

Seven Wedding Laments in the Ižma (*Ižva*) Dialect

This latter part of *Syrjaenica* consists of seven wedding laments collected from Ižma by M.A. Castrén, with the title *Sirjänska bröllops-qwäden*. The laments are to be found in his manuscript collection (MC, Vol. IV, 12, pp. 653–680). The manuscript also includes Castrén’s translations into Russian and plenty of lines or comments in Swedish and in some places Finnish. Castrén wrote down the wedding laments in 1843 in April-June while he was in Ižma preparing his grammar.

Castrén himself didn’t publish the laments in the Ižma (in Komi *Ižva*) dialect, but his travel diary contains two untitled wedding laments in Swedish, which somehow correspond to the 1st and 3rd wedding laments in the manuscript. The same translations in Swedish (with minor deviations) have also appeared in Part III of the 1847 magazine *Fosterländskt Album* (‘Patriotic Album’). Castrén had done the lament translations in Swedish in the Kalevala meter, which, however, is not the poetic meter of Komi laments, as he himself has mentioned. His translation of the *Kalevala* into Swedish must have influenced this decision. According to Castrén, Komi laments have no poetic meter, but they represent a kind of rhythmic prose. (Castrén 1870, 257–261; *Itineraria* 1, pp. 496–499; *Häälauluja*, p. 3.)

In 1878, researcher of the Permian languages T.G. Aminoff published the wedding laments (which he called wedding songs) collected by Castrén in a 29-page booklet with Finnish and German translations and with a few comments. This publication has both a Finnish and a German title: *Syrjäniläisiä häälauluja – Syrjänische Hochzeitsgesänge*. Koonnut / gesammelt von M. A. Castrén, Alkutekstistä suomentanut ja saksalaisella käännöksellä varustanut / mit finnischer und deutscher Uebersetzung herausgegeben von T. G. Aminoff. Acta Societatis Scientiarum Fennicae, T. XI. Suomalainen Tiedeakatemia, Helsinki).

In Aminoff’s publication, the titles of the laments are in Finnish and German. Castrén himself has titled the laments in Swedish according to the time they were performed:

1. Sung on the first day of the wedding (49 lines)
2. Sung when the bride goes to sauna (13 lines)
3. Sung when the relatives have gathered (70 lines)
4. Sung when the bridegroom arrives at the wedding (41 lines)
5. Sung on the morning of the wedding day (23 lines)
6. Sung in the morning, to the father (17 lines)
7. Sung in the morning when the bridegroom arrives (39 lines)

These seven laments are typical wedding laments. They are a central part of the wedding ceremony, which can include up to twenty laments sung to the relatives and close friends of the bride and groom. The laments sung by the bride to her mother and father are expected, but they are also addressed to other family members and godparents. Usually, the bride herself sings laments alone, but she may also perform them together with her girlfriends. During the wedding ceremony, laments may also be sung by special lamenters. The most personal laments are those the bride sings when her maiden braid is undone and when going to the bridal sauna. During these processes, the maiden's power is considered to fall away once and for all and the transition into the status of wife begins.

Castrén, Aminoff and Kihlman

It is unclear whether Castrén himself had participated in an Ižma wedding or whether the laments were collected in an authentic performance situation. His participation might actually be possible if we consider the fact that many word forms which normally end in a vowel (mostly at the end of a line), end in the letter *h*, which has apparently been used to describe enlivening, pausing and aspiration. After all, lamentation is exhausting both physically and mentally, and the lament as a folklore genre also has its own means when performed. The *h*'s at the ends of words in these texts have no morphological meaning, and in the chrestomathy *Кому фольклор* ('Komi folklore'; KF, see afterwards) Castrén's *h* notations have been rejected. In the manuscripts of his grammar, Castrén, however, used the suffix *-äh* as the ending of the illative case, which he, incidentally, changed to *-ä'* in his printed grammar (EGS § 25:8 and § 28, cf. ID: 44: ə, no apostrophe). Where necessary, he has marked the hiatus with an apostrophe, e.g. when two of the same vowels belong to different syllables. The Cyrillic *x* in (Russian) loanwords is almost regularly replaced by *к* (e.g. *көзяин* 'host, master' < Ru *хозяин*).

The Finnish botanist A. Osw. Kihlman traveled on his second expedition to the Kola Peninsula at the end of August 1889 via Arxangel'sk to Ust'-Cil'ma and further to Krasnobor, where he spent three days. In that village, he had the opportunity to join an Ižma wedding. His Finnish description of the Ižma wedding ceremony is vigorous and adventurous. During the wedding ceremony, the bride even sang a farewell lament to him, a stranger, (Kihlman 1897, p. 239). It should also be mentioned that Castrén had traveled to the same Ižma regions 56 years prior to Kihlman.

Aminoff states in the foreword to his publication that he has used Castrén's grammar and word list, as well as N.A. Rogov's Permian dictionary [*Пермяцко-русский и русско-пермяцкий словарь*, 1869] but complains that he did not have access to P.I. Savvaitov's dictionary published in 1850. Aminoff had also got help from a native speaker, a Zyrian soldier from the Hamina Cadet School (in Finland). Three persons, mentioned by name in *Häälauluja* (p. 3) were involved in preparing the German translations.

Aminoff points out that Komi wedding songs (laments) closely resemble Finnish wedding songs; in both, the girl with a bitter heart leaves the carefree life she spent with her parents and moves as a daughter-in-law to the house of an unknown father and mother (i.e. parents-in-law). In terms of poetic meter and other matters of form, Aminoff considers the similarities appearing in the wedding songs of Finns and Zyrians as random.

The transcription used by Castrén in the manuscripts of the laments is a strange solution: among the Latin letters there are Cyrillic letters з, ж, ш, ч, д, ы, х – just as in his dissertation and in those manuscripts where he was just outlining his grammar and writing down the vocabulary. For the most part, Castrén had rejected the German-based transcription of affricates used by A.J. Sjögren, but he did retain the use of *w* instead of *v* in these laments and even in his dissertation.

Aminoff points out that Castrén's "spelling" is a little bit shaky. He substitutes all the Cyrillic letters used by Castrén with modified Latin letters and uses a caron or wedge to indicate the shibilants, which Castrén had probably meant but for some reason had used the apostrophe in his grammar. The caron has also been used to indicate shibilants in the editing work of Castrén's grammar. Aminoff indicates the Cyrillic ы with *y* and palatalization with *j*, as is found in Castrén's grammar. The notation of affricates, however, is different, i.e., in Aminoff's publication, the Cyrillic ч is represented by *čj* (*čjoj* [чой] 'sister') or *č* (*čöskyd* [чöскыд] 'sweet'), and, in Castrén's grammar, it is indicated by *cj* (*cjoj* and *cjöskyd*), while Castrén's *č* corresponds to the non-palatalized Cyrillic digraph тш (*čyg* [тшыг] 'hunger'). Inconsistencies in their markings have occurred in both the writings of Castrén and Aminoff.

Komi laments in various publications

The laments of the Komi people belong to the same song type found in the improvisational songs of the northern zone of Eurasia as the fate songs of the Nenets (cf. *Käenkukuntayöt*, p. 7). In Komi ritual poetry, there are three types distinguished: wedding, recruitment and death laments. There are other miscellaneous laments, such as work laments and laments prepared to drive away insect pests, etc.

Although Castrén had collected laments without publishing them, Komi laments were published as early as 1849 when P.I. Savvaitov published Zyrian laments in his grammar (*Грамматика зырянского языка*, pp. 149–168). The same laments were subsequently published in St Petersburg by G.S. Lytkin (1889, pp. 175–194). These laments can also be found published in the *Journal de la Société Finno-Ougrienne* (Krohn 1892). (See also M. Haavio 1930.)

Komi laments and their Finnish translations have been published not only by the above mentioned Aminoff, but also by Julius Krohn (1892), Otto Manninen (1923, pp. 189–190) and Raija Bartens (*Käenkukuntayöt*, pp. 32–44). In addition to Aminoff, laments (Klageweisen) were published with German translations by Yrjö Wichmann (1916, pp. 256–289), D.R. Fokos-Fuchs (1951, pp. 321–326) and Paula Kokkonen (ST, pp. 110–116, 458–463). In Hungary, Károly Rédei (1978, pp. 78–83, 168–174, 236–240, 382–394) has published the laments he had collected with English translations. In the anthology *The Great Bear*, there are three Komi wedding laments translated into English by Keith Bosley (pp. 478–481, 493–495). In Estonia, 2005–2006, *Komi rahvaluulet / Komi folklore*, collected by Paul Ariste and edited by Nikolai Kuznetsov, was published in two parts. There is a wedding lament in part I (pp. 156–158); it is translated into Estonian, Russian and English.

Laments have been collected in Komi from different dialect regions and published in several folklore collections, of which we should mention the 3-volume collection *Кomi йӧзкостса сьыланкывъяс / Кomi народные песни* ('Komi folk songs'). In the 2nd volume (KNP 2, pp. 58–67), the reader will find Ižma laments with musical notations and translations in Russian.

In 2002, the wedding laments collected by Castrén were also published in the Komi homeland, in the chrestomathy *Кomi фольклор* (KF, pp. 63–69) – intended for students. Castrén's transcription has been changed to the Cyrillic form. The source for the chrestomathy must have come from copies of Castrén's manuscripts or at least Aminoff's publication. It should be mentioned that in that chrestomathy the laments previously published by Wichmann and Savvaitov in their own collections also appeared in Cyrillic script.

More detailed information about the publications mentioned above can be found at the end of the book in References.

About editing the wedding laments

The laments collected by M.A. Castrén are now published in an edited form. The manuscript material of the laments has been compared with Castrén's grammar and Aminoff's transcription as well as the chrestomathy *Кому фольклор* and the necessary alignments, corrections and comments have been made. Castrén collected the seven laments at the very beginning of his expedition, and did not edit them according to the marking methods he later used in his grammar.

As can be seen from the comments, these Ižma laments contain a lot of borrowings from Russian, especially adjectives, which end in *-äj* (in the literary language *-öj*), like the Russian masculine suffix, but adjectives related to the mother are sometimes seen in the feminine form. Some combinations with two vowels ending in *-i* (Castrén called 'diphthongs') found in the manuscript have been harmonized to end in *-j*, e.g. the Komi adverb *taj* [тай] (< Castrén's *tai*).

In Castrén's manuscripts (and in Aminoff's publication, too) 'my father' appears in the forms *ajja* and *aiä*, the notation aligns these with the form *ajä*. The SG1PX is *-ä* in the Ižma dialect (ID: 49: -ə). In the literary language, it is *-öj* [-öj̃]. Both of these forms are commonly found in Ižma laments. In Sjögren's grammar, there is a vocative case with the ending *-ö* and similar to it there is a SG1PX marker. Castrén has used *-ä* (cf. in the literary language *-ö*) to indicate SG1PX, but it might also be understood as a vocative ending in these laments, which quite frequently have greeting phrases. In his grammar, however, Castrén rejected the vocative case (EGS § 25: N.B. 1).

The notation of palatalization has also been harmonized by adding [j] to the necessary words where the notation is missing, as in the grammar, e.g. *jursi* 'hair(s)' > *jurs[j]i*; *zarny* > *zarn[j]i* 'gold(en)'. Likewise, attention has been paid to paired words characteristic to the Komi language, e.g. *vok-cjoj* 'siblings' (literally 'brother-sister', cf. KSK 2: 725: чоя-вока 'sister and brother'); *aj-mam* 'parents' (literally 'father-mother'). Castrén has not used the hyphen in these words.

Together with Jack Rueter, we have made the English translation paying attention to Castrén's own Russian and Swedish translations as well as the Finnish and German translations in Aminoff's publication. Studies dealing with the Komi lament as a folklore genre have provided important help, too. When problems have arisen in the translations of different languages, we have tried to show a preference for the information provided by Castrén's original manuscripts. Literal translation does not always give a true picture of the message the lament was actually intended to express. Many details are told indirectly or even secretively, with euphemisms and metaphors. A common feature in the laments is to express the meaning of a single

WEDDING LAMENTS (FOREWORD)

word or whole line in other words, either with synonyms or words borrowed from Russian. Oftentimes, a sentence or a single line is semantically incomplete, unfinished, which increases difficulties in interpretation and especially translation. In the square brackets, there are words given in English by the editors – hopefully these additions will be helpful to the reader.

Castrén's manuscript only has a few punctuation marks, but Aminoff, for example, has added many of his own. The English translation is punctuated according to the editors' understanding of the texts, whereas the manuscript has been left as Castrén wrote it.

Finally, I wish to thank a researcher of Komi laments, Galina Misharina (G.M.), for her kind help in interpreting the world of the laments. During her studies, she has worked on the *Кomi фольклор* chrestomathy, i.e., she was responsible for modifying Castrén's notation into the Cyrillic script.

In Kirkkonummi, October 2022

Paula Kokkonen

- 485 This lament starts the wedding process, where the bride is mourning the maiden freedom and will which she is losing. She also blames the family for marring her off.
- 486 Should be written separate: *völnäj ämyj* < Ru вольный 'free'. *ämyj* [эмый] is a [rhetorical] particle 'so you are doing x, are you?'.
- 487 < Ru воля 'will'.
- 488 < Should be written separate: *njäžnäj ämyj* < Ru нежный 'gentle, mild'. *ämyj*, see note 486.
- 489 < Ru нега 'gentleness'
- 490 Should be written separate: *jurseänj ämyj*. Ablative 2 (nowadays called the egressive) ends here in *-seänj* (cf. also *-sänj*, *-sjanj*, § 25:12), in the literary language *-sañ* [-сянь]. *ämyj*, see note 486.
- 491 Should be written separate: *kokseänj ämyj*. Ablative 2, see note 490. *ämyj*, see note 486.
Both should be written separate: *kok cjunj* 'toe' and *kicjunj* 'finger' on the following line.
- 492 The Russian translation of the epithet for the bride's father *živät* is жизнь 'life' in KSK 1: 532: живот. Cf. KNP 2: 66: кормилец 'supporter, provider, feeder, keeper'. (Cf. lament 3, line 1 the Komi word *oletöj* 'my life' is also used in this function.)
- 493 *sjeraminja* is a problematic word, in the dictionaries unknown. Castrén has no translation (neither does Aminoff) so we'll give the meaning from the Russian translation of KNP 2: 66: *сердобольный* 'tender'.

1.485

1. *Völ[j]näjämyj⁴⁸⁶ us[j]kedisnys bur völjaäs⁴⁸⁷
Njäžnäjämj⁴⁸⁸ bur njegaäs⁴⁸⁹?
Jurseänjämj⁴⁹⁰ kyjenys jurs[j]i jyytiäh
Kokseänjämj kyjenys menä
kocjunj jyytiäh⁴⁹¹*
5. *Kiseänj taj menä kyjenys kicjunj jyytiäh.
Bur živätäh⁴⁹² dumajtema
bur aj sjeraminjaäh⁴⁹³
Rod[j]it[j]eljä⁴⁹⁴ menä dumajtema
cjeskyd jöla mameh⁴⁹⁵
Jasnej⁴⁹⁶ menam dumajtema sökäl vokä⁴⁹⁷
Rod[j]imajaäh⁴⁹⁸ dumajtema kyzja cjoje*
10. *Zon djadj menam laskevej
sjera minja'ah⁴⁹⁹
Djadj pom menam djadjinaäh
Zarn[j]i korja taj me vetlih pyzan doräh
Zarn[j]i me vidz[j]edi
lyska s[j]inmäh⁵⁰⁰ pyr
Aj ydžed pi menam abu lösjäläma
jasnej sekäl vokäh⁵⁰¹*
15. *Cjunj pom me s[j]etalih cjarkaän
Kuryd cjagy⁵⁰²
me podn[j]os[j]iti vinaly⁵⁰³
Gosudarjef pitjelyh⁵⁰⁴
Ki pydesen me kuti stakanly
Sojvi⁵⁰⁵ me kis[j]tali suljeaays*
20. *Jasnej abu lesjaläma⁵⁰⁶ sekäl vokä
Cjörnäj⁵⁰⁷ lesjaläma⁵⁰⁸ tundra gyrkyn
Morskej menam guba doryn
Samej ylyn⁵⁰⁹ iiz-gorulyn⁵¹⁰
Vermankäh⁵¹¹ vokä kypedcjdysjä
eta menum pöra keže*

Wedding Laments
Collected by M.A. Castrén

1. On the first day of the wedding

1. So they have felled my free,
 good will, have they?
 [So they have felled] my gentle,
 good gentleness, have they?
 So they bind me by the head
 to the tips of my hair, do they?
 So they bind me by the legs
 to the tips of my toes, do they?
5. They bind me by the arms
 to the tips of my fingers.
 My good keeper, my good tender father
 must have intended [to marry me off],
 My bearer, my sweet-milk mother
 must have intended,
 My brother, Bright Hawk, must have intended,
 My own dear sister must have intended,
10. My uncle's son, dear tender to me,
 [And] my uncle's wife [must have intended].
 Covered in gold, I walked to the table,
 I looked through my golden eyelashes,
 My father's big son, my brother, Bright Hawk,
 didn't happen to be [at home].
15. In my fingertips I gave [drink] with a chalice,
 I offered strong bitter liquor,
 The drink of emperors.
 I held a glass on my open palm,
 I poured with the bottle
 [leaning] on my [left] sleeve.
20. My brother, Bright Hawk,
 didn't happen to be [at home].
 He happened to be deep in the black tundra,
 My [brother happened to be]
 on the shore of the gulf by the sea,
 Far away on a rocky mountain [in the Urals].
 If you can, my brother, hurry [back home]
 for this time of mine [wedding],

- 494 Later written with -ö-: *rödjitjeljä* 'my bearer, parent(s)'. Cf. KSK 2: 303: *рөдитель*.
- 495 In the laments, much used epithet for the bride's mother is *cjeskyd jöla tamä* 'sweet-milk mother'.
- 496 < Ru ясный 'bright, light; sharp-eyed'.
- 497 In the laments, much used epithet for the bride's brother is *sökäl vokä* 'hawk brother' or 'sharp-eyed hawk brother' as e.g. on line 14. Translated here as Brother Hawk.
- 498 < Ru родимая 'parturient, bearer', also this adjective is in the feminine form, normally, mostly also here, a loaned adjective is in the masculine form, see e.g. lament 4.
- 499 Castrén uses an apostrophe ' to mark the morpheme boundary between two adjacent vowels, separating syllables.
sjera minja is written here separate, cf. line 6.
- 500 Castrén in his Russian and Swedish translations and Aminoff (*Häälauluja*, p. 13) have incorrectly translated 'eyebrows', cf. KSK 2: 374: *синлыс* 'eyelash(es)'.
 501 *ydžed* should be written *ydžyd* (as elsewhere in these laments), cf. KSK 2: 830: *ыджыд* 'big, great'.
 Two variants are used: *sekäl* or *sökäl* 'hawk', cf. KSK 2: 412: *сөкел*.
- 502 Castrén's translation is 'glass, cup', but might be an adjective 'bitter'.
- 503 *podnjosjiti vinaly* 'I offered liquor'.
 < Ru подносить 'to offer'. *vinaly*: -ly is a suffix of the dative case, but used as a case of the object in Ižma dialect, see ID: 47.
- 504 *Gosudarjef pitjelyh* < Ru питьё государев 'drink of rulers, emperors'. -ly (here -lyh) is a suffix of the dative case, but used as a case of the object in Ižma dialect, see ID: 47.
- 505 Should be written *soj vvy* '(on) the arm', as also Aminoff thought (*Häälauluja*, p. 27).

- 506 Should be written *lösjaläma* as on line 14, cf. KSK 1: 858: лөсёоны ‘to suit’.
- 507 < Ru чёрный ‘black’; the Komi word for ‘black’ is *sjöd* [сьöd], used in laments 1, 2 and 5.
- 508 See note 506.
- 509 The superlative form here has a Russian particle *samej* instead of *med-* or *medsja*.
- 510 No long vowel *iz* ‘stone’; *izgorulyñ* ‘on the mountainside of the Urals’. Cf. KSK 1: 582: из ‘stone’; 583: ‘the Urals’.
- 511 The conjunction *kä* (here *käh*) ‘if’ should be written separate, cf. KSK 1: 653: ke.
- 512 The conjunction *kä* ‘if’ should be written separate, cf. KSK 1: 653: ke.
- 513 *mencjum vörseänj* must be ‘from my forest’, but Castrén has given a Russian translation: мое шевеление ‘my moving, my motion’ (but ‘moving, motion’ ought to be *vörödcjöm*, cf. KRK 122: вөрödöm, вөрödчöm (Ru шевеление)).
- 514 Three words on this line might have an illative ending *-äh*, which Castrén has changed to *-ä*’ later in his grammar (an apostrophe ‘ to mark a word-final **h* in illative forms. Otherwise in these laments, the word-final *-h* has no morphological meaning (see also EGS, § 2).
- 515 See note 512.
- 516 Word for word ‘town full’, but the idea is ‘the whole community’ (G.M., p.c.).
- 517 Usually used as a compound word, cf. KRK 566 or KSK 2: 302: рödвуж ‘relatives’.

25. *Kylankä*⁵¹² *voköj mencjum vörseänj*⁵¹³
*jözäh mortäh bur vojtyrah*⁵¹⁴
Öti kynämyn voköj kujlemaäj
*Vermankä*⁵¹⁵ *vokä menum kypedcjinj*
Öddja menum vetlem vylä
*Kyk pöläs kar tyr*⁵¹⁶
*cjukartny rödäs vužjäs*⁵¹⁷
30. *Kulemaäs i loojaäs*
*Vermankäh*⁵¹⁸ *vokäh menum kypedcjinj*
tuusoo rösputaän
*Ježdjalej*⁵¹⁹ *udalej bur bykjasen*
Kvait podja dadjen, sjöd ku šöraläm
saljamkaän da tasmaän
*Da ku šör šöryštäma saän i vöözđjiän*⁵²⁰
35. *Tuusookä*⁵²¹ *ytčjas sjoh kyz[j]*
*posn[j]i ju šor*⁵²²
*Önikä*⁵²³ *on vermy kypedcjinj*
*Kypedcjinj chötj juse[j]än*⁵²⁴
chötj dzjodzegän libä utkaän
*Bur živätä menam aje mameh*⁵²⁵
*Sluga*⁵²⁶ *ved me tijan völi vernaja*⁵²⁷
40. *Bur pi tujäh*⁵²⁸ *me tijan völi bydtäma*⁵²⁹
*Mort aj mam*⁵³⁰ *dorä menä dumajtinnyd*
*I mortäh dumajtinnyd vok cjoj*⁵³¹ *dorä*
*Sjoa kolä nikäd*⁵³² *oony jur sajdalä*
*Žuren kolä nikäd*⁵³³ *oony pöklännejän*⁵³⁴
45. *Rytja kolä nyly dasjedny*
vodaninjasnysä
*Šudäkä*⁵³⁵ *petä menam i talanä*
*Ščastiä*⁵³⁶ *kä menam i talanä*
*Šudäkä*⁵³⁷ *menam oz pet i talanä*
Og ved me vuned
*aj mam*⁵³⁸ *dor olemly*

25. If you hear my moving, my brother,
[meeting] the people, inhabitants, the good people,
My brother, who has slept in the same womb,
Can you hurry to my side, my brother,
quickly to my going away [party]
To gather kith and kin from
both sides in the entire town,
30. The dead and the living?
Can you hurry to my side,
my brother, during the spring thaw
With driving oxen, trained and good,
On a three-stanchioned sled, with trimmed straps
and belly belts of black leather,
With pull belts and reins cut
from the middle of the hide?
35. If 120 small rivers and streams
swell in the spring,
If you can't hurry back now,
Rise up as a swan, a goose or a duck.
My good keeper, my father, my mother!
A faithful servant, I was, for you.
40. You had raised me to be a good child,
You intended [to give] me to
an unknown father and mother,
You intended me for unknown brothers and sisters.
Ones that require the understanding
of a hundred heads,
Ones that require you live bowing your head,
45. Sleeping places must be prepared
for them for the evening.
If fortune and success should find me,
If luck and success [should meet],
And if happiness and success
should not find me,
I shall never forget life
with my father and mother.

- 518 See note 511.
519 < Ru езженный 'trained', cf. KSK 1: 496: ежжалой.
520 No long vowel, cf. KSK 1: 258: вөжджи, вожжи 'reins'.
521 See note 512.
522 Can also be written with a hyphen as a typical paired word in the Komi language: *ju-šor*.
523 See note 512.
524 Should be written *jusjän* 'as a swan', cf. KSK 2: 873: юсь 'swan'.
525 A typical paired word in the Komi language, should be written with a hyphen: *aj-mam* 'parents', cf. KSK 1: 24: ай-мам.
526 < Ru слуга 'servant'.
527 < Ru верная 'faithful, true', this adjective is in feminine form, normally, mostly also here, a loaned adjective is in masculine form, e.g. lament 4.
528 *pi* 'son, boy', but here the meaning must be understood 'child'. Here the postpositional phrase *bur pi tujäh* is translated 'to be a good child'. Castrén's and also Aminoff's translation is 'instead of a good son' (*Häälaujuja*, p. 14), which is incorrect (G.M., p.c.).
529 *völi bydtämä*: in IV past tense, pluperfect, though Castrén did not have it in his tempus system.
530 See note 525.
531 A typical paired word in the Komi language, should be written with a hyphen: *vok-cjoj* 'siblings'; (lit. brother-sister)', cf. KSK 2: 725: чоя-вока (lit. 'sister and brother').
532, 533 Should be *nykäd*, cf. ID: 65.
534 < Ru поклонение 'bowing'.
535 See note 512.
536 < Ru счастье 'luck, happiness'.
537 See note 512.
538 See note 525.

- 539 This is a typical demanding lament with imperatives.
- 540 Here Castrén has written *lösäd* ‘prepare!’, should be *lösjad*, cf. KSK 1: 858: *лөседны* ‘to arrange, to prepare, to organize’.
- 541, 542 Here (and further on) Castrén has written *löseäd* ‘prepare!’, should be *lösjad*, cf. KSK 1: 858: *лөседны* ‘to arrange, to prepare, to organize’.
- 543 *kyrja* ‘embankment, bank’. Castrén has a question mark; according to Aminoff, this may also be an adjective *korja* ‘leafy’ (*Häälauluja*, p. 27).
- 544 No long vowel, cf. KSK 2: 276: *разъны* ‘to undo, to untie’.
- 545 Should be written separate: *Ta kojđ* ‘like that’.
- 546–548 See note 541.
- 549 According to Castrén’s Swedish translation *nyyly* ‘dem’, though *nyyly* means ‘to the daughter’ and *nyly* ‘them’. Both words are possible in this sentence.
- 550 Should be *lösjad*, see note 541.

2.539

1. *Röd[j]imajaöj cjöskyd jöla mamöj*
Šonyđ menum mamä lösäd⁵⁴⁰ bur pyysjan
Sy böryn mamäh löseäd⁵⁴¹ menum
pacj vomdor bur šonyđ vah
Mort karäm löseäd⁵⁴² bur majtäg
5. *Ĵag šör kyrja⁵⁴³ bur koräsly*
Zarn[j]i mencjum raazj⁵⁴⁴ vež kösaäs
Sjöd šök ljentaän mencjum kyyjemaäs
Takođ⁵⁴⁵ kokn[j]i mamä bur jurnoje
Sjöd sija mamä löseäd⁵⁴⁶ bur kunicjaly
10. *Micja löseäd⁵⁴⁷ menum mamä*
bur pas[j]kämly
Röd[j]it[j]eljä cjöskyd jöla mamä
Löseäd⁵⁴⁸ menä
as koddjemä rövesnykjaskäd
Nyyly⁵⁴⁹ löseäd⁵⁵⁰ bur pyysjanly.

3.551

1. *Bur olemöj bur ajöj*
Kyk põlas⁵⁵² ajä cjukärt⁵⁵³ rödäs vužjäs⁵⁵⁴
Ryttja ajä löseäd⁵⁵⁵ menum bur uužinly⁵⁵⁶
Piirly⁵⁵⁷ ajä löseäd gažaäs
5. *Pysanly⁵⁵⁸ ajä löseäd radesniäs⁵⁵⁹*
Zarn[j]i korja ajä löseäd bur pisanly⁵⁶⁰
Kedräväj⁵⁶¹ löseäd bur pisanpööly⁵⁶²
Rocj anj kyyjäm
vol[j]soo bur skatertly⁵⁶³
Sjojan ajä löseäd sacharaäs⁵⁶⁴
10. *Ĵuan löseäd ajä bur juanly*
Verdys[j]äh cjöskyd jöla mamä
Vom dor löseäd mamäh cjöskyd burly

2. *When the bride goes to the sauna*

1. My dear, my sweet-milk mother!
 Prepare, oh mother, a warm, good sauna for me,
 After that, oh mother, prepare good warm water
 at the mouth of the oven for me.
 Prepare good soap
 made by someone unknown,
 5. A leafy sauna whisk from the forest.
 Undo my golden, yellow braid,
 One I've tied with a black silk ribbon.
 [Bring] a bridal headband,
 oh mother, a good light one,
 Prepare one of black-furred marten, oh mother.
 10. Prepare a good beautiful costume for me, oh mother.
 Oh bearer, my sweet-milk mother!
 Prepare me with buddies of my own age [a sauna],
 Prepare a good sauna for them.

3. *When the relatives have gathered*

1. My good life, my good father!
 From both sides, my father, gather kith and kin,
 [For the] evening, my father, prepare me a good supper,
 A party, my father, prepare one full of joy,
 5. The table, my father, prepare a joyful one,
 With golden cover, my father, prepare a good table,
 Of cedar (Siberian pine) wood, make a good table top,
 Cover it with a good tablecloth
 woven by a Russian woman.
 Prepare food, my father, of sugar.
 10. Prepare, my father, a good beverage to drink.
 My feeder, my sweet-milk mother!
 Prepare, my mother, delicacies sweet to the lips,

- 551 This lament includes demands, complaints and bidding farewell, which is typical of this genre of laments.
 552 Should be written *kyk pöläs* as seen later, e.g. lament 4. According to Castrén's own comment, *kyk pöläs* 'two-sided, bilateral' means both the bride's and the bridegroom's relatives.
 553 Should be written *čjukart* 'gather!', cf. KSK 2: 735: чукартны.
 554 Usually used as a compound word, cf. KRK 566 or KSK 2: 302: рөдвуж 'relatives'.
 555 Also in this lament, there are many times *löseäd*, which should be *lösjäd*, see note 541.
 556 No long vowel, cf. KSK 2: 648: ужин 'dinner'.
 557 No long vowel, cf. KSK 2: 122: пир 'fest'.
 558 Should be written *pyzanly* 'table'. *-ly* is a suffix of the dative case, but used as a case of the object in Ižma dialect, see ID: 47.
 559 < Ru радостный 'joyful'.
 560 See note 558.
 561 < Ru кедровый '(made of) cedar (Siberian pine) tree'.
 562 Should be written *pyzan pööly* 'table top, table bread'. *-ly*, see note 558.
 563 < Ru скатерь 'tablecloth'.
 564 < Ru сахар 'sugar' (Ru x > Castrén *ch*).

- 565 According to Castrén's own comment, the Zyrians bake rye bread the day before Good Friday to eat it when the plowing will start.
- 566 According to Castrén's own comment *kimozdj* means the hand surface starting from wrist until the thumb. The bread is placed just on that part of the hand to be given for eating (G.M., p.c.).
- 567 According to Castrén's own comment, this sentence (lines 18–20) tells about the Zyrian habit: the bride's brother with a strange man invites guests to the wedding.
rödäs vužjäs, see note 517.
- 568 Should be written separate: *pi tujäh* 'to be a child (lit. boy)', Cf. lament 1, line 40 and lament 7, line 6 and notes.
- 569 Cf. lament 1, line 2.
- 570 Here, Castrén's German-like transcription can be clearly seen. This should be written *djevicjeskej* < Ru девичий, девический 'maiden'.
< Ru чин 'worth'.
- 571 < Ru чин 'worth'.
- 572 See note 570.
- 573 *bydsän* (here and on lines 49, 55 and 69) as in the literary language, cf. KRK 72: быдсөн, but KSK 1: 141: бытсэн 'completely, totally, throughout' and KSK 1: 134: быдэн 'all, everything'.
- 574 See note 525.
- 575 Should be written separate: *njanj moz* 'like a bread, crops'. *loozjan njanj moz* may also be translated 'like rising dough' (G.M., p.c.). See also lament 7, line 29.

Rudžjäg sur mamäh löseäd juäm vylä
Id sur juny menum maalemän
15. *Rudžjäg njanj löseäd*
*göryg vylä mortjaslanjä*⁵⁶⁵
*Id njanj löseäd kimodzj*⁵⁶⁶ *vylä*
Bur živätä bur ajäh
Jasnej mencjum sekäl vokäs
Öddja ysty yštys[j]jaskäd
20. *Kar tyr cjukartny rödäs vužjäs*⁵⁶⁷
Bur živätä ajä mamä
*Bur pitujäh*⁵⁶⁸ *bydtämänyd*
Lunys[j] n[j]in pukaläh medbör lunly
Cjasys[j] n[j]in pukaläh medbör cjasly.
25. *Asä pukala bur völjaä vylyn*
*Nježnej pukala bur njegeä vylyn*⁵⁶⁹
*Djewitscheske*⁵⁷⁰ *ydžyd ščinä*⁵⁷¹ *vylyn*
*Djewitscheske*⁵⁷² *ydžyd yždaä vylyn*
*Bydcän*⁵⁷³ *menam konjärlän*
koljä tonja lunä
30. *Aslam menam usjä bur völjaä*
Gaža koljä menam
*aj mam*⁵⁷⁴ *dor bur olemä*
*Loozjan njanjmoz*⁵⁷⁵
menam koljä loozjaninä
Bur njanj koljä sjojaninä
*Bur tor*⁵⁷⁶ *koljä noolaninä*
35. *Asja menam koljä uzjtäminä*
Slavnej menam koljä bur basarjäh
*Törgövejske*⁵⁷⁷ *menam koljä bur beregä*
*Zarn[j]i menam koljä bur kreždorä*⁵⁷⁸
*Verdisjäh*⁵⁷⁹ *cjöskyd jöla mamä*
40. *Me meštaam kod kutcjas tencjyd*
*cjukartny posn[j]i nyytä pitä*⁵⁸⁰
*Mylja (ynä)*⁵⁸¹ *mamä mesjum dönsin*⁵⁸²
*Sluga*⁵⁸³ *mamä mesjum ves[j]kydsjyd*
Burakä mamä
menam völi sjojan ydžyd kynämä

3. WHEN THE RELATIVES HAVE GATHERED

15. Prepare, my mother, rye beer to drink,
Barley beer to drink for me, with honey.
Prepare rye bread for the people
[to eat] at plowing [time],
Prepare barley bread
[to be offered] on the wrists.
My good keeper, my good father,
Send my brother, Bright Hawk
Quickly with messengers
20. To gather kith and kin from the entire town.
My good keeper, my father, my mother!
The one you have raised to be a good child
Is already sitting the last day of days,
Is already sitting
the last moment of moments.
25. I sit [here] of my own good will,
I sit in my gentle good gentleness,
In the great dignity of a maiden,
In a maiden's great grandeur.
Everything of mine, poor one,
is what remains of me today,
30. My own good will falls away,
The happy good life at my parents'
is what remains of me,
My place to mature as a growing crop
is what remains of me,
My place to eat good bread is what remains of me,
My place to wear good clothes is what remains of me,
35. My morning sleeping place is what remains of me,
My famous good bazaar is what remains of me,
My good trading shore is what remains of me,
My golden embankment is what remains of me.
My feeder, my sweet-milk mother!
40. In my stead, who shall gather your little children?
Why is it, my mother, you got bored with me,
With the servant, my mother, with the honest one?
Maybe, my mother, I had a big belly for eating.

- 576 A compound word according to KSK 1: 123: *буртоп* 'a good thing'.
- 577 < Ru *торговый* 'trading, commercial'.
- 578 'a steep shore side', cf. KRK 310 or KSK 1: 748: *креж*; 746: *краж*.
- 579 Should be written *verdysjäh*, cf. KSK 1: 183: *вердысь* 'feeder'.
- 580 A typical paired word in the Komi language, should be written with a hyphen: *nyytä-pitä* 'siblings (sg2px, acc.)', cf. KSK 1: 1030: *ныы-пи*.
- 581 Cf. KSK 1: 956, 591: *мыля инö* 'why then?'. The brackets are as in Castrén's manuscript.
- 582 Should be written *dönjzjin*, cf. SSKD: 112: *дөнъззыны* 'to get angry'.
- 583 < Ru *слуга* 'servant'.

- 584 < Ru не возрастной ‘minor; child; not adult’.
- 585 Variation: *völja* ~ *volja* ~ *vylja* ‘will’ (< Ru воля).
- 586 Should be *nylälän* ‘maiden (gen.)’; *nylä* < *nyy* ‘girl, daughter’.
- 587 Cf. KSK 1: 24: айдор-мамдор ‘parents’, parental’, which usually appears in the context айдор-мамдор дорын овны ‘to live at (one’s) parents home’.
- 588 *mejam* = *menam* ‘my’, see EGS, § 57.
- 589 Should be written separate: *ti ordan*, a shortened form of *ti ordannyd* ‘at you (pl.)’.
- 590 Should be written *vetli* ‘I walked’.
- 591 No long vowel, cf. KSK 1: 202: виж ‘yellow; green’.
- 592, 593 See note 590.
- 594 Usually used as a compound word, cf. KSK 566 or KSK 2: 302: рөдвуж ‘relatives’.
- 595 No long vowel, should be written *puys* ‘tree (SG3PX)’.
- 596 No long vowel: *iz* ‘stone’, cf. KSK 1: 582: из.
- 597, 598 Castrén uses an apostrophe ’ to mark the morpheme boundary between two adjacent vowels, separating syllables.
- 599 See note 525.
- 600 See note 589.
- 601 No long vowel, cf. KSK 2: 622: тыр ‘full’.
- 602 For Castrén *vyma* and *vylämä* (< вылом) ‘being, existence (SG1PX)’ seems to have been synonyms; according to Aminoff *vyma* might be a misprint (*Häälauuja*, p. 28).

45. *Noolan menam mamä
burakä ydžyd vylysä
Tyrtäm menä s[j]etan arän
Nje vozrasneř⁵⁸⁴ myykydän
Medum že me konjer nylä börda
Asä me mamä vyljaä⁵⁸⁵ vylyn
Bydcän že n[j]in menam
koljä konjer nylälän⁵⁸⁶*
50. *Ajdor mamdor⁵⁸⁷
gažecjan bur olemä
Medum že me konjer börda
Sjo s[j]inva kis[j]täm vylä
Nyy jort, mejam⁵⁸⁸ das jortjasäh
Lög in vidžjä ydžyd lögly*
55. *Bydcän ved menam
tiordan⁵⁸⁹ koljä
Medum menam koljä byd loktamä
Tuj sör me tikäd vetly⁵⁹⁰ taljalyg tyr
Viiž⁵⁹¹ me vetly⁵⁹² bur lud vylä
S[j]eram vetly⁵⁹³ moljyd banän*
60. *Tuusoo menä taj
dumajtinnyd gaža pöraä
Kod pöraäh me og vermy
cjukartny rödes vužjes⁵⁹⁴
Kor krežys buždä kyza vyys[j]ys
Kor puuys⁵⁹⁵ pöra kuzja vyys[j]ys
Kor iizjys⁵⁹⁶ potä zelda vyys[j]ys*
65. *Körtys cjegä simäm vyys[j]ys
Kod pöraäh tuusoo
zaveditcjas kökan kök
A me konjer nylä as kerka’am⁵⁹⁷
syy’ys⁵⁹⁸ vodžžyk kökny zaved[j]iti
Röd[j]it[j]elja menam ajä mamä⁵⁹⁹
Bydcän menam tiordan⁶⁰⁰
koljä bur olemä*
70. *Pecjal[j]täm vyma, tyyr⁶⁰¹ vylämä⁶⁰²*

3. WHEN THE RELATIVES HAVE GATHERED

45. Maybe, my mother,
 I was wearing a lot of [clothes].
 You are giving me off as a minor,
 As one without an adult's mind.
 Let me, a poor maiden, cry,
 Of my own will, my mother.
 Everything of mine, the poor maiden,
 is what already remains of me,
50. My happy good life
 at my father's, at my mother's.
 So I, the poor one, cry
 Shedding hundreds of tears.
 A girlfriend, my ten friends,
 Bear no wrath, no great wrath,
55. What is left of me remains with you anyway.
 Let all my visits come to an end,
 Treading the middle of the road,
 I walked with you,
 As a green [maiden], I walked on a good field
 Laughing, I walked with a smooth face.
60. In the spring, my happy time,
 you thought [to marry] me [off],
 At that time I can't gather kith and kin,
 When the embankment
 breaks from the riverside,
 When trees fall due to their height.
 When stones crack due to their strength,
65. Iron breaks due to rusting.
 At that time, a spring cuckoo
 will start to call,
 But I, this poor maiden, have started
 in my own house to cuckoo earlier than it.
 My bearer, my father, my mother!
 Everything, the good life,
 remains with you,
70. My carefree life, my full being.

- 603 This lament tells much about the clothes used in the Komi wedding, where the import fabrics seem to have been popular.
- 604 This word seems to be written in KF (e.g. pp. 66, 68) as a paired word with the instructive ending in both components: *rödän-vužjän*, cf. KRK 566 or KSK 2: 302: рөдвуж ‘relatives’.
- 605 A typical paired word in the Komi language, should be written with a hyphen: *vokän-cjojän* ‘siblings (instr.)’, lit. ‘brother-sister’, cf. KSK 2: 725: чоя-вока ‘sister and brother’.
- 606 Cf. KSK 1: 226: водзча ‘against; facing; comparable’.
- 607 See lament 1, line 10 and its note.
- 608 Should be *džodž*, cf. KSK 1: 413: джодж ‘floor’. No long vowel.
- 609 This phrase tells how the house door is made.
- 610 Cf. KSK 2: 133: плюш ‘plush, plushy’ (< Ru плюш ‘plush’). See also line 17.
- 611 < Ru полотно ‘linen’, cf. KSK 2: 188: пөлэтно.
- 612 Cf. KSK 1: 300: вытяжнэй ‘stretchable’ (< Ru вытяжной ‘stretchable’).
- 613 No long vowel, cf. KSK 1: 854: лөз ‘blue’.
- 614 Cf. камзол ‘cloth cape (< Ru камзол ‘long vest for men’).
- 615 < Ru тулуп ‘fur coat’.

4.⁶⁰³

1. *Kyk pöläs loktannyd rödän vužjän*⁶⁰⁴
*Kyk pöläs loktannyd vokän cjojän*⁶⁰⁵
*Vyjym že ved menam tekäd vodcja*⁶⁰⁶
*Bur živät bur aj sera minj (?)*⁶⁰⁷
5. *Vyjym že menam tekäd vodcja*
Ĵasnej sökäl vokjasä
*Komyn pölä suloony dzjoodzj*⁶⁰⁸ *pos vylın*
Jurys suloony poklännejän tikäd vodcja
*Vit ker vundema öbäs doryn*⁶⁰⁹
10. *Kyls suloony pökärnejen*
*Pl[j]ištevej*⁶¹⁰ *loktannyd gacjjaes[j]*
*Pölätneh*⁶¹¹ *loktannyd döremaes[j]*
Garusnej loktannyd cjulkijaes[j]
Toptaa jien loktannyd jias[j]emaes[j]
15. *Vytjažnej*⁶¹² *loktannyd bur sapögaes[j]*
*Lööz*⁶¹³ *noj loktannyd micja kamsolaes[j]*⁶¹⁴
*Pl[j]ištevej loktannyd tulupaes[j]*⁶¹⁵
*Šölkevej*⁶¹⁶ *loktannyd micja kušakaes[j]*⁶¹⁷
*Lööz*⁶¹⁸ *noj loktannyd kartusaes[j]*⁶¹⁹
20. *Vyjym že ved menam tekäd vodcja*
*Kyk pöläs kar tyr röd vuž*⁶²⁰
Barchatnej menam gacjjaes[j]
*Šelkevej*⁶²¹ *menam vyjym döremaes[j]*
Vyjym že menam tekäd vodcja
25. *Garusnej*⁶²² *micja bur cjulkijaes[j]*
Saffan menam bur sapögaes[j]
Tikäd vodcja sidzj že topyd jien jias[j]emaes[j]
Barchatnej menam vyjym želetkaes[j]
Zarn[j]i kyzjän menam kyzjasemaes[j]
30. *Äzys[j] moljen menam moljes[j]emaes[j]*⁶²³
Barchatnej menam sibyrkaaes[j]
*Pukevej*⁶²⁴ *menam bur šljapaes[j]*
Jen cjeglooteg me vodzjam njukljaseannyd
Jen cjeglooteg me vodzjam cjeglaseannyd

**4. When the bridegroom
comes to the wedding**

1. From both sides you come, kith and kin,
From both sides you come, brothers and sisters.
I, too, have comparable [people] to meet you
Good keeper, good father, tender-hearted one.
5. I, too, have comparable [people] to meet you
My bright hawk brothers,
Standing on a floor [made] of thirty planks,
Standing with heads bowed, facing you,
By the door, where five logs are cut,
Standing with humble words.
10. You come in plush trousers,
You come in linen shirts,
You come in socks made of wool yarn,
With tight belts, you come girded,
15. You come in good boots that stretch to fit.
You come in beautiful coats of blue blanket cloth,
You come in plush furs.
You come in beautiful belts of silk
You come in caps of blue blanket cloth.
20. I, too, have comparable [people] to meet you,
From both sides, in the entire town, kith and kin.
Mine are in velvet trousers,
Mine are in shirts of silk.
I, too, have comparable [people] to meet you
25. In beautiful, good socks made of woollen yarn.
Mine are in good boots of Saffian,
Facing you [pl.] [mine] are also girded with tight belts.
Mine are in waistcoats of velvet,
With golden buckles, mine are [in waistcoats] fastened,
30. With silver buttons, mine are [in waistcoats] buttoned.
Mine are in velvet Siberian coats,
Mine are in downy hats, good ones.
Without God's bending you, you bow down before me,
Without God's bending you, you bend before me.

- 616 < Ru шёлковый, cf. KSK 2: 794: шок 'silk(y)', in the literary language: шовк, cf. KRK 742.
- 617 < Ru кушак 'belt'.
- 618 See note 613.
- 619 Cf. KSK 1: 642: картуз 'cap' (< Ru картуз 'cap').
- 620 Usually used as a compound word, cf. KRK 566 or KSK 2: 302: рөдвуж 'relatives'.
- 621 < Ru шёлковый, cf. KSK 2: 794: шок 'silk(y)', in the literary language: шовк, cf. KRK 742. Here *šelkevej* but it should be written *šölkevej* as on line 18.
- 622 < Ru гарус 'woollen thread'.
- 623 Cf. KSK 1: 926: моль 'button', cf. on the previous line *kuzj*, cf. KSK 1: 663: кызь 'button, clip'. The verb 'to button' is in Ižma dialect моллёны (KSK 1: 925) and кызёны (KSK 1: 786).
- 624 < Ru пуховый 'feather (adj.)'.

- 625 Should be written separate:
Moj sji ämyj. moj sji ‘beaver-hair’. *Ämyj* [ЭМЫЙ] is a [rhetorical] particle.
- 626 *ämyj* [ЭМЫЙ] is a [rhetorical] particle ‘so you are doing x, are you?’, cf. lament 1, lines 1–4 and notes.

35. *Mojsjiämyj⁶²⁵ podkädannyd vež kösaes*
Kyk põlās menam jedžyd gornicjajasam
Völjnei bos[j]tannyd mencjum bur vøljaäs
Röd[j]it[j]el[j]sjum menä
jansedannyd ajsjum mamsjum
Völ[j]nej mencjum bos[j]tannyd bur vøljaäs
 40. *I nježnej mencjum bos[j]tannyd bur njejaäs*
Nježnejämyj⁶²⁶ usji bur njejaäh

5.⁶²⁷

1. *Kyza menam paljaläma uzjan unmä*
Göna menam paljaläma volj vyysjum
Dzjudzjyd⁶²⁸ moljyd menam poduška vyysjum
Röd[j]it[j]eljä cjöskyd jölä mamä
 5. *Pacj vodzj löseäd⁶²⁹ šonyd bur va*
Rocj anj kyjem löseäd⁶³⁰ bur suläkly
Sjo kyyzj⁶³¹ pinja löseäd⁶³² bur sinanly⁶³³
Zarn[j]i sinoony⁶³⁴ rus kösaäs
Syböryn⁶³⁵ mamä löseäd⁶³⁶
sjöd sia bur kunicja juram puktyny
 10. *Sybörynkä⁶³⁷ me puksja bur kerka’am⁶³⁸*
Koz pu puksja krövatj vylam
Asja kutcja kadoony kada kuregmooz⁶³⁹
Asja kadalä kureg
rocj anj mys[j]kam sjor vylyn
I rocj zon karäm tuu vylyn
 15. *Kamka barchat⁶⁴⁰ kadalä sorsädys[j]*
S[j]is[j]kojd⁶⁴¹ micja vež nyr jyys[j]ys
Gum kojd micja kok jyys[j]ys
Syböryn⁶⁴² paljedäma bur živätä bur ajä
Ĵöz aj menä paljedäma mort ajyskäd
 20. *Röd[j]it[j]eljä paljedis cjöskyd jöla mamä*
Ĵöz mam menä paljedä mort mamkäd
Ĵasnej menä paljedis sökäl vokä
Ĵöz aj bydtäma mort zonkäd

4. WHEN THE BRIDEGROOM COMES TO THE WEDDING

35. So you have come to open
 my beaver-hair, yellow braid, have you
 In my two-sided white chambers?
 You are taking away my free, good will,
 You are separating me from my parents,
 my father, my mother.
 You are taking my free, good will,
 40. And you are taking my gentle, good gentleness.
 So my gentle, good gentleness has fallen, has it?

5. *On the morning of the wedding day*

1. I have woken up from my deep sleeper's sleep,
 I have woken upon my bed of fur-covered hide,
 Upon my thick, smooth pillow.
 My bearer, my sweet-milk mother!
 5. Prepare warm, good water in front of the oven
 A good towel woven by a Russian woman.
 Prepare a good comb
 with one hundred and twenty teeth
 For combing my golden-light brown braid.
 After that, my mother, prepare a [headband] of
 black-furred good pine marten to put on my head.
 10. If after that, I sit in my good house,
 Sit down on my bed made of spruce.
 In the morning, I will start clucking like a clucking chick.
 In the morning, a chick clucks on a roost
 washed by a Russian woman
 And on a wooden peg made by a Russian boy.
 15. With a velvety comb [with a Chinese pattern] it clucks,
 Beautiful as a candle is the yellow tip of its beak,
 Beautiful as a thigh bone are its legs.
 After that my good keeper, my good father,
 had been waking [me].
 An unknown father had been
 waking me with my own father.
 20. My bearer woke [me], my sweet-milk mother.
 An unknown mother is waking me
 with my own mother,
 My brother, Bright Hawk, woke [me]
 With a son raised by an unknown father.

- 627 This lament is dedicated to the
 parents. It has a motif of the wake
 up the bride.
 628 Should be *džudžyd* 'deep; high,
 tall', cf. KSK 1: 415: джуджыд.
 629, 630 Should be *lösjäd*. See note 541.
 631 No long vowel, should be written
kuzj, cf. KRK 329: кызь 'twenty'.
 632 Should be *lösjäd*. See note 541.
 633 Should be written: *synanly*, cf.
 KSK 2: 457: сынан 'comb'. -*ly*, see
 notes 503, 558.
 634 Should be written: *synoony*, cf.
 KSK 2: 457: сынооны 'to comb'.
 635 Should be written separate: *Sy*
böryn 'after that'.
 636 Should be *lösjäd*. See note 541.
 637 Should be written separate: *sy*
böryn kä 'if after that'.
 638 Castrén uses an apostrophe ' to
 mark the morpheme bounda-
 ry between two adjacent vowels,
 separating syllables.
 639 Should be written separate: *kureg*
moz 'as if I were a chick'. No long
 vowel, cf. KSK 1: 923: моз. < Ru
 кyper 'chick'.
 640 < Ru камка 'damask'; Ru бархат
 'velvet'.
 641 *kojd* 'like' should be written sepa-
 rate (as seen on the next line): *Sjisj*
kojd 'like a candle'. Cf. KSK 2: 379:
 сись 'candle'.
 642 See note 635.

- 643 This lament has a motif of blessing; the bride begs her father his blessing for her future.
- 644 < A Russian loan verb *благословить* 'to bless'. Used many times in these laments.
- 645 A misprint? Cf. earlier *blagoslōvit* 'bless!'.
646 A typical paired word in the Komi language, should be written with a hyphen: *njanjān-solān* 'with bread and salt'. This phrase is used in the welcome rituals in Komi. Cf. KRK 450: *нянь-солон*.
- 647 *Otcevej* 'fatherly', an adjective formed from Ru отец 'father'.
648 Cf. earlier in this lament: *blagoslōvit* 'bless!'.
649 < Ru *благословение* 'blessing'.

6.⁶⁴³

1. *Vylyn blagoslōvit*⁶⁴⁴ *vyy jugydä*
Ulyn blagoslōvit karys[j]ä
Ĵenlanj blagoslōvit s[j]isja kyrymän
*Mortlanj lagoslōvit*⁶⁴⁵ *njanjān solān*⁶⁴⁶
5. *Sjet Gospod[j]ä menum rudzjäg njanj sjojny*
Id njanj sjojny cjegyg vylä bur
Bur sur juny tagjalemän
Id sur juny maän
10. *Pyryg menum petyg vylä sjet Gospod[j]ä*
Munäm menum loktem vylä
Bur tor menum noolyny
i bur njanj menum sjojny
Bur oolämä blagoslōvit bur ajä
Das kyk cjasys[j] šuda cjasä
Das kyk lunys[j] šuda lunä
15. *Šudayslys[j] menum med ydžyd šudys*
Talanayslys[j] ajä sjet menum ydžyd talanjäh
*Otcevej*⁶⁴⁷ *menum ajäh*
*blagäslōvit*⁶⁴⁸ *ydžyd blagäslōvenje*⁶⁴⁹

7.⁶⁵⁰

1. *Kar tyr vis[j]tasjannyd röden vužjen*⁶⁵¹
*Kyk pöläs vis[j]tasjannyd voken cjojen*⁶⁵²
Menam vyjym že tekäd vodcja
*Kyk pöläs kar tyr röd vuž*⁶⁵³
*i kyk pöläs vok cjoj*⁶⁵⁴
5. *Röd[j]it[j]eljä cjöskyd jöla mamä*
*Bur pi tujäh*⁶⁵⁵ *bydtemaydly micja mamä*
*löseäd*⁶⁵⁶ *bur pas[j]kämly*
Peljpom menum micja torly
Sy börsä mamä menum
*löseäd*⁶⁵⁷ *šök*⁶⁵⁸ *cjysjanly*⁶⁵⁹

6. In the morning, to the father

1. Bless [me] above, my world on high,
 Bless [me] below, my creator,
 Make a blessing to God with candle in hand,
 Make a blessing to man with bread and salt.
5. Grant me, my Lord, rye bread to eat,
 Barley bread to eat that needs breaking,
 Good beer to drink with hops,
 Barley beer to drink with honey.
 Allow me to enter and exit, my Lord,
10. To go and come,
 Good pieces [of clothing] for me to wear
 and good bread for me to eat.
 My good life, bless [me], my good father,
 Of twelve hours [let one be] a happy hour,
 Of twelve days [let one be] a happy day,
15. Of happiness [grant] me the greatest happiness,
 Of success, my father, grant me great success.
 Grant me, my father, a great fatherly blessing.

**7. In the morning,
 when the bridegroom comes**

1. In the entire town, you tell [there are] kith and kin,
 From both sides you tell [there are] brothers and sisters.
 I, too, have comparable [people] to meet you
 From both sides in the entire town
 kith and kin and siblings from both sides.
5. My bearer, my sweet-milk mother!
 Prepare good clothes, my beautiful mother,
 [for me, whom] you've raised to be a good child,
 [Prepare] a beautiful piece [of clothing],
 for my shoulders.
 After that, my mother, prepare me a silk scarf,

- 650 This lament has an exchange and a farewell motif.
- 651 Usually used as a compound word, cf. KRK 566 or KSK 2: 302: рөдвуж 'relatives'.
- 652 A typical paired word in the Komi language, should be written with a hyphen: *voken-cjojen* 'siblings (instr.)'; (lit. brother-sister)', cf. KSK 2: 725: чоя-вока (lit. 'sister and brother'). Cf. lament 4, line 2: *vokän-cjojän*.
- 653 See note 651.
- 654 A typical paired word in the Komi language, should be written with a hyphen: *vok-cjoj* 'siblings'; (lit. 'brother-sister'), cf. KSK 2: 725: чоя-вока (lit. 'sister and brother').
- 655 See lament 1, line 40 and lament 3, line 22 and notes.
- 656, 657 Here (and earlier) Castrén has written *löseäd* 'prepare!', should be *lösjääd*, cf. KSK 1: 858: лөседны 'to arrange, to prepare, to organize'.
- 658 < Ru шёлк, cf. KSK 2: 794: шök 'silk(y)', in the literary language: шöвк, cf. KRK 742.
- 659 Should be written *cjyšjanly* 'scarf, shawl; towel (dat.)', cf. KSK 2: 749: чышъян. -ly, see notes 503, 558.

- 660 Should be written separate: *badj moz* ‘like a willow’. No long vowel, cf. KSK 1: 923: *моз*.
- 661 Cf. lament 1, line 6 and its note.
- 662 Cf. KSK 2: 590–591: *турна*, *туруна* ‘hay (adj.)’.
- 663 Should be written separate: *bydtyny kä*, cf. KSK 1: 134: *быдтыны*; KSK 1: 653: *ке*.
- 664 < Ru *славный* ‘famous’.
- 665 Should be written *me mestaam* ‘in my stead, instead of me’, see lament 3, line 40. (In his grammar, Castrén uses an apostrophe ’ to mark the morpheme boundary between two adjacent vowels, separating syllables.)
- 666 If these two words are construed as an attribute followed by a noun, placing the case ending on both does not follow regular Komi syntax practices, i.e., the case suffix *-käd* is attached to both *jöz* and *mort* whereas one would expect it to attach to the latter one (cf. *Häälauluja*, p. 19).
- 667 Should be written *bydtyny* ‘to raise’, cf. KSK 1: 134: *быдтыны*.
- 668 Cf. KSK 1: 936: *мөс* ‘cow’; see Vocabulary.
- 669 Should be written *kuž* ‘understand!’, cf. KSK 1: 758: *кужны*.
- 670 Should be written *lyddjyny* ‘to read’, cf. KSK 1: 868: *лыддыны*.
- 671 < Ru *тысячный* ‘thousand-fold’.
- 672 < Ru *ящик* ‘chest’.
- 673 < Ru *только* ‘only’.

- Tuusoo menä micjkäd
micja vež badjmooz*⁶⁶⁰
10. *Röd[j]it[j]eljä blagöslövit cjöskyd jöla mamä
Röd[j]it[j]eljä prös[j]t[j]i cjöskyd jöla mamä
Bur živätä bur aj seraminjä*⁶⁶¹
*N[j]inäm me tencjyd ajä og kor
Džudžyd og kor bur kerästä*
15. *Turna*⁶⁶² *ota og kor bur vidzjtä
Bur živätä bur ajäh
bydtynykä*⁶⁶³ *kužin bur vöötä
Slavnej*⁶⁶⁴ *petkäd bazarj šöräh
Me tujan me mesteam*⁶⁶⁵
*Sjo don kuž donjoony jözkäd mortkäd*⁶⁶⁶
20. *Röd[j]it[j]eljä cjöskyd jöla mamä
Bur kä bydtyny*⁶⁶⁷ *kužin kukja muöstä*⁶⁶⁸
*Äzys[j] petkäd ljapkyd šjurödys[j]
tuj šöräh
Sjurs lyd kuzj*⁶⁶⁹ *mamä lydjyny*⁶⁷⁰
*N[j]inäm me tencjyd ajäh og kor
Tyseätsnej*⁶⁷¹ *og kor bur jaščiktä*⁶⁷²
25. *Tencjyd toljko*⁶⁷³ *kora blagöslövenjetä*⁶⁷⁴
*Bur živätä blagöslövit*⁶⁷⁵ *bur ajäh
veža sutny venetsj*⁶⁷⁶ *uläh
Kyk pöläs prös[j]t[j]i menam jedžyd*⁶⁷⁷ *kerkaäh
Loozjan njanj moz prös[j]t[j]i loozjaninä*
30. *Badj kor moz micjkedaninä
Bur njanj sjojaninä i
bur pas[j]käm noolaninä
Sjojan prös[j]t[j]i sacharnejä
Djinläs*⁶⁷⁸ *prös[j]t[j]i
matys[j] bur susjädjasä
Kar tyr menam rödä vužä*⁶⁷⁹
*šrecja*⁶⁸⁰ *suutäh medvodzj*
35. *Yledzj menum kolljem vylä
Takojd*⁶⁸¹ *menam kolji bur jur nojä*⁶⁸²
*Nyy jort mejam*⁶⁸³ *das jortjasäh
Čöčjah menam bydmemajasä
Ljok me vylam in vidzjä ydžyd lögly*

- Decorate me like a beautiful
green willow in the spring.
10. My bearer, bless [me], my sweet-milk mother,
My bearer, farewell, my sweet-milk mother.
My good keeper, my good father, tender-hearted!
I do not ask for anything from you, my father,
I do not ask you for a good high hill,
15. I do not ask a good wide grassy meadow of you.
My good keeper, my good father,
if you knew how to raise a good horse,
Take it to the center of the famous market
Instead of me, in lieu of me.
Remember to ask for a hundredfold price
when trading with strange people.
20. My bearer, my sweet-milk mother,
If you knew how to raise a good cow and a calf,
Lead [it holding] onto the low silver horn
to the middle of the road.
Remember to count a thousandfold figure, my mother.
I do not ask anything from you, my father,
25. I do not ask for a good chest [worth] a thousand,
I only ask you for your blessing,
My good keeper, bless [me], my good father,
to stand beneath the holy crown.
Farewell, my two-sided house, my white home,
Farewell, my place of maturing, where I grew as a crop,
30. [Where I] like the leaf of the willow did beautify,
The place where I have eaten good bread
and worn good clothes.
Farewell, my sugary food,
Farewell, nearby, close [and] good neighbors.
My kith and kin in the entire town
stand foremost at the meeting
35. When seeing me off, far away.
Like this remained my good bridal headband!
A girlfriend, my ten friends,
Those who grew up with me,
Bear me no evil, [nor] great wrath.

- 674 < Ru благословение 'blessing'.
675 < A Russian loan verb благословить 'to bless'.
676 < Ru венец 'crown'.
677 *jedžyd* 'white' must be understood as 'clean, neat', also the inside of the house is often painted white (G.M., p.c.).
678 *Djinlās*, not found in the dictionaries (as Aminoff also commented in *Häälauluja*, p. 29). The word seems to be derived from *djin* [дин] 'base', and here it is used as a synonym for *matysj* 'close, near', cf. KSK 1: 447: дин дорса and KRK 188: дінса 'nearby; near, close'. In the Ižma dialect, the word *djin* has a palatal initial *dj*, cf. in the literary language *din* [дін].
679 Usually used as a compound word, cf. KRK 566 or KSK 2: 302: рөдвуж 'relatives'.
680 < Ru встреча 'meeting'.
681 Should be written separate: *Ta kojđ* 'like that'.
682 Should be written as a compound word (cf. in lament 2, line 8): *jurnoj* 'bridal headband', cf. KRK 780: юрной.
683 *mejat* = *menam* 'my', see EGS, § 57.