

Editor's Foreword

M.A. Castrén's third expedition and Elementa grammatices Syrjaenae

Matthias Alexander Castrén set off on his third expedition as a 27-year-old with a master's degree in 1841 in the company of Elias Lönnrot, doctor and collector of folk poetry. Their travels began 25th June in Helsinki with the destination of Russian Lapland. These travels, however, took them initially to Finnish and Norwegian Lapland before finally in March of 1842 they continued on to the Kola Peninsula. From Kola they continued on to Kandalakša and then onward to Kem' on the White Sea and from there across the White Sea to Arxangel'sk, where they arrived in the end of July 1842. Here the travellers went their separate ways: Lönnrot set off for the Olonec Governorate, but Castrén set out to realise his plans for researching the Samoyeds. In Arxangel'sk, Castrén was informed that he had been granted a scholarship with state funding for this research that would last until the end of 1843.

As early as January 1842, Castrén had learned in a letter he had received from A.J. Sjögren, researcher in history, linguistics, folklore and folk poetry (academic *extraordinaire*), that the Russian Imperial Academy of Sciences in St Petersburg had made a principle decision to inaugurate an extensive expedition to the lands of the Siberian indigenous peoples. Sjögren, who planned Castrén's expeditions to Siberia and served as his mentor, advised Castrén to head for Arxangel'sk, where he would have the possibility to begin research on the Yurak or Yurak Samoyed language. With Lönnrot heading for Karelia, Castrén first made an attempt to reach the Kola Coast, but, when he was unsuccessful at that, he began his work in the summer of 1842 with the help of Nenets living in Arxangel'sk. In the end of November, Castrén left Arxangel'sk and headed for Xolmogory, Pinega and through Mezen' to Pustozërsk at the mouth of the Pečora River. He arrived there in February of 1843. From Pustozërsk he continued along the Pečora and headed for what are nowadays Komi areas, and first of all, to Ust'-Ciľma, a village of old believers, where Castrén arrived in April of 1843. Indeed, he was compelled to leave this place almost forthwith, as the residents began to behave suspiciously and even became aggressive towards him.

Castrén continued at this point from Pečora along the Ižma River to Ižma (in Komi *Ižva*), which was an old secluded village, mentioned as early as the 16th century. Rumors of a strange traveler had preceded him to the village, and on arrival Castrén was seen as odd and received with feelings of suspicion. He could, however, in his own words, carry out the study of the Komi-Zyrian language, or actually the Ižma dialect,

without interruption for the duration of the thaw, albeit overlapping with Samoyed studies. The local police chief Jagubovič provided Castrén with support, safety and lodging (*Itineraria* 1: 492–495; 2: 1118). Castrén tells of progress in his work in a letter from Ižma sent to Elias Lönnrot, in which he outlined the body of his grammar. The letter is dated 23 June 1843, and it ends with the knowledge that the next day Castrén would be heading to Kolva (*Epistulae* 1: 300–303), located at the 66th parallel in northern Komi, just like Castrén's hometown of Tervola in northern Finland.

In the northern part of the present-day Komi Republic, which at that time belonged to the Governorate of Arxangel'sk, Castrén spent a period of five months: he had arrived in April 1843 and remained there until the beginning of September. Perhaps an initial sense of the Zyrian Ižma dialect and culture had already been acquired at Ust'-Ciľma, but the actual content of the grammar took shape in a couple of months in Ižma and nearby villages and the completion of the manuscript in Kolva – this too took a couple of months. *Elementa grammatices Syrjaenae*, born near the Arctic Circle, in villages along four rivers, is, despite its name, not a grammar of the entire Zyrian language but one singular dialect, the Ižma dialect; it consists of a grammar and vocabulary with a sample dialect text.

The grammars published before Castrén were also dialect grammars (even though the name of the language 'Zyrian' appears in their names); after all, the Komi literary language was not standardized until 1920. Castrén cites three grammars as his main sources: A.F. Flërov's grammar of the Udora dialect (*Зырянская грамматика*, 1813); A.J. Sjögren's grammar of the (Ust'-)Sysola dialect (*Ueber den Grammatischen Bau der Sürjänischen Sprache mit Rücksicht auf die Finnische*, 1830), and H.C. von der Gabelentz's grammar of the Udora dialect (*Grundzüge der syrjänischen Grammatik*, 1841). In addition, Castrén had a Komi translation of the booklet *Наставление о прививаниу предохранительной оспы* ('Advice on vaccination against smallpox') printed in St Petersburg in 1815.

The booklet had been translated into Komi by the Komi teacher A.V. Šerġin; he was the same one who had translated the Gospel of Matthew in 1823. Castrén had dealt with the Gospel vocabulary, which had been translated into the (Upper) Vyčegda dialect, and had made extensive notes in his manuscripts. He then translated four chapters of Matthew into the Ižma dialect and incorporated it into his grammar as an accompanying text, which, in turn, forms the basis for a vocabulary of about 1,100 words at the end of the grammar. It should be mentioned that in Ižma Castrén had recorded 7 wedding songs (laments) in the Ižma dialect and subsequently translated them into Russian and partly into Swedish. These, however, he did not include in his grammar. We therefore include those wedding laments now with comments and translations into English in the latter part of *Syrjaenica*, see pp. 249–277.

The linguist T.G. Aminoff published the laments as a 29-page booklet of Zyrian wedding songs with Finnish and German translations (*Häälau-luja* 1878). Two of the wedding songs have been translated into Swedish in Castrén's travel journal (*Itineraria* 1: 496–499).

Castrén rebuked the oldest of his sources, Flërov's grammar (known to have been compiled by Filipp Kozlov), because it had been drafted with such rigorous adherence to the Russian grammar (with only 6 cases, for instance). Gabelentz's grammar (of 13 cases) was, in Castrén's eyes, incomplete rather than incorrect, but when it came to Sjögren's grammar (of 13 cases), he considered it to indicate the right direction to take when describing the Komi language.

Admittedly, that grammar was written in German, which, in Castrén's own words, was not one of his strongest languages, and in particular, Sjögren's German transcription contributed to some of the misinterpretations in Castrén's Latin-language grammar. The inadequate marking of palatalization causes quite a problem, which is then augmented by the use of Cyrillic letters for marking sibilants and affricates. In fact, Castrén had initially used Cyrillic letters in his notes (and even his dissertation). The orthography remained volatile even after converting entirely to a Latin base. It appears that some of the mistakes were introduced when the manuscript was taken to press, and Castrén, in fact, makes reference to this in his preface.

Before Castrén, A.J. Sjögren had conducted research of the Zyrian, travelling nearly the same route from St Petersburg to Arxangel'sk, but he had then continued further south to Vologda and then to Ust'-Sysol'sk (present-day Syktyvkar). There he spent five weeks among the Zyrians in the summer of 1827. With him, he had the same aids as Castrén: the grammar of Flërov, the Gospel of Matthew and a vaccination guide, which had been translated into Komi by Aleksandr Šergin, an acquaintance of Sjögren's through previous correspondence. Using these aids, Sjögren had published his own grammar of the Udora dialect in 1834. (Branch, 1973: 141–148.) Castrén had received the same aids as well as Sjögren's grammar and certainly additional thorough advice for the trip from Sjögren, who had also suggested Castrén as a replacement for himself on an expedition planned for Western Siberia in St Petersburg. Sjögren was highly esteemed by Castrén, as evidenced by their correspondence. From Ižma, Castrén sent a letter to Sjögren, to the "esteemed Mr. Councillor of State", dated 18/30 May 1843 (18 May according to Old Calendar, 30 May according to New Calendar), in which he recounts the journey travelled so far and describes the grammatical body and his morphological observations of the Ižma dialect; he also sheds light on his future travel plans, even the expedition to Kolva.

(Cf. Castrén's travel descriptions: Castrén 1967: 177–190; *Itineraria* 1: 316–691, especially the Komi areas pp. 492–577, and *Epistulae* 1: 300–311.)

***Development of the grammar
in Ižma – the final stage in Kolva***

After leaving Ižma for Kolva on 27 June 1843, Castrén was to travel four rivers: the Ižma, Pečora, Usa and Kolva. In the first part of his journey, he made short stops in a few Ižma villages along the rivers: Krasnobor (28.6.), Ust'-Ižma, Ščel'ajur (29.6.–2.7.) and Njašabož; and toward the end of the journey: Kyd'žkar [КЫДЖКАР] (Castrén wrote *Kyčkara*), Praskan and Ust'-Usa. The journey, 400 versts, was completed in 15 days on a fishing boat whose mast happened to break in the wind and deal Castrén an awful blow to the head, which threatened to untimely sever his very thread of life “– – hotade att i förtid afskärä min lifstråd” (*Itineraria* 1: 501).

The village of Kolva, located near the Arctic Circle, the most important Komi village for the completion of Castrén's grammar manuscript, was actually a Samoyed village – its inhabitants were Samoyeds who had become Zyrian speakers. Castrén says the village had a church built for the Samoyeds in 1831 with dwellings for priests, and nine other shacks, one of which he was given to live in. There, in the basement, he compiled and finalized his manuscript – thus trading a bustle of noisy children and blood sucking vermin for the nuisance of mice and rats. Research in Samoyed, on the other hand, had to be conducted above ground in the living floor of his shack because, for Samoyed informants, working underground was an abomination and totally out of the question. (Castrén 1967: 186–188; *Itineraria* 1: 61, 500–506.)

As Castrén finalized his grammar in Kolva, Vasilij Nikolaevič Latkin (1809/1810–1867), a Komi industrialist and scholar of Siberia and northern socio-economic development, arrived there; Latkin too was on his own third expedition. He wrote in his diary about a surprising encounter with the 29-year-old Castrén:

Yesterday [18 July 1843] my arrival dumbfounded the people of Kolva; the entire small population came to meet me at the landing. They were even more baffled when I spoke to them in Zyrian; the local Samoyeds can speak this language. ... As I chatted with the residents, one of the younger local priests came to invite me for tea. ... At the honorable host's home, I met a senior clergyman from the Pečora Parish, Father Innokentii, and a Mr. Castrén, a learned man from Finland. ... Father Innokentii has been living here for twelve years, almost since the founding of the parish. When he arrived, there had been no one but a few church servants. ... Evening arrived unnoticed as we talked. We had a lively discussion. There was talk of the kinship between Finnish and Zyrian but also of a kinship with Samoyed. In order to investigate this kinship, Mr. Castrén, the learned Finn, had voluntarily set off for the northern tundra. He says that more than a hundred Finnish words can be found in the Samoyed language, and

no wonder: the Samoyeds are in constant contact with the descendants of the Finns; the Zyrians are, no doubt, the birth brothers of the inhabitants of Finland.

Latkin met Castrén on his day of departure, too:

On the second day [19 July] I arrived at Mr. Castrén's dwelling with the priests. He stood at a make-shift office desk consisting of two tables, immersed in his philological thoughts; there was also his interpreter the Kolva sexton, a native Samoyed. As a child, his mother had surrendered him up to the Ižmans for nine paper rubles, but, after some time, learning that the child was passing their pastoral camp, she rushed to the travelers and reclaimed him. A few years passed, the boy was found in the tundra again, his abilities were noticed, and the mother was happy to barter him off for a reindeer. See here, an example of Samoyed motherly love! The young Samoyed learned to read well, and he became a sexton of the Kolva church; now he serves as Mr. Castrén's interpreter. (Latkin 1853: 89–90.)

Latkin's diary reveals that Castrén's interpreter in Kolva had been a Zyrian-speaking Samoyed, whose name, however, is not mentioned. In Castrén's own diary, three names (in Castrén's spelling) appear as fleeting mentions: Adrian Sosonoff, Ivan Wasiljeff Istomin and Ivan Artejeff. The surnames are very typical Ižman surnames, so they may have been Castrén's language informants in Ižma (cf. *Itineraria* 1: 647). There is no mention in Castrén's travelogues of meeting Latkin, but he does mention meeting three Zyrian brethren, "tre Syrjån-Bröderna Latkin" in September of 1847 in Krasnojarsk (*Itineraria* 2: 1421), one of whom was most likely Vasilij Latkin, whom he had met in Kolva in 1843.

The manuscript's journey from Kolva to Helsinki via Arxangel'sk and Saint Petersburg

After sending the manuscript of his grammar (whose name at the time was *Elementa linguæ Syrjenicæ*) from Kolva to Sjögren by post, Castrén headed for Siberia, but he was unable to cross the Urals until 22 October (according to Old Calendar) / 3 November 1843 (according to New Calendar). His fieldwork in Zyrian had come to a completion, and on the Siberian side Castrén became engrossed in Khanty and Samoyed research.

Sjögren had been waiting all autumn for a manuscript of the Zyrian grammar sent by Castrén from Kolva. It had not arrived in December either. He was to present the grammar to the Russian Imperial Academy of Sciences in St Petersburg as a demonstration of Castrén's scientific abilities in view of the planned Siberian expedition. Castrén informed Sjögren that he had sent the grammar manuscript in care of the Finnish Literature Society (SKS). The package had been given to the scribe of the Samoyed governorate on 1 September 1843, and sent as a free letter,

number 7. Castrén urged SKS to inquire about the fate of the parcel from the Governor of Arxangel'sk. (Estlander 1929: 113.)

Even though nothing had been heard of the grammar, Sjögren presented Castrén's case to the Imperial Academy 24th January 1844. The grammar arrived at last for the following meeting in February unblemished after travelling for half a year from Kolva to St Petersburg. Sjögren obtained scientific approval for Castrén's grammar. The Latin name of the grammar then received its final form: *Elementa grammatices Syrjaenae* (EGS).

Castrén, who had been diagnosed with lung disease, returned to his homeland from his third expedition on 15 May 1844. The grammar manuscript had taken its own meandering path from Kolva to Helsinki and arrived earlier, but only now, during the summer, was Castrén reunited with the manuscript he had posted almost 9 months before. The section on nominal inflection was completed first, and it was what Castrén used to defend his dissertation in June 1844. This was followed by the printing of the entire grammar *Elementa grammatices Syrjaenae*; its preface is dated Helsinki, 2 September 1844. The summer of 1844 had Castrén bustling with work. In addition to caring for his health and the dissertation process, he had to focus on university lectures that would begin come autumn; in addition, time was swallowed up by the preparation of the Cheremis grammar and a fourth expedition. It can easily be concluded from the above that the processing of the EGS into publication condition took place in the midst of greatest rush and strain. – And Castrén himself was not entirely satisfied with the result, which he expresses in the preface to the grammar as follows (p. II.):

Quod de lingua Syrjaena duorum mensium intervallo disce-re potuimus, postea sub itinere in cymbis, tuguriis, tentoriis conscripsimus. In re ipsa positum, libellum nostrum, in his temporis atque loci angustiis ortum, nihil perfecti, nihil consummati offerre. Nos juvabit subsidium quoddam litteris Syrjaenis tulisse aliisque hujus linguae studiosis ansam ulterius progrediendi praebuisse.

'What we had been able to learn of the Zyrian language during our two-month stay, we wrote in notes on our journey – on boat rides, in cabins and in *chum* [cone-shaped] tents. In light of these facts, our booklet, which was born in haste and under difficult conditions, will not provide anything complete or final. But we are satisfied that we have at least been able to provide some kind of additional aids for Zyrian literature and that we have smoothed the path for those who will later be able to make even further reaching studies.'

Elementa grammatices Syrjaenae was published in Helsinki at the printing house of the Simelius legacy. The manuscript materials and notes concerning them are preserved in the manuscript collections of the National Library of Finland (KK Coll. 539 M.A. Castrén's collection; Manuscripta Castreniana Vol. IV.). The material is on microfilm.

***Castrén's dissertation De nominum
declinatione in lingua Syrjaena***

Castrén had defended his master's degree in 1836 on Finnish, Estonian and Saami nominal declension; the dissertation *De affinitate declinationum in lingua Fennica, Esthonica et Lapponica* was published in 1839. The next step in his academic career was a licentiate examination. After returning to Helsinki in May 1844, Castrén defended his dissertation at a brisk pace: a month later, on 17 June, he defended his licentiate (doctor's) dissertation at the Imperial Alexander University in Helsinki, and on 21 June 1844 he was awarded his doctorate in philosophy. The 22-page section *De nominum declinatione in lingua Syrjaena* of his grammar *Elementa grammatices Syrjaenae* had been accepted as a dissertation, and the Russian Imperial Academy of Sciences in St Petersburg awarded him, on Sjögren's recommendation, half of the prestigious Demidov Prize and funds for printing the grammar. It should be noted that Castrén's dissertation is also part of the EGS grammar, where it is titled *De Nominibus. A. Nomen Substantivum*, § 24–31 (pp. 16–34). His dissertation dealt with nouns without possessive declension and denominal derivation. In his examples, Castrén has used Cyrillic sibilants and the central vowel ы, which in the grammar have been replaced with Latin-based transcriptions.

***Castrén introduced the Ižma dialect
as an object of scientific research***

Castrén is one of the first scholars of the Komi language and the first scientific researcher of the Ižma dialect. His grammar has been the source material for many of the later Komi grammars. F.J. Wiedemann often refers to Castrén in his own grammar *Grammatik der Syrjänischen Sprache* (1884) and gives examples from Castrén's dialect vocabulary in his dictionary (SDW). Of the Komi scholars, Castrén's grammar was utilized in particular by G.S. Lytkin in his grammar of the Zyrian language *Грамматика зырянского языка* (1889), which was the first grammar of the Komi language in Komi. There are systematic references to Castrén's grammar in this work, and the associated 2,000-word Zyrian–Russian dictionary also uses Castrén's grammar vocabulary as a source (Lytkin 1889). Even the comparative dictionary of the Komi-Zyrian dialects (SSKD 1961) indicates Castrén's Ižma–Latin vocabulary and grammar among its sources. The Ižma dialect monograph (ID 1976) contains some reference to Castrén's grammar, but e.g. the sources of the Komi etymological dictionary (KESKJa 1999) do not mention EGS, nor does the Komi dialect dictionary (KSK 1–2 (2012, 2014)). Several non-fiction books in Komi also mention Castrén's grammar, for example, it is found in the encyclopedia *Кomi язык* (KJa 1998: 179): “Castrén's grammar and vocabulary are of great importance for the study of the history and dialects of the Komi language, despite its various shortcomings.”

The Ižmans and the Ižma dialect

As an ethnic group, the Ižmans (endonym *izvatas* [ИЗЪВАТАС]) are a mixture of the Komi / Zyrian people who moved north from the Yemva and Udora regions beginning in the 16th century, the Nenets of the North, and the Russians from Novgorod, Arxangel'sk and Ust'-Cil'ma. The Zyrian component of the Ižma dialect comes from the Yemva and Udora dialects, and the regional component comes from the northern dialects of Russian as well as the Nenets (especially in the reindeer herding vocabulary). The hunting and fishing population that moved north soon adopted reindeer husbandry from the Nenets in the tundra, and became the leading reindeer herding group in northern Komi, from where they spread to the Urals and the Kola Peninsula, and are thus the most widespread group of Komi. At a maximum, they have numbered to around 55,000. But when the Ižmans were registered as a separate group in the Komi Republic in the 2002 census, they were 12,689, and in the census of 2010, this number was only 5,725 (Census). The population of the Komi Republic has fallen to less than a million in the 21st century, and about 25% of the population is ethnically Komi. Komi is the mother tongue of about 230,000 speakers, and the literary language is based on the dialect spoken in the capital, Syktyvkar.

The Ižma dialect belongs to the so-called northwestern dialects and is the northernmost of the ten Komi dialects. The Ižma dialect represents the so-called *l : Ø* dialect. This feature provides the Ižma dialect with its well-known long vowels, which are not found in the literary language.

— All vowels (with the exception of *e* and *i*) can be lengthened in all syllables when the *l* sound disappears, for example the noun *kyy* (< *kyl*, *kyv*) 'word; tongue; language'; the verbs *oony* (< *olny*, *ovny*) 'to live'; *buroony* (< *buralny*, *buravny*) 'to heal'; the adjective *tuusoo* (< *tulsol*, *tuvsov*) 'spring'. After the vowel *e*, *l/v* becomes *j*, e.g. *zej* (< *zel*, *zev*) 'very', likewise the vowel *i* becomes *j*, e.g. *pij* (< *pil*, *piv*) 'cloud'.

Admittedly, Castrén has indicated long vowels in a few single-syllable words ending in voiced consonants, e.g. *iiz* (< *iz*) 'rock, stone', *kooz* (< *koz*) 'spruce' and *kyyz* (< *kyz*) 'thick'. According to the Dialect monograph (ID: 13–14) these words might take a semi-long or long vowel if the word is given emphasis. The Komi Dialect dictionary (KSK 1–2) indicates short vowels in all cases.

— The vowel /*e*/ [ɛ] appears in place of the mid vowel /*ö*/ [ö] found in the literary language, especially in non-first open syllables; Castrén indicates this vowel with /*ä*/ (later researchers have marked this same vowel with /*ɛ*/).

— The basic morpheme *dj* (*d'*) found in word endings in the literary language appears in Ižma as both *dj* and *jd* (*badj* 'willow'; *sajda* 'wise'; *te kojd* 'like you'); its voiceless counterpart *tj* (*t'*) is attested in the form *jt* (*kvajt* 'six'), which is the same as in the literary language.

— There are four affricates in the Komi language: the voiced [дж] and [дз], and the voiceless [тш] and [ч] (Castrén: *dž*, *dzj*, *č* and *cj*). They appear in the the Ižma dialect too but softer, and deaffrication is also found as well as *tsokanye*, e.g. Castrén indicates *cj* [ɥ'] where other dialects use *č* [ɥ] for soft and [ɥ] *c* for hard marking. In contrast, however, affricates in Russian loanwords [ч] (soft) frequently appear as [тш] (hard).

— The Ižma dialect uses phonemes borrowed from Russian much more frequently than the literary language, e.g. /f/, /h/, /c/ and /šč/ [ф, х, ц, ш].

— The accusative case is marked with *-es* (in Castrén's transcription *-äs*); the accusative can also be unmarked.

— The dative also appears as an object case (*-ly*).

— The personal pronouns 1st and 2nd plural both take the accusative ending *-te* [-тэ] (which is *-ös* [-öc] in the literary language).

— In some morphemes *u* [y] replaces the literary *y* [ы], for example, the possessive marker of the first person singular and plural in the dative singular *menum* (literary *menym*) 'to me' and the dative plural *aslunum* (literary *aslynym*) 'to ourselves'

— Features typical of the Ižma verbs are the *vyjym* existential copula 'to be' (literary *em*); the pres., fut. and pret. pl. 3. personal ending *-ny* (literary *-ny*); a verb of negation with an *i*-stem in the preterite and imperative forms (literary *e-*).

— Words and features typical of the dialect include, for example, *vöjpnj* 'to say, to tell', *öbes* 'door', *solanteg* 'salt vessel', *mada* 'dear, darling' and the conjunction *yšta* 'that'.

Elementa grammatices Syrjaenae – editorial principles for the critical edition

This book is the translation of the printed grammar with comments presented as notes in the margin. It has double page numbering: running page numbers at the bottom of the page and original page numbers from the printed grammar of 1844 at the top. Original page numbers are used in the comments.

After the grammar, come chapters 4–7 from the Gospel of St. Matthew (with some notes). The same chapters in A. Šergin's translation (in the (Upper) Vyčegda dialect) are also given (see Appendix pp. 235–246); this had been the source for Castrén when translating into the Ižma dialect. There is no translation in English; the editors believe that the reader will easily find a translation if necessary.

The final part of the EGS consists of an Ižma–Latin vocabulary (approximately 1,100 words) including some etymological notes (Finnish and Saami). Castren's Latin has been translated into English.

The Corrigenda page is at the end of the book. In some examples of the printed grammars there are two Corrigenda pages. The last one belongs to Castrén's *Elementa grammatices Tschermisæ*. Why it is in EGS, is not known.

In the preface to his grammar, Castrén writes the following (pp. VII–VIII):

In Grammatica nostra imprimenda saepe absentes et aegrotantes, ne in formam quidem operis tantam curam conferre potuimus, quantam et leŕtori debuissimus, et nobismet ipsis et in primis Imperiali Academiae Petropolitanae, quae hunc libellum dimidio praemii Demidoffiani coronavit suoque sumtu in lucem edidit. Multa occurrunt heic vitia, quae a leŕtore observanda sunt, ne in errorem ducatur.

'When this grammar was in press, we were frequently absent or taken ill and therefore unable even to see to the outward appearance of the publication, an obligation to our readers, ourselves and especially the Imperial Academy of Sciences in St Petersburg, who honoured this booklet with half of the Demidov Prize and financed its publication. There are scores of misprints in the book, which the reader should be made aware of, so as to avoid misconstruals of the state of matters.'

The shortcomings mentioned by Castrén in his preface have been commented on and corrected by the editors of this book, and the notation has been harmonized with Castrén's instructions. Grammatical forms have been retrieved from the monograph of the Iŕma dialect (ID) and compared to the Komi literary language based on the 'Modern Komi Language' (ÖKK, 2000). When a word from the Iŕma dialect has been needed, it has been retrieved from the Komi Dialect Dictionary (KSK); literary words have been taken from the Komi–Russian dictionary (KRK). The Finnish and Saami words in the grammar are in the original form, often dialectal, written by Castrén, and no corrections have been made to them.

Additions made by the editors are given in square brackets.

It is quite apparent that Castrén has had to contemplate the transcription of **sibilants** and **affricates** a great deal. In the manuscript material and even in his dissertation, he uses Cyrillic letters (з, ж, ш, even the mid vowel ы) – and in the names of Komi rivers he applies the German notation wielded by Sjögren: Ishma (sometimes Ischma), Petschora, Vytschegda. In the latter of his two grammar manuscripts, Castrén has converted the Cyrillic characters to Latin (even the Cyrillic part of the dissertation included in the grammar). The sign indicating hushed sibilants became an apostrophe (in the printing stage?), and Castrén expresses his dissatisfaction with this at the end of his preface.

In this edition of the grammar, the apostrophe has been changed to a caron (*s', z', c' > š, ž, č*), which the editors believe was Castrén's intention (cf. p. VIII). Castrén's digraph *dž* (< *dz'*) has been retained but with a caron to indicate hushing, and the trigraph *dzj* as is, both indicating voiced affricates (cf. e.g. *ž* and *ž* used by Rédei). Let us mention that the manuscript *Sirjänska bröllopsqwäden* has Cyrillic letters for marking sibilants, affricates and the central vowel (ы). In the booklet of Zyrian wedding songs, Aminoff has converted the Cyrillic characters to Latin. He has also used carons instead of apostrophes as used by Castrén in his grammar. (See *Häälauluja* 1878.)

In a few places in the grammar the letter *w* has been retained (originating in Sjögren's German-language grammar); this has been corrected everywhere to *v* as noted in the preface (cf. VIII). In Castrén's treatment of the etymologies of words in the grammars of Khanty and Mari, the Komi words still show his older use of *w* in the transcription (see *Ostiacica* and *Elementa grammatices Tschermisssae*). Castrén uses the letters *y* and *ö* to indicate the central vowels, admittedly, the latter has become more open in non-initial syllables of the Ižma dialect, and here Castrén used the vowel *ä* (in ID the Cyrillic form is [э]). There are no diphthongs in the Komi language. All of the *i*-final vowel combinations ("diphthongs") that Castrén used have been changed to *j*-final. In this way the change referenced in his preface (cf. VIII) has been fulfilled. In the manuscript, the same words may have variant forms ending in *-Vj* and *-Vi*.

In places, Castrén has not shown consistency in **marking for palatalization**, or it has been lacking; this reflects the grammars of Sjögren (1834) and Gabelentz (1841), which were his sources. Castrén has used the letter *j* as a palatalization marker in *dj, dzj, lj, nj, tj, sj, zj, cj*, but oftentimes the marker is missing. In Komi, palatalization is a distinctive feature for 8 consonant pairs, i.e. there are 16 consonants all together, 8 palatalized and 8 non-palatalized or hard, and failure to mark palatalization can change the meaning of a word. In this edition, Castrén's transcriptions are unified: the missing palatalization is marked in the word or its inflectional form in square brackets [*j*]. In particular, the lack of palatal marking interferes with the recognition of the elative and ablative cases, even where it is etymologically expected. Castrén's elat. *-ys* and abl. *-lys* are presented in this publication as *-ys[j]* and *-lys[j]*, respectively. Castrén gives the case he calls ablative *z* in the form of *-sänj*. The modern name for this case is the egressive, and the ending should be *-sjänj* in Castrén's transcription (cf. literal *-sän* [-сянь]). Castrén's transcription has been retained. In the grammars that appeared shortly after Castrén's (Savvaitov 1849, Wiedemann 1847 and 1884, G. Lytkin 1889), palatal marking in the separation cases are already in place. Starting with P.I. Savvaitov, palatal marking corresponds almost directly with that of Komi today.

The **case system** in Castrén's grammar corresponds, with the exception of the comitative case, to the modern understanding: 16 cases, while Sjögren had 13 and Flërov 6. Castrén had extended the case system with two *l* cases: the consecutive (*consecutivus*) [-ла] and the allative (*allativus*) [-лань], which is called the approximative in present grammars. The comitative is addressed in Castrén's treatment of postpositions (see § 90), but all instances show the comitative as a part of dependent morphology; it is Wiedemann, Savvaitov and G. Lytkin who then classify the comitative as a case. Although Castrén abandoned the vocative of Sjögren's grammar, Savvaitov and G. Lytkin reintroduced it to the Komi case system. Over time, the names of the cases have changed, and their numbers have risen to 26, which includes the double cases built on the approximative base (see ÖKK: 61).

Castrén gives **verbs** in first person singular present, which was typical of the time but entirely foreign to Komi dictionaries. In this edition, Cyrillic forms have been added to the glossary, and the base form of verbs in the Cyrillics is infinitive, which should make it easier for the reader to use other dictionaries. Castrén distinguishes two conjugations in Komi, as did his predecessors; the quality of the stem vowel served as a distinguishing criterion. According to the current understanding, the Komi language only has a single conjugation.

Castrén distinguished two tenses, actually three, as he recorded the future forms next to the present forms (which are distinct in the 3rd person). Castrén posited that the preterite also expressed the perfect and the past perfect. Although he did not include analytic forms of the past in his grammar, examples are to be found in the translation of the Gospel of Matthew. Castrén interpreted the imperfect *l*-terminus of Gabelentz's grammar as a deverbal derivation marker, not a tense marker (§ 83–85). The main categories are active and passive, which is passive-reflexive and has borrowed its marker from Russian (§ 74). Castrén has few verb participles and gerunds. Of the moods, Castrén mentions the indicative and the imperative. He concludes that Komi has no subjunctive or optative moods. Admittedly, Castrén introduces the subjunctive formed with a particle in § 73. Likewise, optatives formed with a particle can also be found among the imperative forms.

The **vocabulary** (pp. 137–166) consists of approx. 1,100 lexemes.

Four chapters from **the Gospel of St. Matthew** form the dialect text sample, of which more is told in the beginning of the foreword. The vocabulary accompanying the grammar is, to a large extent, a list of words used in the translation of the Gospel text.

The Manuscript

M.A. Castren's manuscript Vol. IV in the Finnish National Library consists of two manuscripts of *Elementa grammatices Syrjaenae*, Ms. lat., pp. 277–360, one of which is written in Latin, and the other consists of grammatical notes to the grammar (*Anmärkningar till Syrjänska språkets Grammatik*, pp. 361–408), which is written in Swedish (and Russian), including an abundance of paradigms not used in the published grammar. The manuscript contains an Ižma–Latin vocabulary (*Syrjänsk Vocabularium*, pp. 409–651), seven wedding laments (*Sirjänska bröllopsqwäden*, pp. 653–680), the translation of the chapters 4–7 of the Gospel of St. Matthew, vocabulary and notes concerning the whole Gospel of St. Matthew (*Anmärkningar till Matthaeus*, pp. 681–737) and *Fragmenta* (pp. 739–746), which gives information about the Ižma people. Castrén has written his translations and notes using four languages, mixed: Swedish, Finnish, Latin and Russian. In many places, he has rendered the Ižma dialect, using Cyrillics and German-type transcription that derive from the German-language grammars of Zyrian written by Sjögren and Gabelentz. Castrén always wrote *Ishma* (in his travel descriptions also *Ischma*), thus following the German transcription conventions: his *-sh-* means the sound ж (ž). The editors have changed Castrén's *Ishma* to Ižma everywhere.

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Paula Kokkonen