. Several researches [1] [2] [3] [4] have showed that *sinij* 'dark blue' and *goluboj* 'light blue' are basic terms. Furthermore, it has been revealed that *fioletovyj* 'purple' is the basic colour term for the PURPLE category. In Estonian, BLUE has been expressed by only one basic colour term – *sinine* 'blue' [5] [6], and *lilla* 'purple' is the basic colour term for the PURPLE category.

Both mono- and bilingual speakers tend to use more colour terms in the naming task for both BLUE and PURPLE categories. Intriguingly, bilinguals, within their groups, agreed more on how to name certain colour tiles in the colour naming task than monolinguals, depending on the language that they use more frequently – ER bilinguals in Estonian and RE bilinguals in Russian. However, this pattern only occurred in the BLUE category. The naming pattern for PURPLE showed more variation. Therefore, we can conclude that bilinguals were confident in their more frequently used language in comparison to the language they use less in their everyday lives [7]. This finding coincides with François Grosjean's Complementarity Principle [8].

The data for the Estonian monolinguals was retrieved from Triin Kalda's master thesis [9].

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Children's horror stories: Between the variable and the typical

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Today's "horror stories" are a dynamically developing genre of children's folklore. Despite the opinions of some researchers who insist the genre is nearly extinct, its repertoire continuously replenishes itself. The contemporary internet space plays an important part here. So, the Net has recently seen a rise of interest among horror fans in such a phenomenon as creepypasta. Creepypasta is an umbrella term designating creepy texts published on relevant threads. Along with a large number of unremarkable texts about ghosts in abandoned houses, disembodied creatures, zombies, insane maniacs, and other characters found in "horror" folklore in general, there is, within the framework of the internet practice described above, a limited set of characters that is being actively developed and "broadcast".

However, the internet practice means a written exchange of stories, and at some point they begin to penetrate into oral communication, to be passed down by children together with other texts of children's "horror" folklore. And while the first oral texts I recorded were a passive borrowing of net folklore plots, certain transformations have recently begun to show. The texts under the "scary" label, which were taken from the "data pot" called "creepypasta", not only become part of the narrative and start to be passed down according to specific rules, but they also fall into the previously known standard narrative patterns peculiar to the genre of oral stories. The report will raise such issues as the unique and typical in folklore, the ways in which genres are updated, the ways of incorporating new material into typical narrative grids, and the criteria by which certain text versions are discarded by the bearers of oral culture.

Image of the "own", "other", "stranger", and "enemy" in Russian émigré writers' works

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Russian literature outside Russia after the October Revolution experienced a crisis like the writers themselves. A few dozen writers came and settled in Estonia. Due to lack of books, the first years of emigration in Estonia can be characterized as years of republishing earlier works. The most popular genres were short forms, such as poems and short stories, which were published in local newspapers and journals.

The themes that literary works focused on were sufferings in emigrants' life and yearning for the homeland. To a lesser extent, poems dedicated to the new "homeland" as well as memories, crime and fiction novels about the recent or current years, often associated with post-revolution events (escape, robbery, war, gold and diamonds, etc.) were also published.

The presentation is an attempt to analyse the appearance of the images of the "own", "other", "stranger" and "enemy" in Russian émigré writers' works in the interwar Estonia.

Vokaalide kvaliteedi varieerumine eesti laste kõnes

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Vokaalide kvaliteeti määravad formantsagedused on otseselt seotud kõnetrakti anatoomilise suurusega. 2–4aastaste laste kõnetrakti keskmine pikkus (mõõdetuna häälekurdudest kuni huulte väliskontuurini) on 99,2 mm, 13–14aastastel 139,2 mm; erinevused poiste ja tüdrukute kõnetrakti pikkuses on registreeritud alates 15. eluaastast: 15–16 poiste kõnetrakti pikkus on 146,2 mm ja tüdrukutel 136,7 mm, 17–18 aastastel poistel 155,7 mm ja tüdrukutel 143,7 mm (Fitch & Giedd 1999). Ka teiste uurijate tulemused kinnitavad, et kuni 15aastaste poiste ja tüdrukute kõnetrakti pikkused ei erine, kuid 15–20aastaste puhul on kõnetrakti pikkuste vahe ilmne – poistel 17,4 mm, tüdrukutel 15,14 (Vorperian *et al.* 2011).

Kõneproduktsiooni akustilise teooria (Fant 1960) kohaselt kaasneb kõnetrakti pikkuse suurenemisega formantsageduste alanemine. Sellest tulenevalt võiks eeldada, et alla 15aastaste poiste ja tüdrukute formantsagedused oluliselt ei erine, sest poiste ja tüdrukute kõnetrakti pikkus on selle vanuseni peaaegu võrdne (vt andmed eespool). Siiski on leitud mitmetes uuringutes, et poiste formantsagedused on madalamad tüdrukute omadest juba 4aastaselt (nt Perry *et al.* 2001; Whiteside & Hodgson 2000). Lee jt (1999) on leidnud, et poiste ja tüdrukute formantsageduste erinevused hakkavad ilmnema 11 aasta vanuselt ja need kujunevad lõplikult välja 15 aasta vanuses.

Ettekandes esitatakse eesti vokaalide akustilise mõõtmise tulemusi 10–18aastaste laste kõnes sõltuvalt vanusest ja soost ning võrreldakse neid täiskavanud keelejuhtide vastavate andmetega.

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Keel korralduse ja vajaduse vahel: eesti saama-tuleviku lugu

Helle Metslang, Külli Habicht, Tiit Hennoste, Anni Jürine, Kirsi Laanesoo, David Ogren, Liina Pärismaa, Olle Sokk, Tartu Ülikool

Kuidas kujuneb kirjakeel, kui selle loojad ja arendajad ei valda keelt emakeelena? Ja mis saab sellisest kirjakeelest edasi, kui ta satub emakeelsete keelearendajate kätte? Kuidas toimivad vastastikku keelekorralduse hoiakud ja väljendusvajadus, kontaktimõjulised muutused ja loomulik areng? Need küsimused tõusevad seoses eesti kirjakeelega, mida 16.–19. sajandil arendasid ja kasutasid saksa emakeelega haritlased, 19. sajandil järjest enam eesti emakeelega, kuid saksa kultuuri- ja haridustaustaga eestlased. Alles 20. sajandil kujuneb eesti kirjakeele kasutus emakeelse kultuuri, hariduse ja keelekorralduse mõjusfääris.

Otsime eeltoodud küsimustele vastust *saama*-futuurumi näitel, mille kasutust vaatleme Tartu Ülikooli korpuste materjalil läbi nelja sajandi ja kaheksa tekstiliigi (17.–18. sajandi religioossed tekstid, 18. sajandi didaktilis-moraliseerivad tekstid, didaktilised ja ilukirjanduslikud tekstid 19. sajandi esimesest poolest, ilukirjanduslikud ja ajakirjanduslikud tekstid 19. sajandi II poolest, 20. sajandi ilukirjandus- ja ajakirjandustekstid, 21. sajandi veebitekstid: kommentaarid ja dialoogid).

Saama-futuurumisse on suhtutud mitmeti. Vanasse kirjakeelde toodi see saksa *werden*-futuurumi eeskujul puhtpraktilisest tõlketööst ja väljendusvajadusest tingituna. 20. sajandi keelekorralduse ja keeleteadvuse puristlikud hoiakud suhtusid *saama*-futuurumisse taunivalt, soovitades kasutada kõikvõimalikke muid viise tulevikuviite esiletoomiseks. 21. sajandiks on keelekorralduse mõju vähenenud, keelekasutus muutunud mitmekesisemaks ja vabamaks ning on tulnud muid võõrmõjusid, mille vastu võidelda.

Andmete põhjal võib *saama*-futuurumi kasutuses eristada vahekeelse kasutuse aega, üleminekuperioodi ja emakeelse kasutuse aega. *Saama*-futuurumi kujunemislugu algab sundgrammatisatsiooniga (Metslang 2016): ta istutati eesti keelde valmiskujul, ilma eelneva loomuliku kujunemiseta. Selline võõrapärane kasutus iseloomustab 17.–18. sajandi usutekste, kus *saama*-futuurumi kasutus oli lai ja mitmekesine. Võõrapärasuse äratundmisega kaasnes selle vähenemine saksakeelsete kirjutajate keeles. 19. sajandi eestlastest kirjutajad püüdsid olla kohati saksapärasemad kui sakslased ise, nii on ka *saama*-futuurumi kasutus

tõusuteel. 20. sajandil on väljendusvajadus ja keelekorraldushoiakud vastuolus: selge ja lihtne grammatiline tulevikule viitamise viis on põlu all. Samas aga on tarind ilmselt pöördunud loomuliku arengu algusetappi ja hakanud sealt kasutusala laiendama. Väljendusvajadus murrab läbi (vt ka Prass 2011), 21. sajandi uue meedia kommentaarides on futuurum taas nähtaval.

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Folkloorist kirjandusse ehk variatsioonid Rainisega läti ja eesti kultuuris

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Läti ja eesti kultuurikontaktid on eksisteerinud sajandeid. Need pole alati olnud sõbralikud, kuid ometi leidub neist jälgi, kultuurilisi laene ja variatsioone kahe maa folklooris, kust need on leidnud tee ilukirjandusse ning kultuuri laiemalt.

Rainis on läti üks kuulsaimaid modernistlikke kirjanikke, kelle tööd on eesti kultuuriga seotud mitmete motiivide kaudu. Tema eesti keelde tõlgitud tekstid sisaldavad kahekordseid kultuuritõlkeid, mis pakuvad huvi ka eesti kultuuris. Rainise kontaktid Eestiga algasid juba tema lapsepõlves eesti soost õpetaja Bernhard Mora vahendusel. Hiljem need kontaktid jätkusid ning leidsid väljendust Rainise loomingus. Rainise teosed sisaldavad motiive, mis on tõlgitud teistest kultuuridest, sh eesti kultuurist. Oma töödes tõlkis ning kohandas ta neid motiive omaenda kultuurile vastavaks. See on kultuuri tõlkimine, mille kaudu kanduvad erinevad motiivid ühest kultuurist teise. Ühtlasi sisaldavad tema teosed ka teiste kultuuride ja tekstide retseptsiooni. Oma töödes ühendas Rainis eesti ja läti folkloori ning sidus need Euroopa kontekstiga, osutades nii Euroopa rahvaste omavahelistele suhetele. Tema näidendites leidub folkloorist pärit materjali väga erinevates variantides ning lisaks originaaltekstile on nüüdseks tänu erinevatele lavastustele lisandunud veel väga erinevaid tõlgendusi. Need tõlgendused interpreteerivad vana folkloorset materjali ning ühtlasi Rainise loodud algset kirjanduslikku teksti.

Ettekanne võtab vaatluse alla Rainise näidendites ("Kuldratsu", 1909, "Puhu, tuul!", 1914 jt) leiduvad rahvaluule motiivid, mille algupära arvatakse olevat eesti folklooris või mis on eesti kultuuri jõudnud teistest kultuuridest ning siin nii omaks võetud, et algupära ei suudetagi enam tuvastada. Ettekandes jälgitakse nende näidendite lavastusi ja tõlgendusi läbi aastakümnete, et tuua välja folkloorse materjali erinevad variatsioonid eesti ja läti kultuuris.

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Can we use other people's concepts?

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Some of the words that appear in our beliefs, particularly where we acquire beliefs through testimony, appear to reflect concepts that we don't properly grasp. If I believe that quarks are a subatomic particle, I appear to be using a concept term 'quark' that I don't fully grasp myself. How does this work? Here I depart from standard accounts of this phenomenon, sometimes known as 'deference', and argue that in such cases we are quite literally using the minds of others to store our concepts. I show how this does not undermine the good working of our concepts, and that this 'outsourcing' of concepts in fact greatly expands the amount of knowledge we can acquire as individuals or as a community.

Even or uneven: Performers' strategies of varying rhythm in Seto runosong

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In Seto runosong, which belongs to the Finnic oral singing tradition, musical rhythm and poetic metre differ by genre. There is a group of songs with refrains (wedding songs, harvesting songs, the Horse game) that offer singers several opportunities to alter the rhythm of the song. When singing together, the lead singer has more freedom of choice, but when performing verses with a certain structure, the choir can choose between different rhythm variations as well.

In the songs with refrains, the verse can be extended or shortened by one syllable/note (a metric unit of the isochronic melody line). Simultaneously, the structure of the word stress groups changes. The stress groups usually consist of two syllables/notes. When adding or leaving one syllable/note, a stress group consisting of three notes emerges. Placing the contrasting 2- and 3-syllable groups alongside each other disturbs the sense of metre and causes an effect of a clearly perceivable rhythmic change.

In the paper I analyse performers' strategies for varying rhythm on the basis of sound recordings of the song performances. I study the extent of "rhythmic creativity" of various singers and choirs, and look for the causes of differences between performers' variation strategies. One of the intriguing aspects of variation is the interaction or confrontation of the choir and the lead singer: occasionally it appears that the choir or one of the singers in the choir consciously chooses the rhythm version different from the one used by the lead singer. This inspires me to discuss the interplay of the lead singer and the choir in general, trying to find parallels to the Seto examples in other collective oral singing traditions.

Lääne-Peipsi vene põliselanikkonnaga asulanimede variatiivsus (ajaloos ja tänapäeval)

Oksana Palikova, Valentina Štšadneva, Tartu Ülikool

Ettekande arutlusteemaks on kohanimed – Mustveest põhjas Varnja külani lõunas – mille variatiivsus on kõigepealt sotsiaalajalooliste ja majanduspoliitiliste põhjuste tulemus. Lääne-Peipsi piirkonnas on sajandite jooksul kujunenud keelelises ja kuloroogilises mõttes väga spetsiifiline ala: siin elavad oma külades ja asulates n-ö põlisvenelased, kelle esivanemad on tulnud Lääne-Peipsi rannikule erinevatel aegadel. Suurema osa vene põliselanikke hulgast moodustavad vanausulised, mis arvatavasti soodustaski sajandite jooksul homogeense elanikkonna säilitamist. Vanausk on riigivõimuväline religioon, mille hoidmine tugineb enamasti konkreetsete inimeste algatusvõimel, ning seetõttu põhjustab teatud määral kinnise ja ühtekuuluvustundega kogukonna moodustamist.

Ajaloolised andmed näitavad, et Lääne-Peipsi rannikualad olid sajandite jooksul mitme riigi huviobjektiks. Juttu sellest alast oli varasemates Pihkva vürstiriigi kroonikates, saksakeelsetes dokumentides, rootsi- ja poolakeelsetes revisjonides jt. Nii nendest kui ka hilisematest dokumentidest on teada, et Lääne-Peipsi asulates elasid erineva rahvuse ja usuga inimesed. Vaadeldavate asulate venekeelsed elanikud suhtlesid muidugi pidevalt nii naaberkülas elavate õigeusklike venelaste kui ka ümbruskonnas elavate eestlastega. Sellisel mitmekeelsel ja ajaloolises mõttes komplitseeritud taustal eksisteeris paralleelselt või vaheldumisi palju kohanimede variante.

Tavakeeles püsivad tänapäevalgi kohanimede foneetilised, sõnamoodustuslikud, leksikaalsed, grammatilised ning ortograafilised variandid, mida kasutatakse paralleelselt ametlikke Eesti kohanimedega. Nt kirjas ja kõnes võib kohata selliseid variante nagu *Raja – Ря́я // Ря́юша / Ря́юши; Kallaste – Ка́лласте // Кра́сные горы / Кра́сно-Горы / Красного́р* jne.

Kohanimede variatiivsus avaldub eriti huvitaval moel kohalike elanike kõnes, kuna olemasolevast leksikonist valikut tehes mõjutavad kõnelejat paljud asjaolud. Nt võetakse arvesse adressaadi eripära (oma või võõras, venelane või eestlane jne), konkreetsed välised asjaolud (kas jutt toimub bussipeatuses või kodus), kõne sisu (kas jutt käib kaasaegsetest või ajaloolistest sündmustest) jne. Samas sõltub variantide

kasutamine ka keeljuhi vanusest, eluloost ja keelteoskusest. Teisisõnu on variatiivne kasutus põhjendatud diskursuse (tegeliku reaalaja ja ruumi tingimuste, sotsiaal-kultuuriliste kogemuste) poolt.

Nimed (sh kohanimed) moodustatakse ja kasutatakse selleks, et eristada ühte objekti teistest objektidest. Seega peaks ühetähenduslikkus olema nimede loomulik joon – sarnaselt terminitega, mis ideaalis peaksid samuti olema ühetähenduslikud. Terminite puhul on aga tõestatud, et terminid muutuvad: teaduse arenguga muutub nende tähendus; erinevad teadlased toovad esile erinevaid (nende arvates tähtsamaid) mõiste tunnuseid; terminite kasutamist mõjutab kõneleja kompetentsus või koolkond jne. Kohanimed – nagu terminid teadlasele – on märgilised sõnad inimese elus. Aja jooksul need muutuvad, kuid nende variandid märgistavad kogukonna ühtsust, ajaloolist käiku, piirkonna kakskeelsust.

Seega täidavad kohanimede variandid erinevaid funktsioone ja nad on sotsioloogiliselt olulised.

Entrenched single word switches in multilingual everyday interaction of a Finnish family and their Spanish au pair

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In this paper, I examine instances of code-switching in multilingual family interaction. The data consists of 15 hours of video-recorded everyday conversations held in a Finnish family with a Spanish au pair. The main language in the conversations is English, which is not the first language of any of the participants. In addition to English, Finnish and some Spanish are used.

The focus of the paper is on the semantics of single word Finnish insertions in conversations. Many of these words occur many times in the data, and can be said to be entrenched in the language use of this family. The entrenched (Backus 2015) vocabulary includes nouns, such as characters in plays: *susi* 'wolf' and *possut* 'pigs', but also directive verbs and adverbs: *kato!* 'look' and *nyt!* 'now'. Often semantically specific (Backus 2001) concrete objects are referred to in Finnish: *housut* 'pants', *hattu* 'hat'. English is, however, used for some items in the same categories: mouse, lion, rubber boots. The use of Spanish is common in certain fixed expressions, such as *tu veras* 'you will see'. In the presentation, I discuss the role of entrenchment and semantic specifity, as well as other possible explanations for the language choices. The data shows, for instance, how some of the entrenched vocabulary has emerged in the contexts of media use and language teaching/learning. Also the direction of codeswitching (L1 –> L2 or L2 –> L1) seems to be of importance. It is also possible that certain words are avoided for different reasons.

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The influence of Latin on the Swedish runic orthography

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The aim of this presentation is to explore the influence of the Latin alphabet and written norms on the development of Old Swedish spelling patterns, as they appear in the runic inscriptions from the 12th and 13th centuries.

Literacy in Viking-Age Sweden is attested by around 2500 runic inscriptions, carved in the so-called Younger Futhark, an alphabet that consisted of sixteen characters. These texts are characterised by a high degree of spelling variation and by a vastly allographic use of the runes (Lagman 1990; Williams 1990; Larsson 2002). The transition to the medieval period marked, however, important changes in the runic spelling. Through the creation of new runes and the modification of old ones, the number of runic characters increased from sixteen to around thirty. This made it possible to achieve a more orthophonic spelling, as well as facilitated the development of more fixed orthographic patterns.

These changes are normally attributed to the increasing spread of Latin and of the Roman alphabet in the 12th-century Sweden (e.g. Peterson 1994). Such a statement is often presented as axiomatic, but there is, in fact, a lack of thorough studies that focus on the spelling-related aspects of the connection between the Latin alphabet and the runes, which leaves a great deal of questions unanswered. How did the influence of Latin spelling interplay with other factors, such as geographic and social ones? Did these changes lead to a standardised Old Swedish orthography? Were they the product of conscious reforms or were they bottom-up, individual innovations? How did changes in spelling relate to the overall literacy situation in medieval Sweden?

By taking into consideration the spread of Latin epigraphy in medieval Sweden (Blennow 2017), I aim to show what influence the use of Latin had on runic spelling, and how this factor might be intertwined with the previous Viking-Age tradition (Ljung 2016), as well as with geographic and social factors.

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Context and communicative success

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Traditional accounts of the conditions on communicative success are invariantist. For example, some authors claim that, for communication to succeed, a hearer must always grasp the very content that the speaker expressed with the utterance. Similarly, other authors claim that success is always proportional to the degree to which the hearer understands this utterance. In this talk, I will argue that these invariantist approaches are problematic; I will propose instead that the standards for communicative success vary with the context of the speech exchange.

When we communicate, it is always with some particular intention (for example, to persuade our interlocutor to pass the salt, or to convince them that it is raining). The problem with invariantist approaches is that they overlook the fact that, relative to these intentions, it may not matter whether a hearer perfectly understands the speaker; it may not even matter if the hearer's understanding is quite poor overall. For example, if you ask me to pass the salt, my understanding of your utterance could be coloured by all kinds of weird and wonderful beliefs about the nature of salt, but my deviant understanding need not prevent me from identifying which object you are requesting.

I will present an approach to communication that takes this variability in the speaker's intention into account. On this approach, what matters to communication is that the hearer's understanding of the speaker's utterance is similar in certain *relevant* respects to the speaker's understanding of this utterance. What determines which aspects of an individual's understanding are relevant in a particular exchange are the communicative intentions of the speaker. These intentions determine contexts with respect to which the success of the exchange should be judged. What is distinctive of my view is that it allows us to say both (a) that communication can succeed even when the hearer's understanding of the speaker is quite poor overall, and (b) that communication can fail even when the hearer's understanding is very good. Competing accounts do not have this flexibility. I will argue that such flexibility is an attractive feature of an account of communicative success.

Russian culture in the period of the German occupation and its reflection in the newspaper Postimees *(1941–1944)*

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We have already dwelt upon the topic of "Russian Culture in the newspaper *Eesti Sõna* (1942–1944)" (Stanford Slavic Studies) and have published the translation of the essays written by Ain Kalmus about the western coast of Lake Peipus (Acta Slavica Estonica, Vol. 1).

In the given presentation attention will be paid to the life of the Old Believers who settle the western coast of Lake Peipus, to the Russian charity societies' activity in Tartu, and Russian actors' tours in Estonia on the material of the newspaper *Postimees* (July 1941 – July 1944).

Типологические аспекты фольклорных и литературных текстов: Лафонтен, Сулхан-Саба Орбелиани, Крейцвальд

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Источником литературного произведения часто бывает фольклор. С этой точки зрения особенно интересны литературные интерпретации ходячих сюжетов: сказки, басни, пословицы, вразумления и т.д. В эпоху Просвещения важную роль играла литературно-художественная обработка фольклорных текстов и их заключение в определенные сюжетные рамки. В этой связи интересно творчество некоторых авторов – басни Жана де Лафонтена, басни Сулхан-Саба Орбелиани, "Калевипоэг" Фридриха Крейцвальда и др.

При переработке сказок и басен в большинстве случаев сохраняется содержание фольклорного текста, персонажи и сюжетное развитие изменены незначительно. Цель нашего доклада – показать, как происходит литературно-художественная обработка фольклорных текстов в литературе разных народов и у разных авторов. Типологически подобные фольклорные тексты являются первоисточниками литературных произведений. С этой целью мы изучили произведения Ж. де Лафонтена, С.-С. Орбелиани и Ф. Р. Крейцвальда.

Kai saceja muna baba... 'As my grandmother said...': Mixing of time-space, modalities, and ideas in Latgalian contemporary folklore on the internet

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Latgalian as a regional variety of the Latvian language is not widely used in Latvian media and on the internet, including social networking websites and blogs. There are only some websites (news portal, musicians' websites, and blogs) and few home pages on Facebook (FB) fully or partially in Latgalian. Two of them are both humorous and educational home pages, *Latgaļu vyspasauļa gudreibu olūts* (Global wisdom source of Latgalians), and *Latgaļu humors I dzeivis gudreibys* (Latgalian humour and wisdom of life) where sayings, jokes, and quotations from various informative, scientific, and literary texts are regularly published.

They demonstrate:
• the co-existence of verbal and visual text creating a particular meaning;
• the rewriting of well-known Latvian or regional folk sayings, jokes, and beliefs, as well as translation of worldwide texts;
• newly created folklore texts in Latgalian, Latvian, or other languages, often referring to *baba* 'grandmother' or *latgaļi* 'people of Latgalian tribe' (also where modern things and situations are displayed) for credibility;
• readers' comments on language (spelling, grammar, lexis, usage) and content, their language knowledge, other versions of folklore units, as well as attitudes toward particular language(s).

The aim of the paper is to characterize the Latgalian folklore units and comments on FB discussing them in terms of (1) Latgalian folklore tradition throughout time; (2) flexible time-space and multimodality (e.g., a fragment of well-known American movie from the nineties with subtitles in the Latgalian language, related to the current political situation in Latvia); (3) language policy and management in Latvia; (4) current political, cultural, and social events in Latvia and worldwide; (5) inter-regional relations (Latgalian and other Latvian regions).

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A dialectology of compositional strategies of kakataibo chants (Panoan, Peru): Semantic parallelism and broken line

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The Kakataibos are an indigenous group of the Peruvian Amazon, who live in the regions of Huánuco and Ucayali, along the rivers of Aguaytía, San Alejandro, Sungaroyacu, and Shamboyacu. Considering the dialectological variation of the language, Zariquiey (2011) proposed the existence of two main dialects: Bajo Aguaytía and San Alejandro. As to their songs, these have been considered by previous researchers as one of the main clues for understanding the social and cultural life of this group. In this way, this presentation aims to contribute to the understanding of the Kakataibo people, based on the study of the variation of their songs, taking as axis the dialectological variation of the language. Furthermore, to illustrate the variation of the Kakataibo chants, two compositional strategies (Frog 2009) are compared: semantic parallelism and broken line.

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A new arrangement of the old faith: The case of the Latvian "Dievturība"

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In 1925 Ernests Brastiņš, a designer by education and a Latvian patriot by conviction, published a little booklet heralding the renewal of the ancient Latvian religious belief. This was the first in the line of works gradually developing a religious and philosophical system claiming to be the continuation of the ancient pagan religion.

Still, the founder himself admits that the system proposed by him is "a new arrangement" of the old lore. In fact, there is not much lore to rely upon – the ancient ritual is hardly attested at all in any sources, there is no myth to speak of, while the names of the deities are only available from folklore material.

This system never attained the desired position of the "state religion" – rather the opposite. E. Brastiņš himself was arrested and died in a Soviet camp. His religion found more adherents among the Latvian exiles after World War II, though. And more or less successfully, it still exists in Latvia in the form of its own parishes and a newly built "temple".

Seto itku muusikaline identiteet ja varieeruvus / Musical Identity and Variability of the Seto (Southeast Estonia) Collective Laments

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Variantsus on suulise kultuuri fundamentaalne omadus. See puudutab ka rahvamuusikat, kus laulu- ja instumentaalviisid eksisteerivad alati ja ainult variantidena, mille allikas ei ole enam kättesaadav. Izaly Zemtsovsky (1980) iseloomustab variantsust rahvamuusikas kui "ilma teemata variatsioone", osutades nii varieerimise objekti puudumisele kui ka variantide põhimõttelisele võrdväärsusele. Traditsioonilist muusikat analüüsiv uurija tegeleb vältimatult variantidega, mis on rahvamuusika ainus reaalsus, ja üldistuste tegemiseks peab ta võrdlema omavahel sama viisi erinevaid realisatsioone, mis on etnomusikoloogias distsipliinispetsiifiline uurimismeetod.

Viisivariantide uurimisel on ka teine külg – see on muutumatu struktuurielementide otsimine eesmärgiga tuletada ideaalseid genereerivaid mudeleid, mis on materiaalsete meloodiavariantide taga ja mida nimetatakse viisitüüpideks. Variante ja tüüpe võib uurida erinevatel tasanditel, alustades variatiivsusest üksikus esituses, ühel esitajal, lokaalses traditsioonis jne kuni kultuurile omase muusikalise mõtlemise kõige üldisemate stereotüüpideni. Käesolevas ettekandes toimub tüübi (mudeli) otsimine laululiigi tasandil, mis on viisitüübist kõrgem tasand, ühendades viisitüüpide rühma, mis täidavad lähedast muusikavälist funktsiooni ja väljendavad sarnaseid tähendusi. Konkreetselt uuritakse seto itkuviise ühendavaid vormistruktuuri elemente, nende varieeruvat avaldumist ja itkude viisitüüpide vormi varieeruvat ehitust.

Nii soolo- kui ka kooriitkude viisitüüpide vormianalüüs näitab, et nende viisid koosnevad kahest vormielemendist: põhilisest viisireast ja lühikestest "ohkemotiividest". Itku põhiline viisirida ("itkurida") on enamasti 9–11 silpnooti pikk ja spetsiifilise ehitusega, kus esimene poolrida on stabiilsema struktuuriga (2+3 silpnooti) ja teine varieerub sõltuvalt silpide arvust (2+3, 2+2+2, harvem 3+2 ja 2+2). "Ohkemotiivid" on enamasti 4 silpnoodi pikkused, sooloitkudes võivad koosneda ka 6 silpnoodist. Nii ohkemotiivid kui ka itkurida lõpevad tavaliselt pikema noodivältusega, mis tekitabki koos laskuva meloodiakontuuriga ohke efekti. Itkuviiside puhul võib leida mitu erinevat viisitüüpi, mida ühendab nende kahe vormielemendi varieeruv kombineerimine. Ettekandes

uuritakse erinevaid vormiskeeme, põhiliste vormielementide meloodilisi kontuure ja harmoonilist rütmi (viimase kohta vt Pärtlas 2006). Tulemusena selgitatakse välja, milles seisneb seto itkužanri muusikaline identiteet ja kuidas on see seotud itkude rituaalse funktsiooniga.

Kirjandus

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Estonian religion and identity in school history textbooks

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During the past couple of decades, Estonia has been exhibited as utterly secular society, in which religion does not play any influential role. Moreover – religion (meaning first and foremost Christianity) has been seen even as opposing to the Estonian nation. Such view has its distant roots in the 18th century Enlightenment, was actively used at the beginning of the 20th century, and found a cosy nest in Soviet scientific atheism. Such a general framework is probably one of the reasons why religious studies never became common in Estonia. However, the situation has changed lately and during the recent years, besides ignoring religion, 'nature' and 'nature religion' have been suggested as deeply intimate to Estonians. Due to the scarcity of publications, it is difficult to follow how this concept has been developed. Thus, we chose history textbooks starting from the end of the 19th century, to see how the depiction of Estonian religion has changed there. It is assumed that next to fiction and the media, school textbooks have an important role in shaping such concepts, and besides, school textbooks are the most consistently published germane source for that.

In this presentation we focus on questions of when and how nature and nature religion appears, what kind of arguments are used to suggest these concepts, and how (if at all) concepts of nature and nature religion are changed.

Australian variations of traditional Christmas carols as a case-study for culture-specific lexis

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Christmas carols are some of the most widely known folk songs, as they are sung by people of all ages and enforced by the media each year. Their familiarity encourages variation and parodies from various sources: children (e.g. "Deck the halls with poison ivy"), professional ("Deck the labs", "Chemistry teacher's coming to town"), various music styles ("Rock the halls"), humorous ("Hamlet, the Danish princeling", "Wreck the malls", "Deck us all with Boston Charlie"), and others. Some carols (e.g. "Twelve days of Christmas") have gone through a historic and regional change (Scottish "Yule days").

The current paper deals with the regional dialect and realia found in carols, which might be difficult to understand for the speakers and learners from outside the culture. The study involved such Christmas carols as "Deck the sheds", "Twelve days of Christmas", "Australian jingle bells", "Frosty the Yobbo", and "We wish you a ripper Christmas". The research aimed to distinguish specific linguistic and extra-linguistic features found in the Australian culture and Australian English. The results revealed the following groups necessary to be considered: linguistic: Australian slang / Australian English ('ute', 'esky'), national stereotypes ("yobbo"), and culture-specific lexical groups – denotative ("kangaroo", "gum tree", "galah", "kookaburra"), connotative ("singlet, shorts and thongs",) and background ('Christmas', 'The Coast') lexis.

The variations of Christmas carols present an interesting case for research, which can be used both to study the Australian culture and further on to teach the English language.

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Warum die Virgel aus den Texten verschwand. Zum Formenwechsel in der deutschen Interpunktion im 18. Jahrhundert

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Erstaunlich rasch erfolgt in den deutschsprachigen Drucken des frühen 18. Jahrhunderts der Wechsel von dem bis dahin dominanten satzbinnengliedernden Interpunktionszeichen, der Virgel, hin zum Komma. Erstaunlich ist auch, dass sich die Forschung diesem Phänomen bisher kaum gewidmet hat, obwohl es immerhin um eine Zäsur in der Formen-Geschichte des höchstfrequenten Interpunktionszeichens der deutschen Schrift geht.

Im Vortrag wird zunächst der Formenwechsel historisch eingegrenzt. Anhand unterschiedlicher Textsorten, Gebrauchsdomänen und Stilschichten wird überprüft, inwieweit der Übergang vom Gebrauch der Virgel zum Komma textsortenspezifisch phasengleich oder zeitlich verschoben erfolgt. Bisherige Stichproben haben einen Einfluss der Schriftartwahl auf die Auswahl der Satzzeichenform erkennen lassen: Das Komma wird von den Druckern bzw. Setzern im frühen 18. Jh. besonders in Umgebung der Antiqua gesetzt, die zur grafischen Kennzeichnung nichtnativer Wörter oder Syntagmen eingesetzt wird. Handelt es sich dabei um eine Art "Einfallstor" für das Komma? Warum aber erfolgt dieser Wechsel erst im 18. Jh.?

Anhand der Korpusanalyse in mikrodiachronen Schnitten sowie der metasprachlichen Diskurse in zeitgenössischen Sprachlehren wird der Status der Virgel/Komma-Variation als möglicher externer Variable diskutiert.

"Бродячие" фрагменты в структуре русских городских песен / "Migratory" fragments in the structure of Russian urban songs

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В фольклористике проблема неоднородности русского песенного материала является одной из центральных. Условно, в соответствии с хронологией принято выделять "классическую" крестьянскую песню, новую городскую песню, советскую песню. Эти группы, в свою очередь, включают разнообразный песенный материал, классификации и типологии которого предпринимаются едва ли не каждым исследователем, обращающимся к ним.

Нас интересует так называемая городская песня, а точнее, особенности вариативности таких песен. Для анализа было взято около 1000 текстов, среди них как опубликованные песни – паспортизованные подборки городских песен одной локальной деревенской традиции, так и доступные нам архивные материалы.

Отправной точкой для наших изысканий послужили типы вариативности, описанные Томасом А. Бёрнсом на примере англо-американских баллад (Burns T. A Model for Textual Variation in Folksong // Folk Group and Folklore Genres: A Reader / ed. by Oring Elliott. USA, 1989). Наложение его типологии на наш материал позволило нам выделить сильносвязанные и слабосвязанные структуры городских песен. Главная особенность структуры городских песен – это подвижность фрагментов, которая характерна для песен обеих групп. Безусловно, большую склонность к обмену фрагментами демонстрируют сюжеты со слабосвязанной структурой. Такие фрагменты мы назвали «бродячими», чаще всего они равны четверостишию, но иногда включают как большее, так и меньшее количество строк, которые перемещаются из песни в песню.

Среди «бродячих» фрагментов есть такие, которые встречаются только в двух разных сюжетах. В таком случае это яркое заимствование: мы можем определить источник фрагмента. Однако существуют элементы, встречающиеся более чем в двух текстах, и узнать, какому тексту принадлежала "бродячая" строфа, невозможно. В некоторых случаях невозможно понять, где заканчивается один сюжет и начинается другой, так как «бродячие» фрагменты нанизываются один на другой.

В докладе будут проанализированы тексты, включающие «бродячие» фрагменты, рассмотрены самые частотные подвижные строки, а также способы их приспособления к тексту. В заключении мы попытаемся ответить на вопрос: о чем может свидетельствовать такая особенность вариативности песенных текстов?

What is it that actually varies in folkloric texts?

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Variation is an essential feature of folkloric communication, or as Michel de Certeau (1984) expresses it in his study of everyday practices, the main attribute of cultural transmission is the changing nature of everything that is being passed on. In order to analyse the essence of variation in folklore, we have to observe several to many instances of a phenomenon. Variation takes place in very different aspects of folklore, and is often induced by the external circumstances like environment or language. The thick enough corpora of recordings of folklore enable us to analyse the essence of this variability with quantitative methods. Previous studies of folksongs have shown that the statistical analysis of poetical features of songs as well as their content allows us to locate their geographical origin (i.e., tracing the belonging of songs to the tradition of a local community) quite precisely. At the same time, there are clear differences in the geographical distribution of linguistic-poetical features, especially as compared to the elements of content. Our paper that uses Estonian runosongs and fairy tales as its source data aims to explore how much the variation of the texts is determined by the variation of language, poetic form, content, and by the personal style of the performer or recorder. The potential of computational methods to tackle the dichotomy of stability and variation in folkloric communication poses a most intriguing challenge.

Allikapärimuse varieerumine maastiku ja kultuuriruumi muutustes

Mikk Sarv, Kristel Vilbaste, Tallinna Ülikool

Kultuurigeograafia rajaja Carl Ortwin Sauteri järgi annavad kultuurigeograafiliste uuringute põhialuse loodusgeograafilised teadmised maastiku morfoloogiast ja nende kohandamine inimese poolt muudetud maastikule ning antropoloogias kasutatava etnograafilise välitöö omavaheline sidumine (Sooväli-Sepping 2016). 1990. aastate representatsioonikriis tõi kultuurigeograafiasse kultuurilise pöörde, geograafid avastasid, et kultuur pole üksnes ettearvamatute ja sõltumatute ühiskonda mõjutavate jõudude kogum, vaid viis, kuidas inimgrupid mingites sotsiaalsetes, majanduslikes ja poliitilistes oludes käituvad (Kaur & Palang 2005). Maastik muutus kultuuripõhiseks mõisteks ja koos keelega hakkas geograafe huvitama teksti semiootiline mõtestamine.

Lihtsustatult võime tänapäeval kõnelda kahest maastikudiskursusest: ökoloogilisest ja semiootilisest (Cosgrove 2003). Väites, et maastikul on mälu, personifitseerib inimene maastikku ja maastik saab seeläbi inimeste suulise ja kirjutatud ajaloo lahutamatuks osaks (Kõivupuu 2014). Eestlaste maastikumälu on tunduvalt vähem monumentide külge kinnitunud kui lääne-eurooplastel (Kaljundi & Sooväli-Sepping 2014). Siinsete maastiku mälupankadena saab eelkõige käsitleda looduslikke pühapaiku või loodusobjekte. Kuigi tänapäeval on kõikjal maailmas looduslikud pühapaigad kaotamas oma rolli religioossete objektidena, on rahva mälus ja arhiivides see osa püsivalt fikseeritud.

Eesti Kirjandusmuuseumis on fikseeritud allikapärimust 577 allika kohta. Kasutasime aastatel 2012–2016 läbi töötatud materjali, mis on kogutud Eesti Kirjandusmuuseumi Eesti Rahvaluule Arhiivi erinevate projektide käigus digiteeritud andmebaasidest. Kõige enam on allikalugusid erinevate allikate kohta Saaremaalt – 78 allika kohta, Lääne-Virumaalt 76, Harjumaalt 61, Raplamaalt 54, Läänemaalt 46, Võrumaalt 36, Valgamaalt 33, Tartumaalt 29, Jõgevamaalt 29, Järvamaalt 29, Viljandimaalt 28, Põlvamaalt 27, Ida-Virumaalt 22, Pärnumaalt 20 ja Hiiumaalt 10 allika kohta. Uurisime kümmet enim kirjeid omava allikapärimuse tekstide muutust ajas, kolmel erineval perioodil – enne 1940. aastat, nõukogude perioodil ja tänapäeval. Nendeks allikateks olid Helme allikas, Taevaskoja Emaläte, Kave läte, Saula Siniallikas, Kuremäe allikas, Laiuse Siniallikas, Pilistvere Uduallikas, Kuusalu allikas,

Mõrsjaallikas ja Allikukivi allikas. Uurisime lisaks pärimusteadetele internetiküsitluse abil erinevate inimeste (vanus, sugu, haridus, religioosne taust) suhtumise muutumist aja jooksul. Tänapäevase sotsiaalmeedia (1200liikmeline Facebooki rühm) ning raadios ja ajalehtedes allikate kohta avaldatu mõju. Kokkuvõtvalt võib öelda, et turismiobjektidena tuntud allikate lugusid teatakse, kuid need on muutunud tänapäeva inimeste maastikukasutusele vastavalt. Allikad, mille ümbruses on kogukonnad hääbunud, ei teata aga üldse või parimal juhul räägitakse edasi loetud tekste suhteliselt moonutatud kujul.

Stages of children's bilingual development within the context of a two-way immersion bilingual program

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Tabors (2008) identified a specific developmental sequence for L2 acquisition in early monolingual childhood settings. First, children use their mother tongue. Then, they produce telegraphic and formulaic speech in L2 before becoming productive users of the new language. This developmental sequence can be seen in the context of a monolingual program. Furthermore, a clear discrepancy in L2 use was found between majority and minority language children (Baker 2007). The goal of the present longitudinal study is to follow the stages of children's bilingual development within the context of a two-way immersion bilingual program. In addition, we aim to compare majority and minority language children, specifically in the developmental stages they reach in their L2.

The data were collected during one academic year, from November 2015 through to August 2016. We made weekly field notes and video-recorded observations. We took a close look at six children, three Arabic L1-speaking children and three Hebrew L1-speaking children. In addition, we conducted semi-structured interviews with teachers and parents.

We found that the Hebrew L1 speakers in the classroom, who had been in this dual language setting for 2–3 years, displayed mostly receptive bilingual skills. At the same time, the Arabic L1 speakers showed more advanced stages in L2 development (formulaic-productive stage). This can be attributed to the fact that although most of their peers were Arabic L1 speakers, the Hebrew L1 speaking children did not feel the need to communicate in Arabic, because they were able to make themselves understood in Hebrew and achieved their communicative and practical goals. Consequently, the children's knowledge of Arabic was limited to memorized phrases, dialogs, and songs, to which they were exposed in pre-school.

The study provides theoretical and practical insights for bilingual educators who are working in different sociolinguistic contexts in situations of social imbalance between the majority and minority languages.

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Spelling variation in early Middle English

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The orthography of early Middle English texts is characterized by a high degree of variability. This is largely due to the Norman Conquest of England: one of its consequences was that English virtually disappeared as a written language for almost a century. As a consequence, the relatively standardized orthography of the late Old English period dissolved. On the other hand, French spelling conventions were adopted.

Since various traditions of writing Latin were also in circulation, the scribes that started to use English again as a written language could choose from at least three different spelling traditions. Apart from that, there is Orm, the author of the eponymous biblical poem "Ormulum", who invented a unique spelling system, which appears to represent his own language accurately, but which did not influence Middle English spelling in any significant way.

Against this background, the present paper investigates the variability of early Middle English orthography and the different factors influencing graphemic variation. The following questions will be addressed: Which Middle English sounds display the largest degree of graphemic variability? Which graphs were chosen to represent those sounds and in which contexts? How does written language remain intelligible in the absence of an orthographic standard? On a methodological level, the paper also addresses issues connected to the measuring consistency and variability of writing systems.

Космонимы в поэзии Валентина Колумба

Валентина Семенова / Valentina Semenova

Доклад посвящен анализу космонимов и астронимов, выявленных в поэзии марийского поэта Валентина Колумба. Для раскрытия темы рассмотрены стихотворения поэта периода 1950–1974 гг.

Intonation of interrogative sentences in Zan (Megrelian-Laz) language

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Zan is a branch of the Kartvelian languages. It consists of the Megrelian and Laz dialects, which are considered as independent languages by some linguists. The issues of Megrelian-Laz intonation have not been studied yet; except for the articles on stress by A. Chikobava and T. Gudava. The project "Megrelian-Laz Intonation" aimed at conducting a comprehensive study of this issue has been implemented since December 2016. In this presentation we discuss the intonation of interrogative sentences in Zan.

Empirical materials have been obtained from respondents of different age, sex, and social status, and analyzed by using Praat.

The material analysis has shown that Megrelian-Laz interrogative sentences have the stress on the question word. If in such sentences another word is emphasized, it is stressed and has a rising intonation as well.

In Zan a verb has the question suffix -o in Megrelian, and suffix –i in Laz in general questions. A. Chikobava and I. Kipshidze believed that in a word with the suffix –o the stress is on the second from the end syllable. An identical pattern was determined in Laz; in addition, we established that multi-syllable words have a secondary stress on the first syllable.

In oral Laz, spread in Georgia, we identified interrogative sentences formed without the suffix -i (the influence of Georgian), whereas questions are expressed by the intonation.

According to the "Linguistic analysis of Megrelian", negative and positive question tags are stressed. A negative question tag does not exist in Laz, but the intonation of a positive question tag is the same as in Megrelian.

The report will present a comprehensive analysis of Zan interrogative sentences along with spectrograms, which provide a clear picture of the main components of the research unit intonation. The given issue is of great importance with respect to teaching the Zan language.

Современное русское язычество как пример "воображаемого сообщества"

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Возникнув в конце 70-х годов XX столетия, современное русское язычество заявило о себе не только как о новом религиозном проекте. В нарративах лидеров и идеологов языческий конструкт претендует на статус мировоззрения, синкретизируя политику, мифологию, социально-культурные проекции. Одним из центральных вопросов младоязычества, актуальным как на заре становления феномена, так и в настоящее время, следует признать вопрос, связанный с самоидентификацией прозелитов движения. Создаваясь как движение-протест, движение-вызов, русское язычество выбрало в качестве идеологической платформы аутентичность – как религиозную, так и национальную.

В статье на основании широкого круга источников (интервью с лидерами языческих групп, сочинений идеологов, интернет-материалов) рассматриваются особенности русского языческого национализма. В качестве методической площадки, позволившей определить характерные черты национализма и сравнить их с отечественной версией язычества, автор использовал гипотезу Бенедикта Андерсона о воображаемых сообществах.

В результате исследования определены следующие концепты русского языческого национализма: во-первых, попытка построения собственного микромира (горизонтального товарищества) с использованием гиперболизированной антитезы "свой/чужой"; во-вторых, наличие языческого культа корней и безымянных героев; в-третьих, конструирование собственной альтернативной истории; в-четвёртых, "языческая осязаемость", достигаемая через обрядовые практики, визуализацию, активное использование печатного языка, путешествия и зоны религиозной свободы (капища, школы и гипотетические языческие монастыри).

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Сакральные места современных русских язычников: Опыт 3D презентации

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С момента появления на территориальном пространстве бывшего СССР первых представителей конструируемого славянского языческого мировоззрения (вторая половина 1970-х гг.) наиболее яркими элементами проявления "младоязычества" в действии выступают праздничное действо – практически единственный апробированный, успешно реализуемый концепт урбанистических языческих объединений, и "места силы" – капищные комплексы, менгиры, священные рощи и т.д.

Цель данного исследовательского проекта заключается в определении формирующих элементов современных языческих праздников и храмов. В качестве наглядных примеров авторами был использован купальский праздник 2016 года, организованный и проведённый союзом общин "Велесов Круг" и содружеством "Коло Яра" в славянском центре "Красотынка" – комплексе, созданном Союзом Славянских Общин Славянской Родной Веры (ССО СРВ) и включающем капище Перуна и храм "Огня Сварожича". Фото- и видеосъемка "Красотынки" были осуществлены исследовательской группой осенью 2016 года.

Выбор заявленных объектов обусловлен, во-первых, "традиционностью" Купалы содружества общин "Велесова Круга" (первая Купала была организована "Велесовым Кругом" в 2000 году) и возможностью именно в летнее торжество, являющееся наиболее удобным сезонным праздником, представить максимальное количество составных элементов языческого "свята"; во-вторых, уникальностью сакрального пространства "Красотынки", наличием у союза общин единственного действующего на территории центральной России крытого языческого храма.

При создании моделей авторы использовали фото- и видеоархив лаборатории 2008–2016 годов, опубликованные нарративы представителей языческих групп, материалы специализированных интернет-сайтов.

Предложенный проект с привлечением дополнительных справочных материалов позволит разработать инновационное учебно-методическое сопровождение учебных и производственных практик для студентов,

обучающихся по программам бакалавриата и магистратуры факультетов гуманитарных наук.

Финансовая поддержка: проект по развитию центра дигитальных гуманитарных наук международного уровня на базе Эстонского литературного музея (EKMDHUM) в рамках институциональной программы развития учреждений науки и развития и высших учебных заведений (ASTRA).

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Belarusian chants treating cattle illnesses: Principles of variation

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The object of the research is Belarusian chants designed to preserve and restore cows' health. These chants are the most numerous and developed complex in the Belarusian folk veterinary chants system. A specific feature of the majority of the texts is their functional similarities and unclearness. The obverse, producing and therapeutic semantics can be united in one chant, and is expressed in the presence of appropriate motifs in the text. The main aim of the research is to reveal the variation principles of the chants treating the diseases of cows. The "internal" (text structure, the semantics of symbols and actions accompanying the chanting process) and "external" (ritual context, the context of a group of similar rites, mythological beliefs, the context of non-folklore (church) rites) factors determining the principles of variation are singled out. Structural and semantic analysis of similar in their functional semantics chants allows us to identify several groups of texts and describe the features of their configuration.

Pärisustamise paradoksid: narratiivsed persoonid, "Halvale teele" ja argitarkus netisuhtluses

Siim Sorokin, Tartu Ülikool

Käesolev ettekanne põhineb valmival doktoriväitekirjal, aineseks Ameerika teleseriaali "Halvale teele" netidiskursus (televisioonikriitikablogide kommentaariumid, foorumikeskkonnad (*Reddit.com*, r/ breakingbad). Kogukondlik-individuaalset loometegevust iseloomustab "jooksev" – reaalajaliselt jälgitav, saamisesolev – narratiivsete sidususte konstrueerimine karakteri tasandil. Väidan

(i) antud loometegevus – *kaasarenduv rahvakeelne loomingulisus* (KRL) – on oma fundamentaalseimal tasandil määratletav **pärisustamise** kontseptsioonist tõukuvalt. Pärisustamine märgib iseenesestmõistetavust; see on vaikimisi teostatav akt või kogukondlik kokkulepe, mis tingib keele utiliseerimise "tööriistana" loomingulis-narratiivses praktikas (vrd Herman 2013; Hutto 2007, 2008; Vygotsky 1930 [1978], 1934 [1986]; Voloshinov 1930 [1973]). Keeleline väljendusrikkus põrkub oma sotsio-(historio-)praktilisest dimensioonist, argitarkusel põhinevast omalaadsest "keelematerialismist". Netisuhtlusest ilmneb, et pikaajaline "parasotsiaalne interaktsioon" (Horton & Wohl 1956 [2006]; Giles 2002, 2010; Wulff 1992, 2006) teleseriaali tegelaskujudega tingib ekspressiiv-narratiivse püüde mõista neid "teiste inimeste", "sõpradena", otsekui "kombatavatena" – endasarnastena, ehkki kindlapiiriliselt omas-maailmas-iseseisvalt-eksisteerivatena (vrd Alderson-Day & Bernini & Fernyhough 2017; Plantinga 2011; Goldie 2004; Geertz 1973; Vaage 2014; Blanchet & Vaage 2012). "Meie ja maailma vahelise ökoloogilise suhte seisukohast tähendab [filmi vaatamine] aktiivset otsingut tähendusrikaste mustrite järele üleküllastunud [teabega] keskkonnas" (Anderson 1996 [1998]: 136; vrd Gibson 1986 [2015]; Mace 1986). Rõhk fiktiivse kogemuslikkuse *toimimise* teoreetilis-analüütilisel 'demüstifitseerimisel' läbi igapäevalisuse, tähelepanu keskmes on tavakeelelised kogemusdeskriptorid (Turvey 1997 [2003]: 433; vrd Turvey 2006: 118). Järeldus: vestesituatsioonitasandilt on range eristus "fiktsionaalne" *versus* "päris" (inimene) sisuliselt tähtsusetu. Miks? Väidan

(ii) **narratiivsetele persoonidele** (NP) tähendusloomeliselt narratiivse sidususe *kaasarendamises* omandab võtmerolli *teisele* lähenemine "kolmanda isiku" tasandilt, selmet mõelda: "mida teeksin mina, kui

oleksin tema". Luuakse üksikasjalikke narratiive NP-de "kavatsuslikest väljadest" (Wulff), nende "elude ajaloost". Domineerivale autorijutustusele ("Halvale teele" looja/stsenaristid) vastandutakse kui ebapädevale (vrd Hafstein 2014). Tähelepanukolleteks pealtnäha triviaalsed võimalikud eksimused, mis konflikteeruvad talletunud (kogukondliku) teabega narratiivsest persoonist (persoonide võrgustikust). Tajutavaid ebakõlasid ja katkestusi püütakse "parandada", maksimaliseerides kontekstitundlikku "selgituslikku koherentsust" (Thagard 2000). Sageli väljendub see kommenteerija isikliku ja narratiivse persooni (tajutava) elukogemuse (loostatud) *kokkukäändumisena*. Välistuvad eeldused olemisest "teise asemel" või "kaasakistud teise maailma", sest säärased hoiakud üksnes õõnestavad narratiivse persooni suveräniteeti. Jutlejatest saavad murelikud "kõrvaltvaatajad" (Zillmann), "kõrvalt-vestjad". Jutustuslikest strateegiatest eostuvad "rahvanarratiivid". Napp fraaski võib olla "jooksvaks" narratiiviks, sisaldades tähelepanuväärseid arenguid seoses mitmetasandiliselt eenduva loojätkuvusega. Väidaksin, et

(iii) KRL-i läbi "kuhjuvad" folkloriseeritud, kommunaliseeritud pikaajalised narratiivsed tähenduskogemused, misläbi:
(*) argitarkuslikud arutelud hakkavad jagatatutena looma "ühist tähendust" (*common sense+ common sense*, s.t argitarkus, kainemõistuslikkus),
(**) vestjate päriselulised kogemused, autori(te)/stsenaristide eeldatavad (vaidlustatud, muundatavad) eesmärgid/kavatsused ja narratiivsete persoonide "kavatsuslikud väljad" kurduvad kokkupõimunud *kooskõlaks* – ühtse (*common*), jagatud *tähenduse* aineseks (selle loomeliseks mateeriaks) (vrd. Bahtin 1981). Järeldus: *sensus communis* (Reid 1819), s.o meie veendumus välisest maailmast – kandub loogiliselt meie hoiakule 'teisest'; võib-olla, et viimase "avaldumiskujust" olenematagi.

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Special lexis in language contacts and language shift

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Any language is always affected by other languages, and language contacts are among the most substantial external factors of the language shift. Special lexis is an essential part of the lexis included in general bilingual dictionaries. Special lexis can be divided into relatively simple (for instance, in chemical discourse because it is rather universal) and more complex (like in botany and zoology; for example, plant and animal names are frequently characterized by regional specificities). The research reviews the special lexicon of botany as one particular area of a language in average-size general English-Latvian, German-Latvian, and Russian-Latvian translation dictionaries. Botany can be treated in a particular way in the dictionary of botanical lexicon because it is rich in popular names and variants of plant names. Two dictionaries (one older and one more recent edition) were selected from each language pair and comparison was made as to what had changed in the treatment of special lexicon during a period of approximately 50 years. The language shift reflects especially in orthographical and word-formation aspects. The research reviews the entirety of the special lexicon of this domain in the average size general bilingual dictionaries and the Latvian equivalents offered by dictionary compilers to a dictionary user.

Does melody "break" in the case of metrical variations, called "broken verses"? About melodic variations in regilaul *from the historic Mulgimaa region, southern Estonia*

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The earlier studies on Estonian old folk song *regilaul* (available in the collections of the Estonian Folklore Archives) have demonstrated that musical variations often collocate with the changes in song lyrics (e.g., its structure, content, versification) in the course of singing (see Särg 1996, 2004; Oras 2010). The *regilaul* song variants recorded from different persons are never the same, because every singer (re)creates the song according to their individual style, which has been developed on the basis of local oral tradition. The quite different ways the singers have handled the melody in the case of metrical variations within the borders of a relatively small area, Karksi parish (in Mulgimaa region), made me ponder about the reasons. One possible reason for these variations was different melodies. There was a tendency to vary the melodies depending on their form, as if adjusting them to better correspond to the prosodic characteristics of the lyrics. The results obtained from the analyses of Karksi songs will be compared with the singing traditions of the adjacent areas. The melodic variations of the folk singer Liisu Mägi from the same region (Paistu parish) have been analysed earlier by Udo Kolk (1927–1998) (Kolk 1984).

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A worship of history? Spirituality, knowledge, and politics in contemporary pagan renewal in Hungary

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Contemporary pagan renewal in Hungary relies largely on non-mainstream research on local archaeology, historiography, linguistics, and folklore. The knowledge produced by autodidact experts of these fields is the main source of inspiration in the (re)construction of pre-Christian ancestors' religious practices and beliefs as well as of local forms of neo-shamanism. Challenging academic historical research, neopagan leaders publish books, deliver talks, and create new rituals intended to insure the prosperity of Hungary and of its inhabitants. In conjuring up historical and folkloric figures, pagan renewal in Hungary presents itself as a sort of worship of the national past and of national belonging. This movement is thus closely related to nationalist discourses, as in several other post-socialist socio-cultural settings (e.g. Strmiska 2005; Ivakhiv 2005; Aitamurto & Simpson 2013; Rountree 2015).

Indeed, in advocating cultural purity and a return to (reinvented) local traditions, neopagan discourses draw this movement close to the political right wing. However, neopagan leaders disclaim any connection to political organizations. Drawing on ethnographic data collected in Budapest, this paper explores the reasons of this antagonistic and/or ambiguous relationship between academic research, political organizations, and neopagan groups. Through the example of the uses of the crown of Hungary, a major national symbol, in an emblematic neopagan circle, I will discuss how history is manipulated in this milieu. The general argument I wish to put forward is that the use of history in Hungarian neopaganism presents a singular intertwining of spirituality and politics. In my hypothesis, the different ways in which the ancient past is invoked in neopagan practices inform different conceptions of national identity. I will thus attempt to show that the specificity of neopagan identity discourses resides in particular interactions and spiritual experiences which elicit a strong yet variable sense of national belonging and a belief in the continuity of pre-Christian traditions.

Векзаметр как вариация элегии и поэмы

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Отличительной чертой поэтической вариации XX – XXI вв. является её полиморфность, тяготение к воссозданию в своей модели нескольких претекстов. Поэтом, в конце XX века создавшим векзаметр как оригинальную жанровую вариацию элегии, можно назвать Бахытжана Канапьянова. В то же время, составляющие слова "векзаметр" ("век" и "гекзаметр"), вступая в новые лексико-семантические отношения, информируют о содержательности поэмы.

Векзаметр – это жанр, созданный путем контаминации элегического и поэмного хронотопа. Картину мира векзаметра образует философская идея со- и противопоставленности абсолютных духовных ценностей и исторически изменчивых, зачастую ущербных человеческих воззрений, а также обязательное присутствие жанровых компонентов элегии и поэмы одновременно: сознания рефлексирующего героя-философа, сдвоенного хронотопа "вечность – современность", интонационно-речевого, формального, ассоциативного уровней организации текста.

Выбор тем, сюжетов, образа лирического героя, эмоционального ракурса восприятия мотивирован элегически-доминантным типом авторского мировосприятия. Если принять во внимание верность поэта обозначенному типу мировидения, то Б. Канапьянова можно назвать элегиком конца XX века.

Элегическая печаль не уходит на «второй план» даже в ситуации наложения на элегический хронотоп поэмной пространственно-временной парадигмы, а именно: установки на преодоление противоречий, на создание новой, более гармоничной реальности; активной (несозерцательной!) позиции субъекта в процессе жизнетворчества; оптимизма векзаметра, его устремленности в будущее.

В векзаметрах Б. Канапьянова интересно проявляются категории пространства и времени. Пространственная организация векзаметров отходит от стандартного соотношения "замкнутое – открытое", "ущербное – благополучное". И древний, и современный миры характеризуются "открытыми" пространственными художественными образами. Море, степи, ночь, звездное небо являются знаками обеих систем. Специфика сдвоенного хронотопа задает логику

развития всем жанровым уровням организации векзаметра. Не поляризация, а сближение крайностей временного и вечного, суетного и возвышенного, незначительного и важного, мелкого и масштабного определяют сущность организации художественных пространства и времени. Наверное, можно утверждать, что векзаметр – это жанр, материализующий путь поэта от интимно-обособленного созерцания бытия к преобразующей деятельности общественного масштаба.

Law and literature: Variation of genres.
A Latvian perspective

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This presentation outlines the syncretic nature of early Latvian secular genres and certain characteristics of Latvian legislative texts approached from the law and literature perspective, which seeks to reveal narrative structures in legal discourse in conjunction with other national narratives. Law as a specific branch of culture is a very peculiar field of cross-disciplinary research, and especially extensive research has been done at the intersection of law and language. It is widely acknowledged that one has to possess both legal and linguistic competences to be able to produce a meaningful legislative text. Still, along with these two competences there is one more competence that is usually less acknowledged: it is textual competence or narrative competence essential to succeed in drafting of a legislative text. The presentation reveals genealogical and typological coherence between legislative and literary texts, noting that first Latvian legislative texts in the 17th century emerged as a branch of secular literature and, like other texts of secular literature of that time, were in most cases translations done by priests of German nationality. Some examples of legislative texts illustrate how metaphors function in legal discourse and how legal narrative opens up and gains emotional connotation when viewed in conjunction with other cultural narratives. Also, an adverse tendency of the contemporary legislative texts is mentioned: encapsulation of law in its own isolated world. This presentation sees legal narratology as a challenging field of academic research, which might humanise the law and promote its understanding in the light of morality and human values, and also as an effective tool to enhance the teaching and training of future professionals in law and humanities.

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Georgia and Baltic States: Some aspects of post-Soviet education quality assessment

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The theme of our presentation, "Georgia and Baltic States: Some aspects of post-Soviet education quality assessment", is highly topical. If it's Post-soviet and Postcolonial identity? How are post-Soviet states developing? How are they integrated into Europe? These are important questions needing an answer. The postcolonial / post-Soviet connection may be addressed in ways that do not require comprehensive justification of the post-Soviet as a "postcolonial condition". Postcolonial studies have familiarized us with the difficulties of diverse theorizing. The transition of Eastern and Central European countries to capitalist democracy has shifted the focus of scholarly attention to the political, economic, social, and cultural trajectories in the countries in the former Soviet bloc, and to fostering new identities within a wider, European or global, context. Educational field research is important in postcolonial studies. The sphere of education helps to build a democratic society, contributes to European integration, including Eastern partnership, etc. Educational quality assurance systems in Georgia and the Baltic countries (Comparative study) Besides the transparency and democratization of the educational system, quality improvement in education appears as one of the strongest factors, which centrally determines the urgency and significance of the proposed doctoral research. Post-Soviet space offers a wide spectrum of relationships between the countries of the former Soviet Empire, whether it refers to historical, political, cultural or literary connections. It is worth noting that comparative studies conducted in Georgia in cooperation with the abovementioned countries are of immense importance.

What is quality assurance? The task of educational quality assurance is: to encourage the promotion of the quality of education at higher educational institutions; to evaluate academic research activities and study programs at higher educational institutions; to offer appropriate recommendations for perfecting the academic research methods and activities at higher educational institutions; to encourage the elaboration of methods of studying, teaching, and marking; to support international cooperation and the integration of higher educational institutions into European educational space; to cooperate with relevant institutions in foreign countries in order to establish transparent criteria in quality management and to configure the methodology for their application.

Mitmekeelne Luts: lühiproosa

Eva Velsker; Mart Velsker, Tartu Ülikool

Ettekande eesmärk on analüüsida Oskar Lutsu lühiproosa keelekasutuse üht tahku – seda, kuidas Lutsu tekstides avaldub ajajärgu keeleline mitmekesisus. Tähelepanu keskmes on följetonid, kuid ka teised lühemad proosatekstid. Tuleks muuhulgas silmas pidada sedagi, et Luts ise kasutas seda žanrimääratlust avaralt mitut tüüpi tekstide kohta.

Lutsu proosa keelt on varem mõnevõrra uuritud, näiteks on tähelepanu pööratud kõnekeelsusele ja murdelisusele (Tiit Hennoste, Hella Keem, Udo Uibo jt). Neid vaatenurki ja varasemaid töid tuleb arvesse võtta, samas aga on kavas täpsemalt uurida, kuidas tekstides kohtuvad erinevad keeled. Esialgse vaatluse põhjal võib tõdeda, et tähelepanu väärivad eriti juhtumid, kus eestikeelsesse teksti tungib sisse lõunaeesti, vene või saksa keel. On ka näha, et neid "sissetunge" iseloomustab sageli varieeruv ja spontaanne keelekasutus. Täpsustamist vajab, millised mängureeglid selles pealtnäha süsteemitus vabamängus toimivad. Kas mitmekeelsus iseloomustab ennekõike tegelaste kõnet või ka muud teksti? Mis on selle keelekasutuse eesmärgid: koomiline efekt, tegelaste karakteriseerimine, realistlikkuse taotlus või veel midagi, mis selgub alles süvenenud uurimise käigus? Kõige muu kõrval võiks huvi pakkuda mitmekeelse Lutsu asetumine kirjandusloolisele foonile. Luts on mitmes mõttes variatiivse keelega autor (vahetab keeli ja stiile, teeb seda kord nii ja kord teisiti) ning tema mitmekeelsus polnud ilmselt päris kooskõlas tollal valitsenud kirjandusideaalidega, mis hindasid lihvitud stiilimeisterlikkust. Kas ei ole aga Luts hoopis teistsugusel viisil meisterlik keelekasutaja?

Usage-based approach to English-Estonian code-copying

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Recently, a usage-based approach has been applied in contact linguistic research (Backus 2014). This is a holistic approach that views innovation and change in a synchronic and diachronic perspective as a process guided by the same rules. The code-copying framework (Johanson 1993), albeit formulated in structural rather than cognitive terms, suggests that changes in lexicon ("borrowing") and morphosyntax ("structural borrowing", "loan-translation") have the same underlying mechanism and should be considered in the same terms. This places language contacts in a new light and invites us to ask what gets copied (attractiveness in Johanson's terms) and what factors condition different degrees of copying (global, selective, and mixed).

Data on English-Estonian code-copying in blogs (Kask 2016; Verschik & Kask forthcoming) and in vlogs (Ratt 2017) suggest that global copying is conditioned by a specific meaning, emotional colouring, and importance of an item at a discourse level. Selective copies are rather loan translations (new combination and meaning) than structural innovations (new patterns), are oftentimes fixed expressions, and suggest that the driving force is a novel metaphor and/or emotional colouring. In vlogs, selective copies are more frequent than in blogs. Why this is the case, remains to be investigated.

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Bilingual children, Estonian-English code-switching and metalinguistic awareness

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How do children who learn languages with differing types of morphological systems resolve morpheme boundaries in code-switching (CS)? Can code-switching provide a window on the bilingual mind? This paper examines data from two bilingual children, to investigate whether children adhere to constraints posited for adult CS, and to probe how code-switching data and metalinguistic comments together provide a picture of linguistic awareness. The data analysed consist of diary entries from two children (aged between 2 and 8) bilingual in Estonian and English, languages which differ in morphological complexity and the inflectional role of stem changes. Evidence drawn from stem-changing morphology, double marking, and inflectional blends suggests that children make use of their linguistic resources in ways that adults are claimed not to do. The data show violations of Myers-Scotton & Jake's (2000) System Morpheme Principle (cf. Paradis et al. 2000), Morpheme Order Principle, and the Matrix Language Blocking Hypothesis. Each of these constraints assumes a certain degree of linguistic analysis on the part of the speaker, underlying the transfer of morphemes between languages. Examples of CS and structural transfer are compared with metalinguistic comments from the children to investigate whether a fuller picture is obtained through the two datasets. Deep interaction between the two languages is revealed in the utterances analysed, and individual metalinguistic awareness is found to be reflected in language mixing and use.

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Variation in Lithuanian vocabulary size between young Lithuanian, Russian, and Polish speakers

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Learners' vocabulary size in a language is shown to correlate strongly with their overall language proficiency (e.g., Alderson 2005). Therefore, looking at one's vocabulary size is a relatively easy way to estimate how well they know that language. This paper aims at presenting the variation of Lithuanian competence within and between three language populations in Lithuanian (young Lithuanian, Polish, and Russian native speakers) in terms of their vocabulary size in Lithuanian.

The data are collected as a part of a project "Motivation and linguistic attitudes: How do they affect the competence of Lithuanian language" (2017–2018, supported by Lithuanian State Commission), carried out in Vilnius (Lithuania) high schools. A battery of tests and questionnaires were administered to 300 pupils (17–18 years old) attending high schools where the language of instruction is Lithuanian, Polish or Russian (100 respondents in each group).

A custom-made 180 items vocabulary size test, based on LexTALE (Lemhöfer & Broersma 2012) and Yes/No tests (Meara 1992) were designed for the study, piloted, and administered at schools. The data were analysed using multiple regressions and ANOVA.

The analysis of the data allows us to draw conclusions about the average vocabulary size of a native Lithuanian speaker (at the age of 1, which has never been estimated before, and to compare these findings with the ones reported for other languages, such as English, German, and Spanish (Brysbaert et al. 2016; Ferré & Brysbaert 2017; Segbers & Schroeder 2016). Also, it lets us see how large the variation among the Lithuanian native speakers is. Furthermore, the paper compares the variation between Lithuanian, Polish, and Russian speakers in order to understand how comparable they are in terms of their vocabulary size in Lithuanian and hence their Lithuanian competence.

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Variation of linguistic behaviour of Lithuanians in Toronto

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A very large number of emigrants is characteristic of Lithuania. There were three waves of emigration from Lithuania: 1) end of the 19th century until 1939; 2) 1940–1990; 3) 1990 – up to now. So a relatively large number of Lithuanian people live outside the country: at the beginning of 2016, the population of Lithuania was 2,888,558 while it is estimated that about 1,300,000 Lithuanians lived abroad. Linguistic behaviour and communicative competence of emigrants belonging to different waves of emigration is currently the focus of the research project "Lithuanian language in diaspora: knowledge, use and attrition" carried out in 2015–2017 by a group of researchers from Vilnius University. The project is funded by the State Commission of the Lithuanian Language. This presentation is prepared as a part of that project and presents only one aspect of the data gathered: the qualitative analysis of 36 interviews of the respondents, living in Toronto (Canada). The participants were divided into 2 groups based on their emigration time: 1) respondents who emigrated from Lithuania until 1990 (23 interviews); 2) people, who left the county after 1990 (13 interviews). The aim of this presentation is to analyse the linguistic behaviour of these two groups and to answer the question about how equal or different they are between themselves, that is, if there is any variation of the linguistic behaviour between the people who emigrated from Lithuania in different historical contexts and therefore potentially for different reasons. The paper provides insights into linguistic behaviour and identity links according to Bamberg's theory of identity navigation and its three aspects: 1) constancy vs. change; 2) sameness vs. difference; 3) agency vs. passivity.

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'The national sport of Estonia': From big narratives to variegated and humorous colloquial rhetoric

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The paper will focus on the usage of phrases connected to both the serious and humorous representation of (new) Estonian national sports in Estonian online media in the past few years. I suggest to differentiate between official/formal/serious and unofficial/informal/humorous fields of sport, where at one end of the scale there are sports that are based on long historical, cultural, and geographical traditions (wrestling, cross-country skiing, etc.), where Estonian sportsmen have received international recognition, and which have always attracted big numbers of amateurs, professionals, and fans. At the other end, there are those "pseudo-sports" that are first of all expressions of folk creativity; these appear as elements of linguistic-folkloric communication. Within this discourse, a new national sport may be sofa sport, sauna marathons, drinking oneself to death, throwing oneself in front of a moving car, picking mushrooms, cursing politicians, laying off workers, spotting speeders in unmarked police vehicles, etc. These are used to bring out the local stereotypical features of a nation. The tendency to link specific fields of sport to the ethnic dimension is motivated by the mechanisms of identity creation. At the same time, it points at the cultural importance of sports. Such ironic rhetoric may have a universal dimension (Laineste & Krikmann 2015). In rhetorical discourse the conjuring up of new elements is the aim. Here the general denomination of 'national sport of Estonia' works as a cliché that is constantly being reloaded with new and humorous subject matter in compliance with new socio-cultural conditions.

The purpose of the presentation is to describe and explain these fields of meaning, focusing on the variations and humorous aspects in the data. Sports as such loses its significance in the process and the emotional, stereotype-based and self-ironical point of view prevails.

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Graphematische Variation im mehrsprachigen Verschriftungskontext: Nordische Pilgernamen im Reichenauer Verbrüderungsbuch

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Dieser Beitrag widmet sich graphematischer Variation in mittelalterlicher "Spontanschreibsprache", die im mehrsprachigen Umfeld verschriftet wurde. Das untersuchte Material besteht aus skandinavischen Pilgernamen, die von lokalen, deutschsprachigen Mönchen im 11./12. Jahrhundert ins Reichenauer Verbrüderungsbuch eingetragen wurden. Ein Grossteil der Namen zeigt phono-graphematische, einzelne auch morphologische und lexikalische Integration ins Deutsche, weshalb in diesen Fällen von einer primären Verschriftungssituation im mündlichen Sprachkontakt auszugehen ist: Die Pilger nannten ihre Namen, die Mönche schrieben sie nach Gehör mit den Möglichkeiten ihres schreibsprachlichen Inventars nieder. In einem systematischen graphematischen Vergleich der Reichenauer Kontaktschreibungen mit den zeitgenössischen skandinavischen Schreibungen derselben Anthroponyme fallen über das gesamte Korpus gesehen die idiosynkratischen Schreibweisen auf. Für den Männernamen Þorketil beispielsweise gibt es insgesamt 11 Variantenschreibungen, verteilt auf 12 Schreiber. Betrachtet man allerdings die Graphemsysteme schreiberintern, lässt sich ein hoher Grad an Systematik feststellen – interessanterweise auch bei der Verschriftung skandinavischer Phoneme, die für die deutschsprachigen Schreiber systemfremd waren (z.B. Isländisch /θ/ <þ>). Diese Resultate bestätigen zum einen die in bisherigen historisch-graphematischen Studien mehrfach festgestellte schreiberbasierte Variation (Meissburger 1965; Elmentaler 2003; Seiler 2014) und deuten zum anderen auf eine hohe phonologische Bewusstheit seitens der Reichenauer Schreiber (Waldispühl, im Druck).

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Spelling and Stratigraphy in the Liber Vitæ of Thorney Abbey

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The Liber Vitæ of Thorney Abbey contains c. 3200 personal names of individuals living between the early eleventh and early thirteenth centuries, and is contained in the first twelve folios of a tenth-century Gospel (London, British Library Add. MS 40,000). As a record of individuals spanning both sides of the Norman Conquest, the Liber Vitæ has been used as a source for changing trends in personal naming, as insular (Old English and Scandinavian) names were gradually replaced by models from Continental Europe in the wake of the Conquest (Clark 1987). However, the names also demonstrate varying orthographical practices, with entries displaying letter forms and spellings which are representative of the writing traditions in Old English, as well as Latin and French. This paper outlines some of the methodological issues involved in dealing with such material by considering the earliest layer of the Liber Vitæ's name material, which consists of entries from the eleventh century, recopied and possibly rearranged when they were entered into the present manuscript around 1100 (Whitelock 1945). The Liber Vitæ is an untapped source of information about scribal training and practice during a period of significant linguistic upheaval, and this paper discusses how viewing the evidence from a linguistic standpoint can shed light on this underexplored topic.

A comparative linguistic analysis of cultural connotations of the phraseological concept 'road' in the Russian, English, and Chinese languages

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Phraseological units with the component 'road' are considered with relation to the linguistic worldviews of the Russian-, English- and Chinese-speaking communities. It is shown that the phraseological units in question unambiguously reveal unique cultural concepts of the Russian, English, and Chinese nations. Within the framework of the research, authentic extra-linguistic properties are determined, which are inherent in the phraseological units of every language of the above nations.

The linguistic and cultural analysis of 64 Russian phraseological units shows that the Russian word combinations with the component 'road' mostly exhibit anthropological characteristics: they either characterize the human behaviour (*идти прямой дорогой* 'to live honestly') or demonstrate interpersonal relations (*стать на пути у кого-либо* 'to get in the way of someone'). The analysis of 96 English phraseological units demonstrates a tendency to view the components 'road', 'way' or 'path' as a way of achieving something (all roads lead to Rome, there are many different ways of reaching the same goal or conclusion; the way of the world, the manner in which things typically happen). The study of the Chinese idiomatic expressions with the component 'road' shows that they held a special place in the linguistic worldview of the Middle Empire. The component 'road' may be translated into Chinese as 道. This hieroglyph is most frequently used in Chinese phraseological units (20 to 50 word combinations contain this component). In sacred Taoist texts (道德经, The Classic Book of Integrity and the Way), the hieroglyph 道 is viewed as a symbol of virtue. The linguistic analysis of the Chinese phraseological units with the component '道' shows the same tendency of usage (道高一尺，魔高一丈, virtue is one foot tall, the devil ten foot). The analysis performed demonstrates uniqueness of the phraseological worldviews of each nation.