

auch wie sie das Thema wählen — all das bringt in seiner Unterschiedlichkeit willkommene Abwechslung, muss doch der Leser die gewohnten Bahnen mitunter verlassen. Der Unterschied in der Themenwahl kommt vielleicht darin zum Ausdruck, dass sich die estnischen und finnischen Forscher in erster Linie auf die Volkskultur ihrer eigenen Länder konzentrieren, während die Ungarn nach älteren, finnisch-ugrischen Schichten und Zusammenhängen suchen. Besonders zeigen diese Studien, wie nützlich es ist, auch auf dem Gebiet der Ethnologie die Erscheinungen im Bedarfsfall unter finnisch-ugrischem Aspekt zu untersuchen — natürlich nicht einseitig unter blosser Berücksichtigung von Finnougriern, sondern indem man diese Völker als wesentlich wirkende Faktoren in der kulturellen Entwicklung fast des ganzen nördlichen Eurasiens sieht.

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### Recent Studies on Lappish Culture

Lapps and Norsemen in Olden Times. Universitetsforlaget 1967. (Instituttet for sammenlignende kulturforskning. Serie A: xxxvi.) 168 pages.

In 1964 a conference was held in Oslo the purpose of which was to illustrate the possibilities, requirements and results of cooperation between different disciplines in studying the prehistoric and early historical contacts between Lapps and Norsemen. The work to be reviewed here includes the papers read at the conference with the exception of two. The six articles in the book treat linguistics, ethnology and archeology.

In ASBJÖRN NESHEIM'S article »Eastern and Western Elements in Lapp Culture» loanwords are the point of departure on the basis of which the directions of cultural influence can usually be determined. The archeological evidence proves, that already in the Bronze age the Lapps, the inhabitants of Finland, had contacts with their neighbors to the east and west. In the light of the loanwords it is evident that the oldest cultural influences were from the east, received from the ancestors of the Finns. Contacts with the west, however, had already begun in primitive Norse times. The study throws light on many aspects of present day Lappish culture as is demonstrated in the list of topics covered: agriculture, cattle breeding, building, fire making, bread<sup>1</sup> and grain products, milk and

<sup>1</sup> Dear Professor Nesheim, the Finnish woman is quite capable of making bread leavened with yeast using only barley flour.

dairy products, salt, furs and leather, trade legal terminology and taxation, spinning, sewing and weaving, textiles and clothing, metals, means of transportation, and church and missionary work. The text is illustrated with very lucid vocabulary maps. The writer's deep linguistic, ethnographic and historical knowledge is evident in every page of the article.

POVL SIMONSEN outlines the ancient relations between the Lapps and Scandinavians making use of archeological evidence. This presentation of the elementary archeological facts concerning Lappish culture is so interesting and useful from the point of view of investigators in other fields that I would like to review it here in detail.

Simonsen's investigation concentrates on the Lappish Iron Age, the culture represented primarily by the archeological discoveries in Eastern Finnmark. This culture includes the period extending from the year 300, the year in which the first conclusive evidence of the presence of Lapps in this area may be dated, up to the year 1600 when modern Lappish culture evolves. The Lappish Iron Age may be divided into three periods: 1) the Kjelmøy period, 2) the period of the Varang graves and 3) the late pagan period. The discoveries listed as belonging to the Kjelmøy period originate from the island of Kjelmøy near Kirkenes, the area near Vadsø and Vardø on the northern shore of the Varang Fjord, and the island Bol'she Oleni Ostrov at the mouth of the Kola Fjord. The discoveries from Kjelmøy island are usually dated about the year 300, the findings from the period are considered to cover some 500 years, a period extending up to the year 800. Many manifestations of this culture have preserved features characteristic of the stone age (these appear in burial customs, ceramics, and in the hunting and fishing implements made of bone). The beginning of a new age is attested by institution of the use of iron — this may have been received from the east or from the west. Such important innovations as a new type of fishing hook, a new kind of bone ornamentation and a method of mixing animal hairs instead of asbestos in ceramic-making point to the east, in part to the far east. Russian investigators connect this influence from the east to the far reaching changes that occurred in Siberia and the Far East during the first century, considering this to be an explanation of the Mongolian features characteristic of the Eastern Lapps and limited only to them. Simonsen presents his own view that an element so central to Lappish culture as reindeer breeding might have had its origins in the east during the Kjelmøy period. The culture of this period differs from that of the preceding in the significant respect that the settlements on the coast are not winter settle-

ments as during the stone age, but summer settlements. (During the stone age summer settlements were in the interior.) This change in the rhythm of life can be explained by the hypothesis that the Lapps gave up their food gathering culture and became nomads at this time.

Conclusions about the Period of the Varanger Graves which lasted from the year 800 to the year 1100 have been drawn on the evidence of graves found on the northern shore of Varang Fjord. Typical of this period are the metal grave gifts which are usually bronze. Their ornamentation usually bespeaks an origin in the east. The same type of metal objects which indicate an eastern origin have also been found in Norwegian finds from the Viking period which has been determined to point to trade with the Lapps and collection of taxes from them. Metal implements bespeaking an origin in the east have also been discovered at Lappish sacrificial sites in Northern Sweden.

The culture of the third or late pagan period is known primarily on evidence from graves. Other finds evidently belonging to this period are the large traps for catching wild deer, trapping pits, the labyrinths and monoliths of Eastern Finnmark and the bone shaman's axes found in Norway. During this period the interlacing ornamentation, which the Lapps have preserved up to the present, was adopted from the Norwegian Viking culture. Norwegian cultural influence is also evident in the tendency to make permanent settlements and in the keeping of domestic animals.

In the 16th century the Lappish iron age gives way to modern Lappish culture in the wake of thoroughgoing changes. These were brought about by contacts between Lapps and neighboring peoples and are primarily the result of economic factors: the Lapps received a permanent place within the mercantile system. In this cultural revolution large scale reindeer economy based on the extensive tending of large herds in addition to the permanent settlements along the coasts, superseded the intensive tending of small herds. The wild reindeer became extinct. These phenomena were evidently a result of the fur trade. Through these same traders the Lapps became acquainted with late medieval European clothing styles. In the tracks of the merchants followed the missionaries and they converted the Lapps to Christianity. The writer has several concrete suggestions and plans for further investigation the fulfillment of which will greatly increase our knowledge of the Lappish iron age.

KNUT BERGSLAND's article »Lapp Dialect Groups and Problems of History» is so compact, so difficult to read, and as stimulating as it has become the custom to expect from this

scholar. The main argument on which the paper is based is that the traditional division of Lappish into two main groups, the eastern and western dialects, has no foundation in the empirical facts. (Bergsland makes special emphasis of the fact that historical linguistics has not made proper use of the linguistic material in Lappish dating back to the 16th century.) In place of this »division à la Schleicher» the author outlines a continuous chain of dialects determined by isoglosses which usually run along known administrative boundaries. The exceptionally sharp differentiation between Inari Lappish and its western neighbors which belong to the Norwegian Lappish group is, in Bergsland's opinion, evidently to be explained as due to the extinction of certain transitional dialects. The reader's mind is kept occupied with Bergsland's claim that »any pair of neighboring dialects are mutually intelligible». The term »dialect» as used by Bergsland presupposes this definition. But would a speaker of Norwegian Lappish from Varang and a Skolt from Näätamö or Patsjoki have understood each other solely for the reason that they were bi-lingual as are many people living at a linguistic boundary? The inhabitants of the old people's home at Inari at least, smile at the strange, totally incomprehensible chatter of their eastern neighbors, the Skolts, who are spending their old age in the same building.

The volume contains two studies on toponymy, PETER HOVDA'S »Names from Hålogaland — Some Scattered Remarks» and KARL-HAMPUS DAHLSTEDT'S »Some Observations on Scandinavian-Lappish Place-Names in Swedish Lapland» as well as INGEBORG HOFF'S useful paper on the dialects of Northern Norway.

RAIJA BARTENS

### **Der erste Teil des Atlas der ungarischen Mundarten ist erschienen**

A Magyar Nyelvjárások Atlasza. I. rész (1—192 térkép) (Atlas der ungarischen Mundarten. 1. Teil [Karte 1—192]). A Magyar Nyelvatlasz munkaközösségének közreműködésével szerkesztette Deme László és Imre Samu (Unter Mitwirkung der Arbeitsgemeinschaft des ungarischen Sprachatlas redigiert von László Deme und Samu Imre). Akadémiai Kiadó. Budapest 1968. / A Magyar Nyelvjárások Atlasza (Atlas der ungarischen Mundarten). Készült a Magyar Tudományos Akadémia Nyelvtudományi Intézetében (Hergestellt im