

Elina Niiranen: Political tensions behind silence in language researcher Pertti Virtaranta's 1968 dialect interviews

The focus of my research is the fieldwork conducted by the Finnish linguist Pertti Virtaranta in Soviet Karelia in 1968. My primary aim is to examine how the prevailing circumstances influenced interaction and communication during the interviews. The central research question addresses why certain topics are conspicuously absent in Virtaranta's interviews. The study draws on interviews conducted by Virtaranta and his travel journals as primary sources. My methodology involves a close reading and analysis of the interviews, with particular attention to interaction dynamics and the range of discussion topics.

The key finding of the study is that these interviews must be understood as contextually constrained materials. The research concludes that the challenging conditions in Soviet Karelia in 1968 significantly shaped the nature of the recorded interviews, leading to the exclusion of certain topics. This underscores

the importance of contextualizing Virtaranta's materials when drawing conclusions. Specifically, the interviews do not provide a comprehensive account of the lives of minority Karelians during that period or of discrimination-related events in the Soviet Union. Researchers using Virtaranta's materials for subsequent studies must critically account for these limitations and recognize their restricted capacity to reflect the broader realities of Karelians in Soviet Karelia at the time.



Kaisla Kaheinen: Bodily otherness and the body as means of expression in the Nganasan Šükše narrative – A multimodal analysis

The subject of this paper is the theme of the body in the Nganasan oral tradition about the Šükše and body language and gestures as means of artistic expression and communication as part of a folklore performance. The Šükše tradition of the Nganasan, a people living in northern Siberia, encompasses stories about a myth-

ical people, who are described as strange in terms of behaviour as well as appearance and bodily characteristics, depicting them as "others" in comparison to the Nganasan, often in a humorous fashion. Previous research has treated the stories as mere mythologised tellings about prehistorical peoples formerly occupying the area.

Focusing on a text recorded in 1996, I analyse the use of gestures, as part of the narrator's recounting of the story, and the way different types of gestures are intertwined with spoken expression over the course of narration. I show how the narrator uses body language to highlight specific moments in the narrative, transforming his own physical body as well as the surrounding space into a canvas, onto which mythical time and space may be projected.



Janne Saarikivi: Silence after us – Language death, economy, and labour

This article discusses language death as a cultural phenomenon, particularly,

the effect of language death in the cultural diversity. The death of minority languages worldwide is a popular research theme in linguistics. It is widely accepted that the process is related to the language shift of the minority language speakers to culturally dominant languages, and related to urbanization, rising educational standard and minority language politics. However, the cultural dimensions of this process are still largely unknown.

In my article, I investigate some aspects of the language shift of non-dominant language speakers to their worldview, paying special emphasis on the local forms of knowledge such as toponyms, lexical and conceptual associations related to particular languages and the types of knowledge related to writing patterns. I also discuss the language death as a result of changes in the forms and means of labour and argue that the language death is related to a situation where languages turn from means of communication to means of production.



Taina Saarikivi: Kaivoshovi community house in the mining village Lampinsaari – The silence of the ruins and the inhabitants' sorrow

In the article I will study the memories and experiences by the multi-generative inhabitants of the deserted past mining village Lampinsaari in Ostro-Bothnia. I will focus especially on the former, silenced multi-function house Kaivoshovi that used to be a vital core of the communality and social life in Lampinsaari. The theoretical and methodological framework of the article will combine soundscape studies, sound studies and memory studies. The main research data is the ethnographic interviews of the multi-generational inhabitants, and besides them I will listen to a recording made in the silenced Kaivoshovi.

The mining company Outokumpu Oyj ran a zinc mine (that used to be one of the Europe's biggest mine in its active times) at 1952–1992. After the abolition of the mine the village was deserted and silenced. Nowadays there are less than 300 inhabitants instead of the former 1200. Also, all the services are removed.

Kaivoshovi used to be a vivid centrum of the diverse cultural, sportive and communal acts in Lampinsaari, but now the house is turning to a devastated ruin. The current state of Kaivoshovi evokes a lot of sorrow and controversial emotions among the inhabitants of the village. In this article I will analyse the memories and stories of Kaivoshovi heard in the interviews, and the diverse silences trembling in the sound recording I made in Kaivoshovi in interaction with the cultural and social significances of the ruins, and the *sonus loci*, the sonic sense of the place of Kaivoshovi.