

Congressus Octavus Internationalis Fenno-Ugristarum
Jyväskylä 10. – 15.8.1995

Pars II

Summaria acroasium in sectionibus et symposiis factarum

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Moderatores
Jyväskylä 1995

mind i.e. it was that of imagery mythology and each image had some meaning.

Medieval bronze breast ornaments of the Vyatka region are vivid displays of myth imagery perception of the world by the people on the territory. Under our examination there is only a part of various ornaments serving as a unified link of both, meaning and technique. These are monolithic filigree archy badges with rustling pendants fastened to overwear, they are the so-called bronze "aprons" protecting the lower breast part. The badge representations are distinctly horizontally divided into the upper fragment and lower ornamental halves. The former presents a horse motive against the background of a tree with interlacing boughs, the latter – clearly differentiated ornament of spirals and winding twists.

When examining them we should proceed from the fact that all existing symbols as well as the form of a thing correlated with the known phenomena of the surroundings, and one of the aims of decorating things was to impart them a peculiar power. The inability to account for the symbol does not destify to its chance nature and the availability of motive discloses the surface meaning while the deep meaning is forthcoming for the researcher to bring to light.

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BENUTZEN UND BESITZEN – ZUSAMMENSTOß VON INTERESSEN IM BEREICH DES NUTZUNGS- RECHTES IN DEN GEBIETEN DER SÜDSAMEN

Es wird oft übersehen, daß die Samen (Lappen) auch in Mittelnorwegen und Mittelschweden leben. Sie werden Südsamen genannt und unterscheiden sich in Sprache und Kultur, materiell wie geistig, von den nördlichen Samen. In den Diskussionen über die Rechte der Samen verdunkelt die Situation weiter nördlich oft die Verhältnisse in diesen südlichen Gebieten.

Wie in so vielen anderen Bereichen haben

sich unter den Südsamen auch im Rechtswesen besondere Verhältnisse entwickelt. Der Grund ist, daß die Samen hier – wenigstens 1000 Jahre lang – Seite an Seite mit den Skandiaviern gelebt haben. Die immer größeren Bedürfnisse der Skandinavier, eine Folge des kräftigen Zuwachses der Ackerbauern im 18. und 19. Jahrhundert, haben im Laufe der Zeit den Südsamen immer mehr die früher benutzten Gebiete entzogen.

Die Probleme der Reduktion des alten Territoriums wurden durch die Politik der Verwaltung verstärkt. Die Autoritäten unterstützten im allgemeinen die seßhaften Ackerbauern, nicht diejenigen, die noch völlig als Nomaden lebten. Wenn Streitigkeiten vor Gericht gebracht wurden, war es für die Südsamen schwierig, die eigenen Rechte zu verteidigen. Gering war auch das Verständnis für die Bedürfnisse der Renttierwirtschaft in marginalen Gebieten, die nicht jährlich benutzt wurden, wie auch für die bestehenden Beziehungen zwischen dem Samen und den Gebieten, die er als Individuum benutzte.

Für die Samen ist es auch unmöglich, nach Anforderungen der schwedischen und norwegischen Gerichte, Beweise für ehemalige Benutzung umstrittener Gebiete anzuführen. Neue Streitigkeiten werden auch in unserer Zeit vor Gericht gebracht. Die Situation ist die, daß die Samen, wegen der Nötigung der Verwaltung und des ökonomischen Druckes der umherlebenden Skandinavier zu allen Zeiten, schrittweise von alten Benutzungsgebieten verdrängt worden sind. Die traditionelle Benutzung ist auf diese Art unmöglich geworden.

Im Vortrage (auf Englisch) werden diese Prozesse innerhalb eines Teiles des süd-samischen Wohngebietes über eine längere Zeitperiode geschildert.

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RUSSIAN COLONISATION OF THE KAMA-VJATKA REGION

The first contacts between the Slavs and the Permian Finns of the Kama region took place

on the territory of the Volga Bolgar state since the XIc. But one may speak about the Russian settling on the ancient Udmurt and Permiak lands only since the XIIC when the Russians appear in the Middle Vjatka basin: the peasants open up the sparsely populated lands practically without any obstruction and the armed detachments take the local towns by storm.

The newly appeared volosts (Nikulitsin, Kotelnich) were united into an independent Vjatka republic with its capital in the Vjatka town. The poly-ethnic population of the Vjatka land compounds under the dominating national and religious tolerance a kind of a harmonious society, which was violently destroyed by the Moscow state in 1489. The development of the Upper Vjatka and Cheptsia lands was followed already with the church and state assistance. In the Upper Kama region the Russians settle since the XIVc compounding together with the Permiaks the population of some villages and towns (Anfalovskij, Solikamsk, Cherdyn, Iskor, Pokcha etc.).

The Great Perm had not time enough to form an independent republic because already in 1451, the Moscow's deputy, duke of Vereja Mikhail Jermolich, was sent there, and in 1471 Perm was finally included in the Russian State. The southern districts of this region were intensively developed by the Stroganov family (the towns Kankor, Orjol, Chusovskie, Sylvinskij etc.). The Upper reach of the Kama river are occupied by Russians by Russians since the end of the XVc. especially – after the building Stroganovs the town of Kaigorod, where a separate district was the Zjuzdino volost, which obtained autonomy in 1607.

The Russian-Permiak symbiosis of the Upper Kama region is a unical phenomenon when the degree of mixing of different elements of culture, physical type and dialect. The Middle and Lower Kama region was colonized by the Russians in the main after the fall of Kazan (the towns: Osa, Sarapul, Ufa, Birsik, Jelabuga etc.).

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NEW APPROACHES IN THE STUDIES OF INTERACTION OF ANCIENT AND MEDIEVAL CULTURES OF THE URAL REGION

The Finno-perm community in the Ural region from the second half of the 1st millennium to the first half of the 2nd millennium occupying a relatively compact territory found itself between two different worlds: that of the Turks in the South and the Slavs in the West.

This gave rise to a lot of questions: why was the Finno-perm community occupying a similar ecological niche developing slower than its neighbours? How did their adaptation to the Slav-Turk surrounding? What innovations were accepted and why and which of them were rejected? In what way did the inner interactions in the Finno-perm environment against the background of their relations with the outer world occur? Why was it possible to preserve national features in the conditions of the formation of the Russian state and specific Russian civilization?

Archaeological sources giving answer to these questions are varied. But research programmes concerning this problem based on the theory of historic development have proved the domination of social-economic approach. This fact accounted for some splitting between the studies in economy and social structure of ancient communities on the one hand and history of their culture on the other hand.

An alternative for solving this problem of interacting ancient and medieval communities of the Ural region is the civilized measuring of history aimed at such categories as: civilization, information, technology, culture. The shift of accents from the way of production and the related is interesting enough.