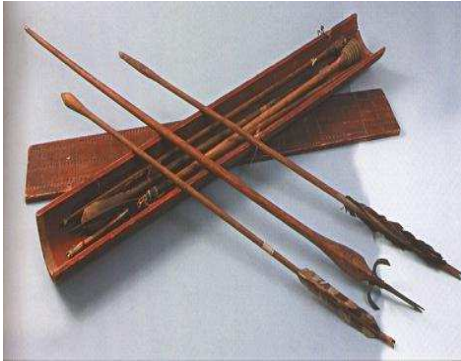


ETHNOGRAPHICAL COMMENTS

1. Arrow

NM n'a:l Pfeil, arrow, стрела *EM n'a:l*, *n'bl* Pfeil, arrow, стрела

KK n'ɔ:l Pfeil, arrow, стрела *SK n'ɔ:l* Pfeil, arrow, стрела



Hunting arrows are 70-80 cm long, the thickness of the arrow's shaft is comparable to that of a finger. Arrows are made out of different kinds of pinewood as well as from birch wood. At the shaft's end there is a notch that carries the bowstring when the bow is tightened and three feathers are fixed parallel to the shaft with fishglue or, rather rarely, wrapped with strings made of reindeer-sinew. Because of their durability, eagle feathers are preferred as a choice for Khanti arrows, feathers from eagle owls or hawks are also suitable, in contrast to those of geese or partridges.

Depending on the prey at which the hunter is aiming, there are several types of arrowheads, e.g. dulled ones made of metal, wood or bone, to prevent damage to fur. Arrows with pointed heads are e.g. used to bring reindeer down by aiming at the reindeer's heel. The arrowhead is made of metal, bone (elks or reindeer leg bones, sometimes also horse leg bones) or wood and glued to a notch at the pole with fossil resin. More stabilization is gained by wrapping the end of the shaft with strands and strips of birch bark.

(G. Janda)

References:

Kusterer, Karin (1987): "Die Jagd im Leben der Völker Westsibiriens" (Europäische Hochschulschriften). Frankfurt am Main - Bern - New York - Paris: Peter Lang

Vilkuna, Kustaa (1950): Über die obugrischen und samojedischen Pfeile und Köcher. In: Mémoires de la Société Finno-Ougrienne, 98 . Helsinki: Suomalais-Ugrilainen Seura, 343–384.

ETHNOGRAPHICAL COMMENTS

2. Birch (*Betula pendula*)

NM *xai:l'* Birke, birch, берёза EM *kə:l't* Birke, birch, берёза

KK *sumət* Birke, birch, берёза



(http://commons.wikimedia.org/wiki/File:Betula_pendula_Finland.jpg)

The birch is a member of the family *Betulaceae*. The tree is indigenous to large parts of the northern hemisphere. It can reach an age of up to 160 years and a height of more than 20 metres. The majority of birch types are well-known for their prominent bark color, which can range from black through brown to grey-white. The bark often separates into thin plates.

All Khanty consider the birch a sacred tree, and it is associated with the Khanty phratry *mɔ:s'*. Idols are made of birch wood or bark. Because of the antimicrobial substances of the bark, vessels and containers made of birch bark are a good storage substance for food.

In Ob-Ugric mythology the birch and the cedar are considered to be the first two trees planted on earth by the highest god.

(M. Zehetmaier)

References:

Napolskikh/Siikala/Kulemzin (eds): *Khanty Mythology*

ETHNOGRAPHICAL COMMENTS

Cheers (Hrsg) 1999: *Botanica. Das Abc der Pflanzen. 10.000 Arten in Text und Bild*

<http://www.folklore.ee/folklore/vol3/litlemos.htm>(12-10-02)

3. Birchbark container

NM *pa:jp* Behälter aus Birkenrinde, birchbark container, корзина

KK *xint* Behälter aus Birkenrinde, birchbark container, корзина



(Zsófia Schön 2010)



(Zsófia Schön 2010)

ETHNOGRAPHICAL COMMENTS



Container carried on one's back for gathering berries, transporting fish etc. It is made of birch bark. Its shoulder straps are often fastened around the chest.

(M. Sipos)

4. Blood sacrifice, animal sacrifice

KK *jir* blood sacrifice, animal sacrifice, Blutopfer, Tieropfer, кровавая жертва

Sacrificial offerings to spirits and gods were of central importance in Khanty life. Mostly offerings were made in order to ask for certain things such as health or hunting success or simply for assistance by the spirits in any matter.

The offerings were performed at a certain distance from a sacred place. Reindeer were often sacrificed, sometimes sheep or horses, too. Yet it was always important to have an odd number of sacrificial animals.

Specific sacrificial animals were reserved for specific spirits. Some Khanty considered it important to sacrifice female animals to female spirits and male animals to male spirits.

Khanty who now no longer keep animals have to buy the amount of sacrificial animals when an offering is needed. Gifts of money or cloth may serve as compensation.

(M. Zehetmaier)

ETHNOGRAPHICAL COMMENTS

Reference:

Jordan 2003

5. Bow

NM, EM jowt Bogen, bow, лук

KK jəxət Schießbogen, bow, охотничий лук *SK jaβət* Bogen, bow, лук



A bow consists of several kinds of wood. The inner part of the bow facing the shooter is made of pinewood, the outer part of birch wood. Additionally the end pieces of the bow can be made separately, from another kind of wood. The curve of the bow (and thus its tension force) results from tying the inner part of the bow onto a wooden pattern where it is soaked with resin and is heated. The wooden parts are fixed together with fish glue. To keep it away from moisture, the bow is often wrapped with strips of birch bark. The bow is 1,7m to 2m in length and about 5 cm in width.

(G. Janda)

References:

Kusterer, Karin (1987): "Die Jagd im Leben der Völker Westsibiriens" (Europäische Hochschulschriften). Frankfurt am Main - Bern - New York - Paris: Peter Lang.

ETHNOGRAPHICAL COMMENTS

6. Bowstring

NM *jantew* Bogensehne, bowstring, тетива (лука)

KK *jinti* Bogensehne, bowstring, тетива



The bowstring is often made of nettle fibre, sometimes of reindeer sinew. The nettle fibres are twisted and have nooses on each end that are braided with the main string. To avoid warpage or decay, the bowstring is moistened, pulled and dried weighed down with wooden pieces. After all this the bowstring is approximately 20 cm shorter than the bow itself and does not stretch anymore. The bowstring is hooked into the notches on the bow and fixed with strips of birch bark. Like the bow, the string itself can also be wrapped with strips of birch bark to protect it from moisture.

(G. Janda)

References:

Kusterer, Karin (1987): "Die Jagd im Leben der Völker Westsibiriens" (Europäische Hochschulschriften). Frankfurt am Main - Bern - New York - Paris: Peter Lang.

ETHNOGRAPHICAL COMMENTS

7. Chum

NM *kol* Tschum, chum, чум

KK *n'uki-xɔ:t* Tschum, chum, чум



(http://commons.wikimedia.org/wiki/File:Chum_Siberia.jpg)

The chum is the traditional portable dwelling of Komi, Nenets and Khanty reindeer nomads. Originally, it was built of leather or birchbark. Nowadays, however, tarpaulin is mostly used because of its simple handling and low weight.

One has to differentiate between a summer chum and a winter chum. Usually the one used in summer is smaller than the one for winter.

The Kazym-Khanty word for chum, *n'uki-xɔ:t*, is a compound which literally means 'leather-house'.

(M. Zehetmaier)

ETHNOGRAPHICAL COMMENTS

8. Cuckoo (*Cuculus canorus*)

KK *kekuk* Kuckuck, cuckoo, кукушка



(http://commons.wikimedia.org/wiki/File:Cuculus_canorus_vogelartinfo.jpg?uselang=de)

The cuckoo is a type of bird found in almost every part of Eurasia (in an area between the Polar Circle in the north and the Himalayas in the south). As a migrant bird, it hibernates south of the equator. It mainly subsists on insects.

The cuckoo is primarily known for not taking care of its brood. In fact, it lays its eggs one by one in the nests of other bird species, mainly in those of considerably smaller songbirds. Because a cuckoo chick hatches for the most part earlier than the chicks of the host bird, it is able to throw the eggs or the chicks already hatched out of the nest. In this way, it ends up as the only chick in the nest.

In Ob-Ugric mythology, the cuckoo is not considered to be a real bird. The Khanty say that it had once been a woman who was in charge of transmitting people's appeals to the highest god. The Mansi tell a tale where a woman is changed into a cuckoo by the highest god as a punishment for not helping him.

In order to keep the soul from leaving the body when sleeping, the picture of a bird, e. g. of a cuckoo, is tattooed on arms or shoulders.

(M. Zehetmaier)

ETHNOGRAPHICAL COMMENTS

References:

Napolskikh/Siikala/Kulemzin (eds): *Khanty Mythology*

Csepregi/Sosa: “Comparable sample texts of Surgut Khanty in 1996 and 2008”, in: JSFOu 92, 193-208

9. Doll

KK *a:kan'* doll, Puppe, кукла



(Zsófia Schön 2012)

In the western dialectal areas of the Khanty, this doll was called *a:kan'*. Further east it was known as *pa:ki*. This kind of doll is not to be understood as a toy in the usual sense. In fact, the doll was supposed to playfully teach the children the Khanty worldview as well as their traditions and customs. It also reflected the social status of a woman and was a feminine symbol.

Mostly, the dolls were made of colourful pieces of fabric. The head could consist of various materials (depending on the area), e.g. of the beak of a duck. They never had a face with eyes and a mouth, for this would have created the impression that the doll was the image of a spirit. Very often the dolls were decorated with necklaces or glass beads.

ETHNOGRAPHICAL COMMENTS

As soon as they were able to sew, the girls made their dolls themselves. The more beautifully the doll was sewn and decorated, it was said, the better the girl could meet her responsibilities as a household mistress later.

Nowadays the dolls are mostly made for touristic purposes.

(M. Zehetmaier)

Reference:

[http://finugor.ru/en/node/14936\(2012-05-21\)](http://finugor.ru/en/node/14936(2012-05-21))

10. Dried fish

NM *xor* dried fish, getrockneter, aufgeschnittener Fisch

KK *šoməx* dried fish, getrockneter Fisch, Dörrfisch



ETHNOGRAPHICAL COMMENTS



11. Ermine (*Mustela erminea*)

NM *s'o:l's'i* Hermelin, ermine, горноста́й



(<http://commons.wikimedia.org/wiki/File:Hermine.JPG?uselang=de>)

The ermine belongs to the species of marten and has a typical long stretched-out body with short legs. Its head-body length is about 24-28 cm.

Ermines live in areas usually situated in sparse woods next to stretches of water. The ermine is a crepuscular or nocturnal animal. Though it swims and climbs well, it is a bottom-living predator in the first line. This is mirrored in its nutrition that consists of mice, small birds, fish, reptiles, insects, berries and eggs. The ermine's hideout is situated in stubs or rootage of trees, its young are raised in rodents' dens that were killed by the ermine before.

ETHNOGRAPHICAL COMMENTS

In summer, the ermine's fur has two colours – a light reddish brown on the top of the head, the back and on the sides, and white on the belly. The summer fur is not much lighter than the winter fur. Thus in contrast to that of other fur-bearing animals, it is also sold. The ermine's winter fur is the one in most demand one, though, as it is longer and softer and, except from the black tag, pure white. The main hunting period is thus in autumn and winter. Besides active hunting methods, where a dog is also often used and the animal is shot from a tree with a rifle or an arrow like sables, the classic hunting method for ermines is that with a so-called Čerkan, a trap that is equipped with an arrow and a bowstring.

(G. Janda)

References:

Kusterer, Karin (1987): "Die Jagd im Leben der Völker Westsibiriens" (Europäische Hochschulschriften). Frankfurt am Main - Bern - New York - Paris: Peter Lang.

12. Fish trap

NM *kamka* fish trap, Fischreuse



ETHNOGRAPHICAL COMMENTS

13. Fish trap

NM arpi Fischwehr, fish trap, рыбная запруда

SK βer Fischwehr, fish trap, рыбная запруда



(Zsófia Schön; in/near Jurti Pungsi (Nov 2010))

ETHNOGRAPHICAL COMMENTS



(S. Kobzev)

A fish weir damming a small river with creels in its openings.

(E. Skribnik)

14. Fly agaric (*Amanita muscaria*)

NM *paŋx* Fliegenpilz, Fly Agaric, Мухомор красный

KK *poŋx* Fliegenpilz, Fly Agaric, Мухомор красный



(<http://commons.wikimedia.org/w/index.php?search=Fly+agaric&title=Special%3ASearch>)

ETHNOGRAPHICAL COMMENTS

The fly agaric was used in the entire Ob-Ugric territory as a drug by shamans and fortune-tellers. By means of its effect the shaman was able to leave his mind and send his soul to far-away worlds.

It was believed the fly agaric was alive and that it originated from the celestial god's saliva. Moreover, it detested milk and salt, and so milk and saltwater were given to someone with symptoms of poisoning.

The fly agaric was usually eaten raw, during the winter in dried form.

(M. Zehetmaier)

15. Forest

NM *unt* forest, taiga, Wald, Taiga, лес

KK *βent* forest, taiga, Wald, taiga, лес



(http://commons.wikimedia.org/wiki/File:Distribution_Taiga.png)

The term “forest” refers in a narrow sense to the taiga.

The taiga zone, the greatest continuous woodland on earth, is located in the northern hemisphere.

The West Siberian Plain, the region where the Khanty and Mansi live, is located in this area.

The climate in the taiga is subarctic. This means that a day temperature of more than 10 degrees centigrade is reached on less than 120 days a year. As the growing season is quite short (2 - 4.5 months only), there are not many plant species in the taiga. The taiga is mainly coniferous. There are lichens, mosses and some berry bushes as well. It is also the habitat of many animals such as for example bear and reindeer.

(M. Zehetmaier)

ETHNOGRAPHICAL COMMENTS

References:

<http://www.rubricon.com/qe.asp?qtype=4&qall=1&aid={EA648851-293A-49BD-B80D-BC39BDB72F13}&id=90&fstring1=%u0442%u0430%u0439%u0433%u0430&rq=1&onlyname=checked&newwind=&psize=10&pn=1&selw=checked>

http://www.umweltbildung-noe.at/upload/files/Oekobox/Box_Tundra%20und%20Taiga.pdf

16. Forest spirit

NM *meŋk*^w Waldgeist, forest spirit, леший

KK *meŋk* Waldgeist, forest spirit, леший



(Gemuev, I. N. et a. (2008): Mansi Mythology. – Budapest: Akadémiai Kiadó, p. 92-93.)

The *meŋk* is an Ob-Ugric mythological figure. He is the master of a specific settlement or an area, e.g. the forest.

Although the woodland spirit is a nocturnal creature, he is not necessarily bad or maliciously disposed towards humans. On the contrary, he is bound by the rules of a peaceful community life and is not allowed to haunt the people at night.

In any case, he has great physical strength. In Mansi mythology, *Numi-Torəm* – the supreme god – created the *meŋk*'s out of two larch trunks the as the first humans. There is a nail between the

ETHNOGRAPHICAL COMMENTS

breast and head in order to support the head. The Mansi often make images of the *me:ŋk^w*, so-called *me:ŋk^w xuri*.

(G. Fónyad & M. Zehetmaier)

17. Hackberry (*Prunus padus* L., *Padus avium* Mill.)

KK *jəm-jux* Faulbeerbaum, Ahlkirsche, Gewöhnliche Traubenkirsche, hackberry, черемуха обыкновенная



(http://commons.wikimedia.org/wiki/File:Vogelkers_bloesem.jpg?uselang=de)

The hackberry can be found in Europe, in Northern Asia and in Japan. The bark emits a bad smell when damaged. The black fruits of the hackberry are edible, although they have a bitter taste. They are arranged in racemes. The fruits contain tannins and essential oils and can be used as microbicides. In the Khanty worldview the hackberry was considered a tree of the lower world. The tree was classified as harmful.

(M. Zehetmaier)

ETHNOGRAPHICAL COMMENTS

References:

<http://www.rubricon.com/qe.asp?qtype=4&qall=0&aid={C8DD1A20-6DF9-4F05-89FF-50B9A5A8458E}&ii=399&id=399&fstring1=%u0447%u0435%u0440%u0435%u043C%u0443%u0445%u0430%20%u043E%u0431%u044B%u043A%u043D%u043E%u0432%u0435%u043D%u043D%u0430%u044F&rq=1&onlyname=checked&newwind=&psize=10&pn=1&selw=checked>

Jordan 2003, 207

18. Hanging cradle

NM *a:pa* hängende Wiege, hanging cradle, зыбка



ETHNOGRAPHICAL COMMENTS



Hanging cradle made of birch bark, with two variants, a day cradle (with a back support for sitting) and a night cradle (lying position). The cradle is usually ornamented, preferably with a symbolic representation of a wood grouse (*Tetrao urogallus*), a large bird in the form of which one of the souls is believed to leave the body when people dream. This ornament should guarantee that the soul of a dreaming child will find its way back.

(E. Skribnik)

ETHNOGRAPHICAL COMMENTS

19. Hunting trap

NM *n'a:l'* Falle, hunting trap, слопец



(N. Lukina)

ETHNOGRAPHICAL COMMENTS



(N. Lukina)

Hunting trap for wood grouses

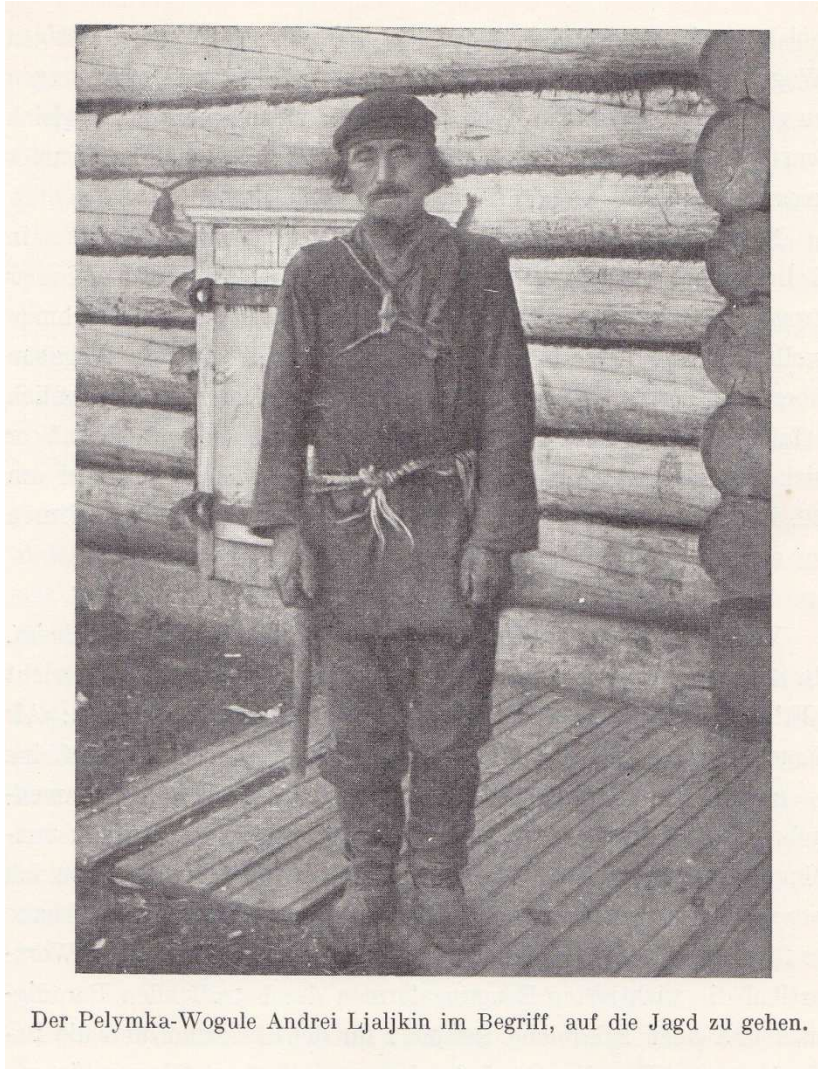
(E. Skribnik)

ETHNOGRAPHICAL COMMENTS

20. to hunt

NM *woraj* jagen, hunt, охотиться EM *kins* hunt, jagen, охотиться

KK *βer* jagen, hunt, охотиться



Der Pelymka-Wogule Andrei Ljaljkin im Begriff, auf die Jagd zu gehen.

(Wogulische Volksdichtung I, XXVII)

This picture shows a Mansi man from Pelymka who is prepared for going hunting.

(G. Fónyad)

ETHNOGRAPHICAL COMMENTS

21. Inner boots; socks

NM *waj* inner boots, Strumpfhose, колготки



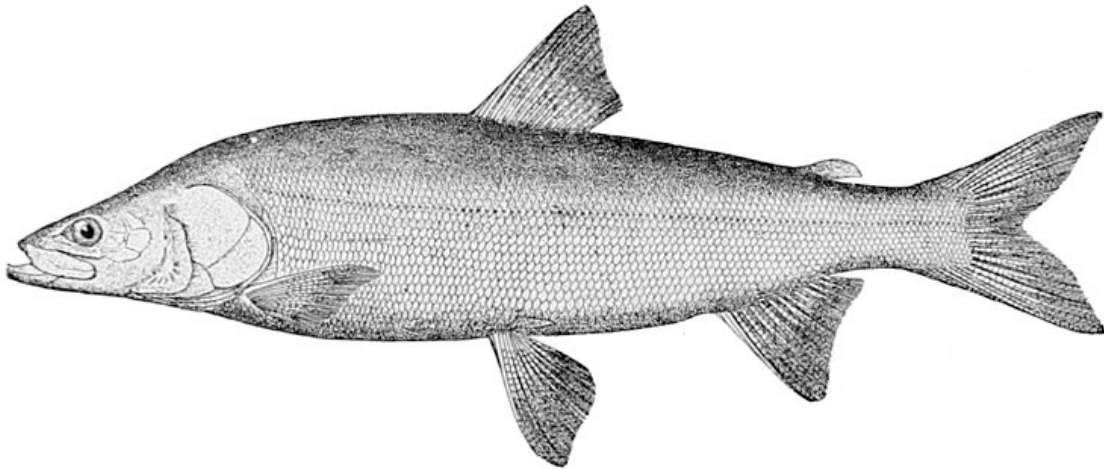
Inner boots made of leather or of pelts with the furry side on the inside; recently also knitted; socks.

(E. Skribnik)

ETHNOGRAPHICAL COMMENTS

22. Nelma (*Stenodus leucichthys nelma*)

KK βunf Njelma, nelma, нельма



(http://commons.wikimedia.org/wiki/File:Stenodus_leucichthys2.jpg)

The nelma is a subspecies of the whitefish (*Stenodus leucichthys*). It can be found in many Siberian rivers, e.g. the Sosva and the Ob river.

Since the nelma is considered a delicacy, its population has sharply decreased in the last years. Measures for energy production by means of hydropower affect the nelma adversely to a high degree. The effects of the progressing industrial water pollution on the nelma are unforeseeable.

(M. Zehetmaier)

References:

[http://www.rubricon.com/qe.asp?qtype=4&qall=0&aid={818234A3-58CE-4518-A645-8F44E123D5F0}&ii=399&id=399&fstring1=%u043D%u0435%u043B%u044C%u043C%u0430&rq=1&onlyname=checked&newwind=&psize=10&pn=1&selw=checked\(2012-04-22\)](http://www.rubricon.com/qe.asp?qtype=4&qall=0&aid={818234A3-58CE-4518-A645-8F44E123D5F0}&ii=399&id=399&fstring1=%u043D%u0435%u043B%u044C%u043C%u0430&rq=1&onlyname=checked&newwind=&psize=10&pn=1&selw=checked(2012-04-22))
<http://finugor.ru/en/node/14666>

ETHNOGRAPHICAL COMMENTS

23. Ob river

NM *as* Ob, Ob river, Обь **EM** *oas* Ob, Ob river, Обь

KK *as* Ob, Ob river, Обь



(<http://commons.wikimedia.org/w/index.php?search=Ob+river&title=Special%3ASearch>)

ETHNOGRAPHICAL COMMENTS



(Zsófia Schön 2012)

The Ob river is one of the longest rivers on earth. In their mythology the Khanty, being traditionally fishermen and hunters, consider it as very important as disconnecting and connecting worlds (both horizontal and vertical). The Ob river's upper reaches are associated with good, health and wealth, whereas its lower reaches are associated with death and disease. The sacred places of the Khanty are always located upstream, cemeteries always downstream.

Nowadays, the role of the Ob river in the Khanty world view is changing to the negative. Being an important waterway, it is increasingly associated with the hard times and problems that Khanty living in the traditional manner face because of the modern world.

(M.Zehetmaier)

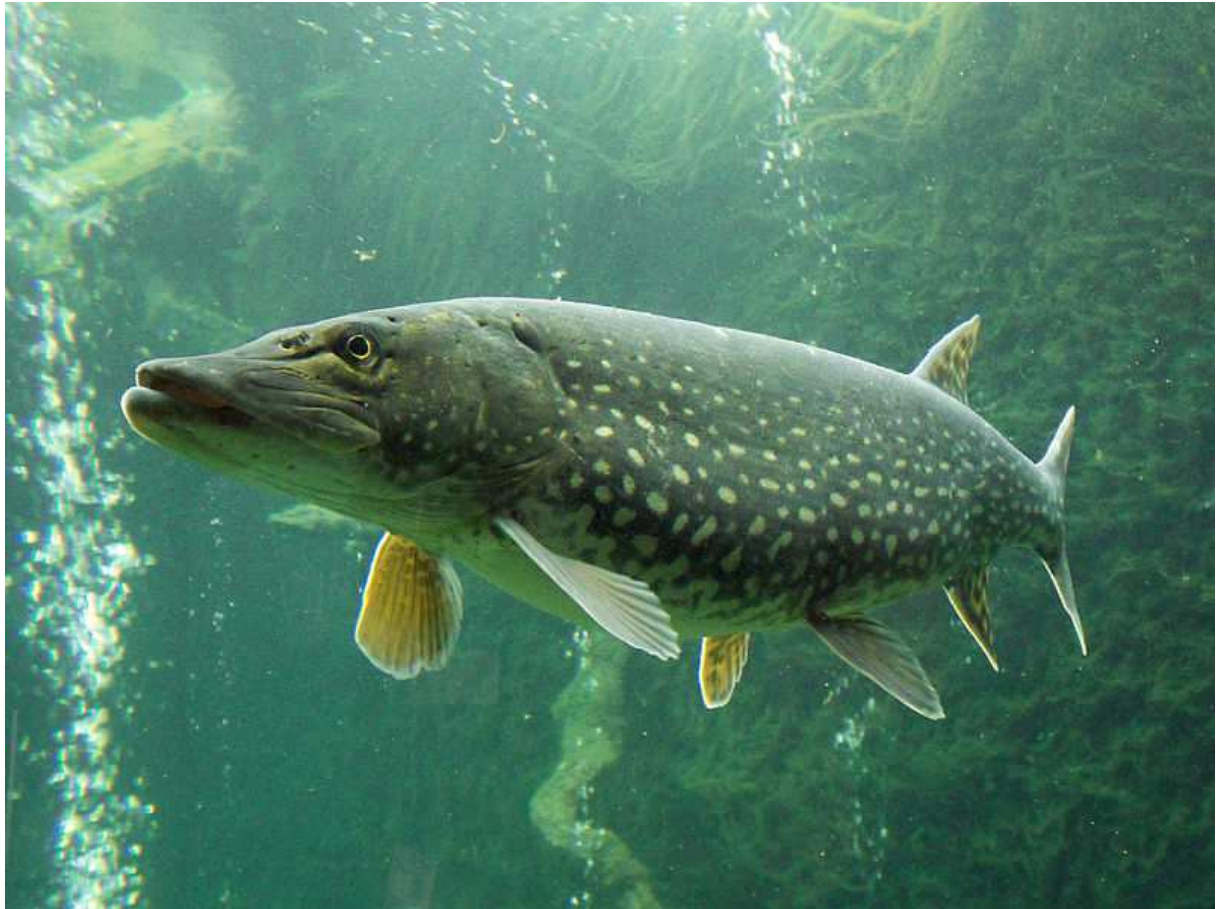
References:

Napolskikh/Siikala/Kulemzin (eds): *Khanty Mythology*

ETHNOGRAPHICAL COMMENTS

24. Pike (*Esox lucius*)

NM *sort* Hecht, pike, щука



(http://commons.wikimedia.org/wiki/File:Esox_lucius_ZOO_1.jpg)

Typically the pike lives in stagnant and slowly running water, close to the bank. It belongs to the family of the bony fishes.

(G. Fonyad)

References:

<http://de.wikipedia.org/wiki/Hecht> (04-05-2012)

<http://www.pivi.de/hecht/> (04-05-2012)

<http://de.wikipedia.org/wiki/Hechte> (07-05-2012)

ETHNOGRAPHICAL COMMENTS

25. Por

KK *por* Por, Por, Поп

The Northern Khanty are divided into two exogamous phratries called *por* and *mɔ:sʲ*. The members of a phratry consider themselves to be relatives, which is why marriage is only allowed with members of the other phratry.

In Northern Khanty tales the *mɔ:sʲ* are always the hero of the story, whereas the *por* are always the more stupid, the uglier and the meaner. The *por* are also considered as being heavily built while the *mɔ:sʲ* are said to have a more tender body and on the whole to be more civilized.

Every Northern Khanty phratry descends from a certain ancestor. The *por* descend from the bear, the *mɔ:sʲ* from either a hare or a female goose.

(M. Zehetmaier)

References:

http://www.lomonossow.de/2000_02/schulze.pdf

Napolskikh/Siikala/Kulemzin (eds): *Khanty Mythology*

26. Reindeer (Rangifer tarandus)

NM *sali* reindeer, Rentier, северный олень

KK *βuti* reindeer, Rentier, северный олень



(http://commons.wikimedia.org/wiki/File:20070818-0001-strolling_reindeer.jpg)

The reindeer is a deer (mammal) and belongs to the family of the ruminants. It is closely linked to the existence of the indigenous peoples in Northern Russia and Scandinavia, this means also of the Uralic peoples (Khanty, Nenets, Enets, Nganasans, Saamis). Especially in the past, the Khantys and the Mansis relied on the reindeer (in addition to the moose). It served them as a means of

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transportation and it provided them with meat. They make use of the whole carcass (such as skin, pelt, bones, sinews) for daily use.

(G. Fonyad)

27. Reindeer lichen (*Cladonia rangiferina*)

KK *βuti-tant* Rentierflechte, reindeer lichen, ягель



(Zsófia Schön (Aug 2010))

ETHNOGRAPHICAL COMMENTS



(Zsófia Schön (Aug 2010))

Reindeer lichen is a representative of the Cladoniaceae plant family. The lichen is characterized by whitish branches. Because this type of lichen is very resistant to cold, it can be found above all on the acidic soils of the taiga and tundra regions. Especially in the winter it is one of the most important food sources for reindeer.

The long-lived lichen grows quite slowly, so overgrazing is difficult to be compensated for. Because the reindeer lichen is well adapted to its habitat, it is said to be an important indicator plant showing the changes in air quality or the presence of heavy metals.

The Kazym-Khanty term *βuti-ʎa:nt* is a compound built by *βuti* 'reindeer' and *ʎa:nt* 'food'.

(M. Zehetmaier)

ETHNOGRAPHICAL COMMENTS

28. Rowan (*Sorbus aucuparia*)

KK pas'ar Eberesche, Vogelbeere, rowan, рябина



(http://upload.wikimedia.org/wikipedia/commons/0/05/Sorbus_aucuparia_with_fruits.jpg)

The rowan is a deciduous tree which is found almost all over Europe – with the exception of Southern Europe. The tree thrives on permeable soil and is generally very unassuming.

After having white blossoms in spring, the rowan bears bright red fruit from late summer on. These fruits serve as food rich in vitamins for animals in the winter months. The fruits are not toxic for humans, yet they are poorly tolerated when eaten raw.

The Khanty considered the rowan a protective tree against evil spirits.

(M. Zehetmaier)

References:

Napolskikh/Siikala/Kulemzin (eds): *Khanty Mythology*

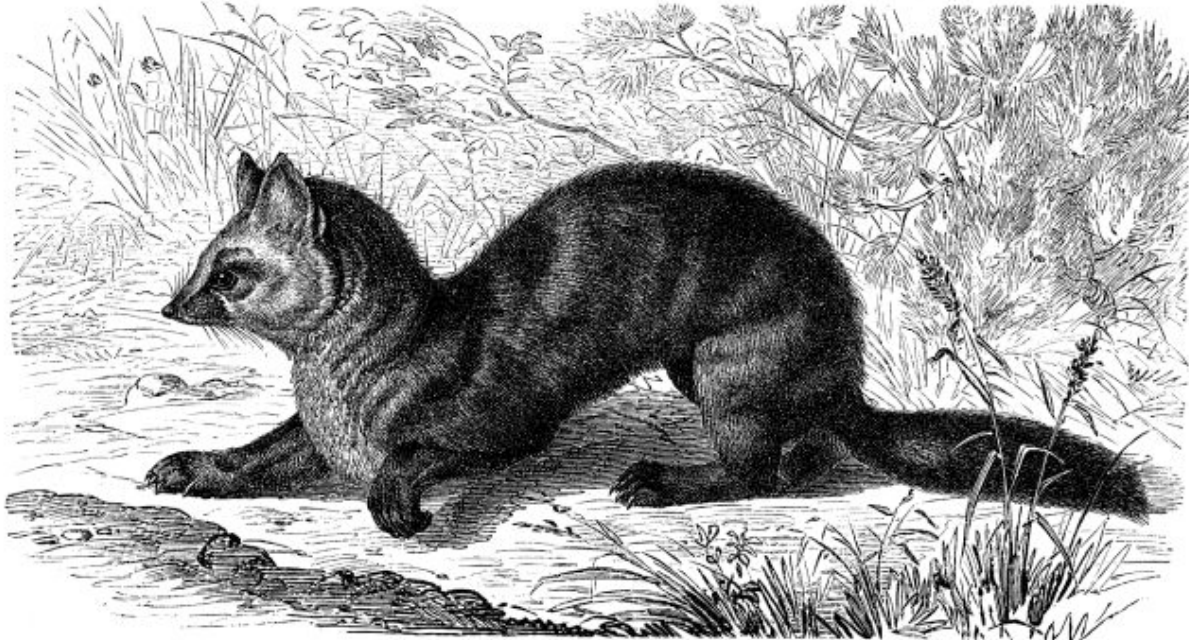
Cheers (Hrsg) 1999: *Botanica. Das Abc der Pflanzen. 10.000 Arten in Text und Bild.*

ETHNOGRAPHICAL COMMENTS

29. Sable (*Martes zibellina*)

NM *n'oxəs* Zobel, sable, соболь EM *n'ox'əs* Zobel, sable, соболь

KK *n'oxəs* Zobel, sable, соболь



(http://commons.wikimedia.org/wiki/File:Zobel_%28Martes_zibellina%29.png)



(<http://commons.wikimedia.org/wiki/File:Sable.gif?uselang=de>)

The sable is a species of marten which was originally native to almost every part of Eurasia as well as Scandinavia. Because of intensive hunting due to its valuable fur there are no sable found west of the Ural Mountains now. After various measures to stabilize the sable population, the sable is no longer classified as an endangered species.

ETHNOGRAPHICAL COMMENTS

Sable fur is considered to be of enormous value. The conquered Siberian peoples had to pay their tribute (Jassak) in the form of sable furs. For some Kazym-Khanty groups the goddess appeared in the shape of a sable.

(M. Zehetmaier)

References:

<http://www.iucnredlist.org/apps/redlist/details/41652/0>

<http://www.rubricon.com/qe.asp?qtype=4&qall=1&aid={28439B7E-8CB8-4A8B-8FEA-DADE7D947A80}&id=153&fstring1=%u0441%u043E%u0431%u043E%u043B%u044C&rq=1&onlyname=checked&newwind=&psize=10&pn=2&selw=checked>

30. Ski, snow-shoe soled with reindeer skin

KK *nimət* mit Rentierfell besohlter Ski, Schneeschuh, ski, snow-shoe soled with reindeer skin, подволоко



(Zsófia Schön 2010)

Snow-shoe made of pine-wood with the bottom covered with fur (fox, elk). It is used in spring when the snow is wet.

(M. Sipos)

31. Small house

KK *aj xət* kleines Haus, small house, маленький дом

The small house was a building usually situated somewhat away from the main building. It was built because women were said to be impure when giving birth or during their menstruation and were therefore not allowed to live in the main house during that period of time.

Men were not allowed to enter this house.

(M. Zehetmaier)

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32. Snow-white reindeer

KK *jeŋk* schneeweißes Rentier, snow-white reindeer, белый олень

Leucistic reindeer born with snow-white fur are said to be a symbol of the supernatural throughout Siberia. Supposedly it brings good fortune to dream of a white reindeer.

(M. Zehetmaier)

33. Squirrel (*Sciurus vulgaris*)

NM *le:ŋən* Eichhörnchen, squirrel, белка **EM** *liyən* Eichhörnchen, squirrel, белка

KK *ʎa:ŋki* Eichhörnchen, squirrel, белка



(<http://en.wikipedia.org/wiki/File:Squirrel.jpg>)

Member of the family of rodents (*Sciuridae*). Squirrels are indigenous to the Americas, Asia, Europe and Africa. Siberian squirrels live in tree holes, left-over birds' nests or in so-called drays, situated in the crotch of a tree. Its diet consists mainly of pine seeds, as well as berries, insects and bird eggs. It does not hibernate constantly through the whole winter.

Siberian squirrels are hunted because of their fur and have become the main source of fur since the Siberian sable was almost extinguished in the 18th century. The main hunting period is from October to March, as the squirrels wear their valued winter fur. Squirrels are hunted with traps or actively, i.e. by being tracked down by a hunter and shot. The hunter uses arrows with dull heads to

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prevent damage to fur. Either dogs are employed to scent a squirrel's dray or the hunter himself pays attention to hints like leftovers on assumed feeding sites, tracks in the snow or on tree trunks in order to track a squirrel down.

(G. Fonyad & G. Janda)

References:

Kusterer, Karin (1987): "Die Jagd im Leben der Völker Westsibiriens" (Europäische Hochschulschriften). Frankfurt am Main - Bern - New York - Paris: Peter Lang.

34. Storehouse

EM *kægrəs* Speicher, storehouse, лобаз

KK *łopas* Speicher, storehouse, лобаз



(Zsófia Schön 2010)

Four-legged pantry made of boards for storing clothes or food. The upper part of the legs is shaped or carved in a way that hinders animals from climbing up. Sometimes buckets are

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used placed upside down between the leg and the storing box to stop small rodents. People use mobile access stairs made of a tree trunk to reach the door of the pantry.

(M. Sipos)

35. Surgut

KK *sərxant* Surgut, Surgut, Cypryt



(http://commons.wikimedia.org/wiki/File:Lenin_st.,_Surgut,_Russia_02.jpg)

Surgut is a city in the Khanty Autonomous Okrug in Western Siberia. It was founded in 1594 by Russian colonialists and is thus one of the oldest cities in Siberia. Surgut has long been the centre of the Russian colonisation of Western Siberia.

Because of the rapid population growth after vast oil and natural gas discoveries, Surgut, a city with more than 300.000 inhabitants at the moment, is the largest city in the Khanty Autonomous Okrug. Due to large oil and natural gas deposits as well as its location near the Ob river, Surgut plays an important role as centre of oil industry.

(M. Zehetmaier)

References:

<http://www.mojgorod.ru/hmao/surgut/index.html>

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<http://www.rubricon.com/qe.asp?qtype=4&qall=1&aid={ACC79224-7AE7-4F73-ACCB-A80FA93E2944}&id=128&fstring1=%u0421%u0443%u0440%u0433%u0443%u0442&rq=1&online=checked&newwind=&psize=10&pn=1&selw=checked>

36. Town, settlement, head of a bear

KK βə:f 1. Stadt, town, город; 2. Siedlung, settlement, поселок; 3. Kopf des Bären, head of a bear, голова медведя



(http://commons.wikimedia.org/wiki/File:Brown_bear_%28Ursus_arctos_arctos%29_running.jpg)

The bear holds a central position in Khanty world view. It is the son of god and descended from heaven to the Khanty (see also text *ka:tra mə:jpər ʃuɟətsa tərəm-poxa (kurəs-poxa)*). Therefore it is highly revered – but it is also feared.

For fear of the bear being able to understand the Khanty language, neither the bear itself nor its body parts are called by their correct names, they are taboo. Instead, they use many code names.

(M. Zehetmaier)

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References:

Rédei, Károly (Hrsg.): *Nord-ostjakische Texte (Kazym-Dialekt) mit Skizze der Grammatik*. Göttingen 1968.

37. Tsar

NM *xon* Zar, tsar, царь

KK *xɔn* Zar, tsar, царь

The term "tsar" does not refer to the Russian monarchs in a classical way. In Ob-Ugric texts the term is used as a general word and refers to a person of high status, e.g. a prince.

(M. Zehetmaier)

38. Tschuwal

NM *s'owal* Tschuwal, tschuwal, чувал **EM** *ʃ'owəl* Tschuwal, tschuwal, чувал

KK *s'oxal* Tschuwal, tschuwal, чувал



(E. Skribnik)

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A tschuwal is a fireplace, an open oven standing in a corner of the house. The rising smoke is led outwards through the chimney which is situated on the roof.

A motif occasionally found in Ob-Ugric tales is of someone climbing onto the roof, watching what is going on inside the house through the chimney and listening to what is being talked about.

(M. Zehetmaier)

39. Vasyugan

KK *βɔf joxan* Vasjugan, Vasyugan river, Васюган



(<http://commons.wikimedia.org/wiki/File:Vasyugan.jpg>)

The Vasyugan river is a left tributary of the Ob river. It has a length of 1.082 km and a drainage basin of almost 62,000 km². The monthly runoff is 345 m³/s on average.

The Vasyugan river is partly navigable.

(M. Zehetmaier)

References:

<http://www.rubricon.com/qe.asp?qttype=4&qall=1&aid={457DFEF5-BD44-4C99-A057-54F9FE2477BE}&id=125&fstring1=%u0412%u0430%u0441%u044E%u0433%u0430%u043D&rq=1&onlyname=checked&newwind=&psize=10&pn=1&selw=checked>

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40. Willow ptarmigan, snow grouse (*Lagopus lagopus*)

NM *аҕха* Willow ptarmigan, Moorschneehuhn, белая куропатка



(<http://upload.wikimedia.org/wikipedia/commons/3/34/Ptarmigan.jpg>)

A genus of birds within the grouse subfamily.

(G. Fónyad)