

kompakte Darstellung grundlegender Fakten über die Saamen und ihre heutige Situation und Stellung. In seinem Nachwort gibt Bartens einen fundierten Überblick über die Geschichte der Aufzeichnung und Erforschung der saamischen Folklore vom 17. Jahrhundert bis heute, beschreibt die Grundsätze, nach denen er seine Sammlung zusammengestellt hat, und erläutert die Struktur der Kommentare zu den Texten.

Auf jeden Text folgt ein Kommentar, in dem die Quelle und der Ort der Aufzeichnung/Erzähler (falls bekannt) angegeben, die verschiedenen Varianten der Handlung und ihre Verbreitung dargestellt und dem Leser unbekannte Begriffe und schwer verständliche Handlungsabläufe erläutert werden. Die Kommentare sind ein überwältigender Beweis dafür, wie eingehend Bartens die saamische Tradition und alles, was darüber geschrieben wurde, beherrscht.

Sagen aus Lappland ist ein ausgezeichnete Querschnitt durch die saamische Erzähltradition. Denjenigen, denen die saamische Kultur unbekannt ist, bietet das Buch eine spannende und überraschende Reise in die mündliche Überlieferung dieses einzigen indigenen Volkes der Europäischen Union. Dank seiner Kommentare ist es zugleich ein

unersetzliches Hilfsmittel für alle, die finnisch-ugrische Sprachen und Kulturen erforschen.

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ШИВАНОВ А. А.: *Подражательные слова в удмуртском языке* [Onomatopoeic Words in the Udmurt Language].

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In the introduction, the author indicates the purpose, objectives and relevance of the study. He also recalls that one of the theories regarding the emergence of human language is based on onomatopoeia and is directly related to onomatopoeic words.

A historical account of the research on this issue in Udmurtology is presented at the beginning of the second chapter, taking into account publications starting from the very first grammar (1775) up until separate articles published before 2013. The study of onomatopoeic and descriptive words has been carried out mostly in articles and grammars, where they are usually mentioned in sections devoted to adverbs or interjections; thus, there are no books devoted to this category of words in the Udmurt language, and only the most recently published grammar (2011)

considers them a separate part of speech. Despite a scrupulous analysis of the works, it does not seem entirely logical to mention the authors of two grammars of the Udmurt language (F. J. Wiedemann, 1851 and T. G. Aminoff, 1896), who state that “there is no kind of information” contained in onomatopoeic words.

From the point of view of lexico-semantic classification, A. A. Shibanov justifiably subdivides this group of words into onomatopoeic and descriptive words, although many other researchers of both Udmurt and other languages propose entirely different classifications. Accepting the logic of the classification used by the author, we are left with an open question of whether the group of words used to call or drive away animals belongs to the category of onomatopoeic words.

When it comes to structure, onomatopoeic and descriptive words are divided into roots and derivatives; the author thoroughly analyses the root words, identifies all structural types and presents the most common ones (CVC, CVCVC, CVCC, CVCCVC), although he does not mention the basis for the quantitative analysis or other statistical methods that led to this conclusion. A particularly valuable part of the work is a table in that presents Udmurt consonants

and their compatibility in different positions (the beginning, middle and end) of the word; these data are very important, because the essence of this group of words depends primarily on the consonants used.

The third chapter is devoted to the meanings and word-forming potential of these words: the analysis considers word-formation types, which are the basis of formulating onomatopoeic words, and also mentions their categorisation into word classes. Sometimes, unfortunately, I cannot agree with the author’s opinion on which part of speech a certain word belongs to. For example, in the sentence *Шонй-панйй зечырась эисэ...* (‘Wandering from side to side ...’) the word form *шонй-панйй*, though considered by the author to be an adjective, is most likely an adverb, since it refers to the participle and determines the action expressed by the verb form.

When it comes to their semantics, onomatopoeic and descriptive words can have a single meaning (which happens extremely rarely) or multiple meanings. At the same time, the author finds that the same word can act both in the role of the onomatopoeia itself and the onomatopoeic word.

The fourth chapter deals with the syntactic functions of onomatopoeic and descriptive words. Since the analysed word forms inherently denote

the method, means, etc. of the action, they, as a rule, refer to the verb and act as adverbials in the sentence. Furthermore, according to the author's remarks, they are most likely to be combined with verbs of motion. These words can also occur as a predicate in a sentence, but only under one condition – the words must be determined by a pre- or postpositional verb. Quite often, the onomatopoeic word serves as a definition, denoting the quality of the noun, to which the sound or action that it produces is attributed as a sign.

According to the results of A. A. Shibano's study, manner-descriptive words seldom appear in the role of a

subject or complement: the number of such examples he found was two and one, respectively. In my opinion, several more such examples could be found, but the main issue is the lack of a large, open-access database of the Udmurt language, which would give somewhat different results in a study like this, and would also render the process of searching for and counting examples much easier.

A. A. Shibano's monograph is an integral, logically arranged scientific publication. The above-mentioned shortcomings of the work in no way detract from its value and relevance for Udmurt studies.

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