



## The Gospel of Matthew (1847-1848) & (1868): Consonantism of the First Syllable

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Natalia Koshelyuk

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## **The Gospel of Matthew (1847-1848) & (1868): consonantism of the first syllable<sup>1</sup>**

Kosheliuk Natalia

ORCID 0000-0002-5833-7971

Ivannikov Institute for System Programming of the RAS, Moscow  
(Russia)

NKoshelyuk@yandex.ru

**Abstract.** The article is a continuation of the study of two religious sources dated to the second half of the XIX century. The conclusions obtained earlier as a result of the consideration of the vocalism of these sources allowed us to verify the dialect belonging of the Gospel of Matthew (1868) with the Konda Mansi dialect, as well as to correlate the Gospel of Matthew (1847-1848) with it. In addition, cases of clear correspondence of the language of monuments with different Konda dialects were found, but it was impossible to make an unambiguous conclusion due to insufficient quantity examples. In this paper, the system of consonant sounds of the two Gospels is studied in order to clarify the results already obtained on establishing their dialect affiliation, and an attempt is also made to determine the exact dialect.

**Keywords.** the Mansi language, dialect affiliation, archival data, consonantism, Gospel of Matthew.

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## 1 INTRODUCTION

This article is a continuation of the study "The Gospel of Matthew (1847-1848) & (1868): vocalism of the first syllable", which examined the system of vocalism and the special features of two supposedly East-Mansi archival sources. As a result of the analysis, this hypothesis was proved on the basis of the implementation of the Pramansi vowels *\*i*, *\*e*. The dialect of the Gospel of Matthew of 1847-1848 and 1868 clearly correlates with the East Konda dialect group. At the same time, several cases have been found for monuments that are clearly correlated with the lower, Middle or Upper Kondo dialects, but, due to the insufficient number of examples, it is not possible to establish which dialect the source language belongs to.

The purpose of this study is to conduct a graph-phonetic analysis of the system of consonant sounds of two dialects of the Holy Scriptures to clarify the dialect affiliation and clarify their dialect. Both sources with the first glossed chapters and parallels from the Kondinsky dialect according to [Kazakova 1963] are placed on the Lingvodoc linguistic platform<sup>2</sup>.

The analysis of consonantism is carried out according to the dialect-differentiating features proposed by L. Honti [Honti 1982], while five examples are given for all standard correspondences in the article, for dialect-differentiating features and special cases – all the detected forms. For a more complete analysis of the identified features of archival sources, the forms for [Honti 1982] and [Normanskaya 2015], as

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<sup>2</sup> См. <http://lingvodoc.ispras.ru/dictionary/3096/37674/perspective/3096/37675/view?page=25>

well as all the discovered examples of correspondences from the dictionaries [Kuzakova 1963], [MK 1986] and [Kannisto 2013] are written out.

## 2 REFLEXES OF PROTOMANSI CONSONANT PHONEMES

Analysis of the graphics of the first books in the East Mansi language showed that the consonant system [Gospel 1868] includes 18 graphemes: c, g, h, j, k, l, l', m, n, p, r, s, t, š, tš, v, ž, kw; and [Gospelse 1847-1848] — 16 graphemes: в, г, ж, й, к, л, м, н, п, р, с, т, х, ч, ш, кв. It is known that a number of phonemes of the Mansi language are found mainly in words borrowed from the Russian language (b/б, d/д, ž/ж, z/з, f/ф, ts/ц, tš/ч, š/ш, šč/щ) [Rombandeeva 2017: 49]. In the material under consideration, examples were found in tš/ч, š/ш, having a non-Russian nature, they will be considered below, when analyzing the features of the sources; examples in b/б, d/д, z/з, f/ф, ts/ц, šč/щ were not found; one example in ž/ж — služiti- 'to serve' (Russian) and an example in ц/tš — tšar 'tsar' (Russ).

When studying the use of consonant graphemes of the beginning and middle of the word of the Mansi source, we identified features, further analysis of which will help in clarifying the dialect belonging of the two Gospels. Below are all the examples in which the reflexes of the phonemes do not coincide with the Sosva or with the Konda Mansi. The description is constructed from the ProtoMansi form according to [Honti 1988] to graphemes in the first two Gospels in the Mansi language, with parallels from other Mansi dialects according to [Kannisto 2013; MK 1986; Slovtsov 1905; Kuzakova 1963].

First of all, the implementation of phonic phonemes, important from the point of view of dialect-differentiating features, proposed by Prof. Laszlo Honti (Table 1), is considered. In conclusion, an analysis of special cases found in monuments is given.

Table 1. The main dialect-differentiating isoglosses according to [Honti 1988: 149].

North [Honti 1988]	West [Honti 1988]	East [Honti 1988]	South [Honti 1988]	ProtoM- nasi [Nor- manskaya]	Proto- Mansi [Honti 1982]
eɣ	eɣ/0 <sup>3</sup>	ī	eɰ	*-ɣ	*-ɣ
ś	ś	ś	ć	*ć	*ć
s(š)	š	s(š)	š		*š
x	k	k/x	k		*k_V back

### ProtoMansi \*-ɣ > -g, -g

Table 2. Dialect-differentiating isoglosses for ProtoMansi \*-ɣ.

[Gospel of Matthew 1847- 1848]	[Gospel of Matthew 1868]	North [Honti 1988]	West [Honti 1988]	East [Honti 1988]	South [Honti 1988]	ProtoMnasi [Norman- skaya 2015]	ProtoMansi [Honti 1982]
e/0	g/0	eɣ	eɣ/0 <sup>4</sup>	ī	eɰ	*-ɣ	*-ɣ

1) Gospel of Matthew 1868 – *jeg* ‘father’

Gospel of Matthew 1847-1848 – *eɛ*

<sup>3</sup>According to dialect examples [Honti 1982].

<sup>4</sup>According to dialect examples [Honti 1982].

Kuzakova – *üe*

tavd. *jüw* ‘father’, nizhnekond. *jeγ* ‘father’, srednekond., verkhnekond. *jäγ* ‘father’, pelym. *jäγ* ~ *jäγəw* ‘father’, sosv. *jaγ* ‘father’ < ProtoMansi \**ǎγ* [Honti 1982];

2) Gospel of Matthew 1868 – *nag* ‘you’

Gospel of Matthew 1847-1848 – *нагъ*

Kuzakova – *näg*

tavd. *näw*, *nüw* ‘you’, nizhnekond., verkhnekond. *näj* ‘you’, srednekond. *näγ* ‘you’, pelym. *näγ*, *neγ* ‘you’, lozv., sosv. *naγ* ‘you’ < ProtoMansi \**nǎγ* [Honti 1982];

### **ProtoMansi \*-γ > 0, 0**

1) Gospel of Matthew 1868 – *jäni* ‘big’

Gospel of Matthew 1847-1848 – *яни*

tavd. *jīnəw*, *jänəw* ‘big’, ob. *jáni* ‘big’, yukond. *jańi-* ‘big’, sosv. *яныг* ‘big’ < ProtoMansi \**jǎnəγ* [Honti 1982];

sosv. *jǎnɨʹ* [*janiγ*], pelym., kond. *jäni*, tavd. *jänu* ‘big’ [MK 1986: 146];

tavd. *jīnɨ̀*, nizhnekond. *jäni*, pelym. *jenɨγ*, *jen-*, sosv. *ǰǎ`nɨγ* ‘big, old’ [Kannisto 2013: 217].

As can be seen, in the texts of the two Gospels, there is a loss of ProtoMansi \*-γ in the position of the end of the word. Such reflection coincides with the modern Ob (northern), Konda (eastern) dialects. In the materials of the early XX century, this feature is found in all dialects according to [MK 1986] and in the southern, eastern and western groups according to [Kannisto 2013]. Thus, for ProtoMansi \*-γ in

[Gospel of Matthew 1868] and [Gospel of Matthew 1847-1848], the presence of two consecutive versions of its recording is characteristic: 1) preservation of ProtoMansi  $*-y > g$  — archaic; 2) ProtoMansi transition  $*-y > 0$  according to Laszlo Honti, it is characteristic of all dialects except northern ones.

So, the data of the Gospels show that in the middle of the XIX century, the loss of ProtoMansi  $*-y$  in Auslaut, which, according to Honti, is a dialect-differentiating feature, had just begun.

### ProtoMansi $*ć > š, шб$

Table 3. Dialect-differentiating isoglosses for ProtoMansi  $*ć$ .

ProtoMansi [Honti 1982]	ProtoMansi [Norman- skaya 2015]	South [Honti]	East [Honti]	West [Honti]	North [Honti]	18681 Gospel of Matthew	1847-18481 Gospel of Matthew
$*ć$	$*č$	$ć$	$ś$	$ś$	$ś$	$ś$	$шб$

1) Gospel of Matthew 1868 – *tušt-* ‘to put’

Gospel of Matthew 1847-1848 – *тушбт-*

tavd. *toćt-* ‘to put’, nizhnekond., verkhnekond. *tušt-* ‘to put’, srednekond. *tošt-* ‘to put’, lozv. *tūšt-* ‘to put’, ob. *tuštink'e* ‘to put’, yukond. *tušt-* ‘to put’, sosv. *myčb-* ‘to put’ < ProtoMansi  $*tūhć-$ ,  $*tūćt-$  [Honti 1982];

sosv. *tūšti* [= *tūšti*], pelym. *tušti*, kond. *tušti* ~ *tošti*, tavd. *tuštā'nt* (~ *tošt ā'nt*) ‘to put’ [MK 1986: 681].

It is interesting to note that the recorded reflexion differs from other Mansi dialects, according to L. Honti. In modern field records, a similar reflexion is recorded in the srednekondinsky dialect, cf. ob.

*tuftink'e* ‘to put’. It can be assumed that the Gospels reflected a transitional phase of development \*ć > ś.

**ProtoMansi \*š > ṣ̌, š̥**

Table. 4. Dialect-differentiating isoglosses for ProtoMansi \*ṣ̌.

ProtoMansi [Honti 1982]	ProtoMansi [Norman-skaya 2015]	South [Honti 1988]	East [Honti 1988]	West [Honti 1988]	North [Honti 1988]	[Gospel of Matthew 1868]
*ṣ̌	ṣ̌	s(ṣ̌)	ṣ̌	s(ṣ̌)	ṣ̌	ṣ̌ <sup>5</sup>

1) Gospel of Matthew 1868 – *oš* ‘sheep’

Gospel of Matthew 1847-1848 – *ошъ*

kond. *ōš* ‘sheep’, ob. *of* ‘sheep’, yukond. *os* ‘sheep’, pelym. *Ошь* ‘sheep’ [Slovtsov 1905: 19] < ProtoMansi \*āš [Honti 1982];

sosv. *āš<sub>1</sub>* [*ōs*], pelym. *āš*, kond. *ōs* ~ *os* ‘sheep’ [MK 1986: 391];

nizhnekond. *òš*, srednekond. *o* ‘s’, verkhnekond. *o<sup>h</sup>s*, pelym. *oš*, sosv. *ōs* ‘sheep’ [Kannisto 2013: 105];

2) Gospel of Matthew 1868 – *šanš* ‘knee’

Gospel of Matthew 1847-1848 – *шани*

tavd. *šānš*, ob. *sans* ‘knee’, yukond. *sans* ‘knee’, pelym. *Шāнишь-панга* ‘knee’ [Slovtsov 1905: 15], sosv. *сāнспуңк* ‘knee’ < ProtoMansi \*šānš [Honti 1982];

sosv. *sāns* ~ *sās* [*sāns*], pelym. *šanš*, kond. *sānēs* ~ *sans*, tavd. *šānš* ‘knee’ [MK 1986: 525];

<sup>5</sup>*шъ* – in Cyrillic script.



tavd., *šēnš*, nizhnekond. *šā<sup>o</sup>nš*, srednekond. *s<sup>o</sup>āns*, verkhnekond. *sōāns*,  
pelym. *šanš*, sosv. *sāns* ‘knee’ [Kannisto 2013: 761];

3) Gospel of Matthew 1868 – *kaš*- ‘to burn’

Gospel of Matthew 1847-1848 – *каш*-

tavd. *kōš*- ‘to burn’, srednekond. *kuš*- ‘to burn’, sosv. *χūs*- ‘to burn’ <  
ProtoMansi *\*kūš*- [Honti 1982];

4) Gospel of Matthew 1868 – *chanš* ‘write’

Gospel of Matthew 1847-1848 – *ханш*-

Kuzakova – *xacnx*-

tavd. *khānš*-, *kanš*- ‘write’, kond. *khāns*- ‘write’, pelym. *khanš*- ‘write’,  
sosv. □*ans*- ‘write’ < ProtoMansi *\*kānš*-, *\*kānšāŋ* [Honti 1982];

5) Gospel of Matthew 1868 – *punš* ‘open’

Gospel of Matthew 1847-1848 – *пуни*

tavd. *pōnš*- ‘open’, nizhnekond. *pūnš*- ‘open’, srednekond., verkh-  
nekond. *pūns*- ‘open’, pelym. *punš*- ‘open’, sosv. *pūns*- ‘open’ < Pro-  
toMansi *\*pūnš*- [Honti 1982];

According to the examples given, the implementation of Proto-  
Mansi *\*š*, as can be seen from the comparison with the data of [Kuzak-  
kova 1963; MK1986; Kannisto 2013], is preserved in the considered  
monuments in the verkhne- and srednekondinsky dialects. Thus, the  
reflex of this consonant allows us to establish that the sources were  
written in the nizhnekondinsky dialect. (cf. *oš* ‘sheep’ [Gospel of Mat-  
thew 1868], *оувъ* ‘sheep’ [Gospel of Matthew 1847-1848] and nizh-  
nekond. *ōš*, srednekond. *o* ‘s, verkhnekond. *ō* ‘s ‘sheep’ [Kannisto 2013:  
105]; *šanš* ‘knee’ [Gospel of Matthew 1868], *шанш* ‘knee’ [Gospel of  
Matthew 1847-1848] and nizhnekond. *šā<sup>o</sup>nš*, srednekond. *s<sup>o</sup>āns*, verkh-

nekond. *səq̄ns* ‘knee’ [Kannisto 2013: 761]; *šim* ‘heart’ [Gospel of Matthew 1868], *шумъ* ‘heart’ [Gospel of Matthew 1847-1848] and nizhnekond. *šəm*, srednekond. *səm*, verkhnekond. *s̄im* ‘heart’ [Kannisto 2013: 751] etc.).

### ProtoMansi \*k > ch/h, h

Table 5. Dialect-differentiating isoglosses for ProtoMansi \*k.

ProtoMansi [Honti 1982]	ProtoMansi [Norman- skaya 2015]	South [Honti 1988]	East [Honti 1988]	West [Honti 1988]	North [Honti 1988]	[Gospel of Matthew 1868]
*k_Vba ck	k	k/x	k	x	ch/h	x

#### Before the vowels of the back row:

1) Gospel of Matthew 1868 – *chol* ‘house’

Gospel of Matthew 1847-1848 – *холъ*

tavd. *kol* ‘house’, nizhnekond. *χol* ‘house’, srednekond., verkhnekond. *k<sub>o</sub>âl* ‘house’, pelym. *k<sub>o</sub>ol* ~ *k<sub>o</sub>ôlt* (*loc*) ‘house’, lozv., sosv. *χol* ‘house’ < ProtoMansi \*k̄l [Honti 1982];

2) Gospel of Matthew 1868 – *chul* ‘fish’

Gospel of Matthew 1847-1848 – *хулъ*

Kuzakova – *хул*

tavd. *kōl* ‘fish’, nizhnekond. *χūl* ‘fish’, srednekond., verkhnekond. *kūl* ‘fish’, pelym. *kul* ~ *kūlät* (*numpl*) ‘fish’, lozv., sosv. *χūl* ‘fish’ < ProtoMansi \*kūl [Honti 1982];

sosv. *tūr-χul*, pelym., kond. *tur-khul* ‘fish’ [MK 1986: 118];

nizhnekond. *tu`rxu`l*, pelym. *turkul*, sosv. *tūrχul* ‘carp’ [Kannisto 2013: 929];

3) Gospel of Matthew 1868 – *chulp* ‘net, seine’

Gospel of Matthew 1847-1848 – *хулнымъ*

Kuzakova – *улн*

nizhnekond. *χūləp*, *χuləp* ‘net, seine’, srednekond. *kūləp* ‘net, seine’, verkhnekond. *kuləp* ‘net, seine’, pelym. *kuləp* ‘net, seine’, sosv. *χūləp*, *χuləp* ‘net, seine’ < ProtoMansi *\*kūləp* [Honti 1982];

4) Gospel of Matthew 1868 – *chump* ‘wave’

Gospel of Matthew 1847-1848 – *хумп*

tavd. *kop* ‘wave’, nizhnekond. *χop* ‘wave’, srednekond. *kop*, *kump* ‘wave’, verkhnekond. *kup* ‘wave’, pelym. *Яны-кунъ* ‘wave’ [Slovtsov 1905: 4], sosv. *хумп* ‘wave’ < ProtoMansi *\*kūmp* [Honti 1982];

sosv. *χump* [=χумп], pelym. *khup* (Pl. *khumpét*), kond. *khâp* (Pl. *khomp ét*), tavd. *khup* ‘wave’ [MK 1986: 124];

tavd. *қоp*, *қо:pətPl.*, nizhnekond. *χôp*, *χôm,ptPl.*, pelym. *kup*, *kumptPl.*, sosv. *χump* ‘wave’ [Kannisto 2013: 335];

5) Gospel of Matthew 1868 – *chun* ‘when’

Gospel of Matthew 1847-1848 – *хунъ*

Kuzakova – *кун*

tavd. *kōn* ‘when’, nizhnekond. *χūn* ‘when’, srednekond. *kūn* ‘when’, verkhnekond. *kūn* ‘when’, pelym. *kūn* ‘when’, lozv., sosv. *χūn* ‘when’ < ProtoMansi *\*kūn* [Honti 1982];

This feature is an important diagnostic feature when analyzing the language of the two Gospels. According to Laszlo Honti [Honti 1988], the transition of ProtoMansi *\*k > ch* in the position before the

back-row ProtoMansi vowels indicates that the dictionaries belong to the northern and partly eastern dialect groups. At the same time, there is a clear parallel of these two Gospels with the nizhnekondinsky dialect (in the verkhne- and srednekondinsky ProtoMansi \**k*- saved).

So, as a result of the study of the consonantal system of the Gospel of Matthew (1868) and (1847-1848), a number of important features were identified to determine the dialectal relevance of these sources: the realization of the reflexes of ProtoMansi \**š* and \**k* before the back-row vowels in the studied texts indicate exactly the Nizhnekondinsky East-Mansi dialect.

## CONCLUSION

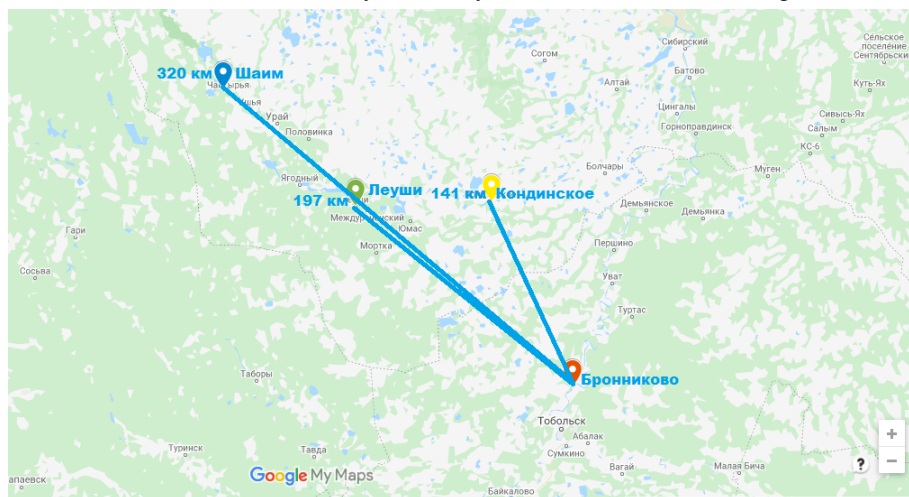
Based on the graph-phonetic analysis of the texts [The Gospel of Matthew 1847-1847] and [The Gospel of Matthew 1868] on dialect-differentiating features and a comparative study of sources with modern field material, it can be concluded that both translations of the Gospel are written in the nizhnekondinsky East-Mansi dialect, as evidenced by the development of:

- 1) ProtoMansi \**k* > *ch/h*, *h* before the vowels of the back row (in verkhnekondinsky in this position is represented by *k*-);
- 2) ProtoMansi \**s*, which in verkhne- and srednekondinsky passes into *š*-, and in nizhnekondinsky is preserved;
- 3) ProtoMansi transition \**i* > *ɪ* in [Gospel of Matthew 1847-1848], correlated with in the nizhne- and srednekondinsky dialects according to [Kannisto 2013];

4) ProtoMansi  $*\epsilon > \ddot{a}/a$ ,  $a$  in the word *chap* ‘boat’ [Gospel of Matthew 1868], *xan* ‘boat’ [Gospel of Matthew 1847–1848] and nizhnekond.  $\chi\acute{a}p\bar{}$  according to A. Kannisto, while in srednekondinsky and verkhnekondinsky the form *kēp* ‘boat’ is recorded [Kannisto 2013: 333];

The involvement of extralinguistic data in the study also allows us to clarify the conclusions we have obtained regarding the dialect affiliation of the sources. The first unnumbered pages of [Kannisto 2013] contain the names of settlements in which the researcher recorded data on eastern kondinsky dialects: the village of Leushi – srednekondinsky, the village of Shaim – verkhnekondinsky, the village of Nahrachi (now the village of Kondinskoye) – nizhnekondinsky. The correlation of these points with the location of the village of Bronnikovo, from where the informants Archpriest Felitsyn, the Popov brothers, came from, shows that the village of Bronnikovo (formerly Bronnikovo) is located closest to the village of Kondinskoye (141 km.), which gives reason to attribute the dialect of [Gospel of Matthew 1847-1848] to the nizhnekondinsky dialect (Pic. 1).

Picture. 1. The ratio of the places where the Kondinsky dialects are recorded by A. Kannisto and Bronnikovsky (currently S. Bronnikovo, Tobolsk region).

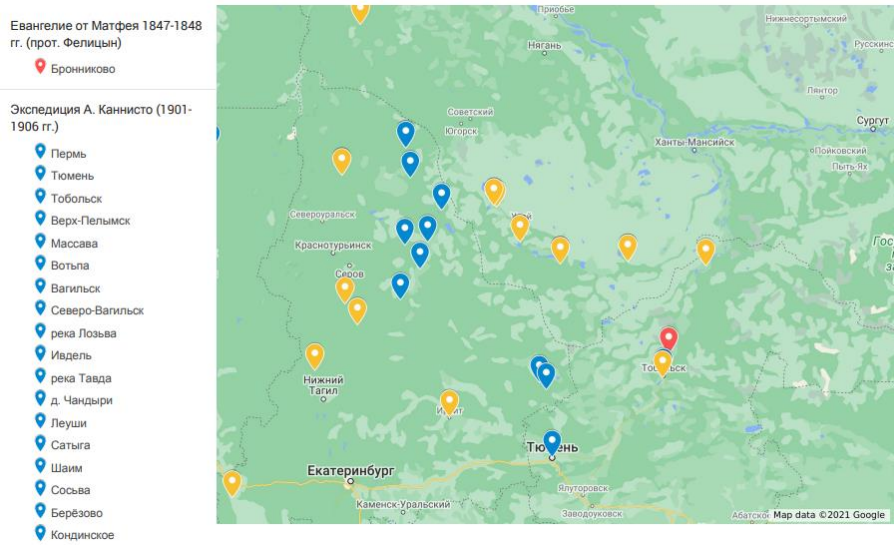


*the blue dot is the village of Shaim, the green dot is the village of Leushi, the yellow dot is the village of Kondinskoye, the red dot is the village of Bronnikovskoye*

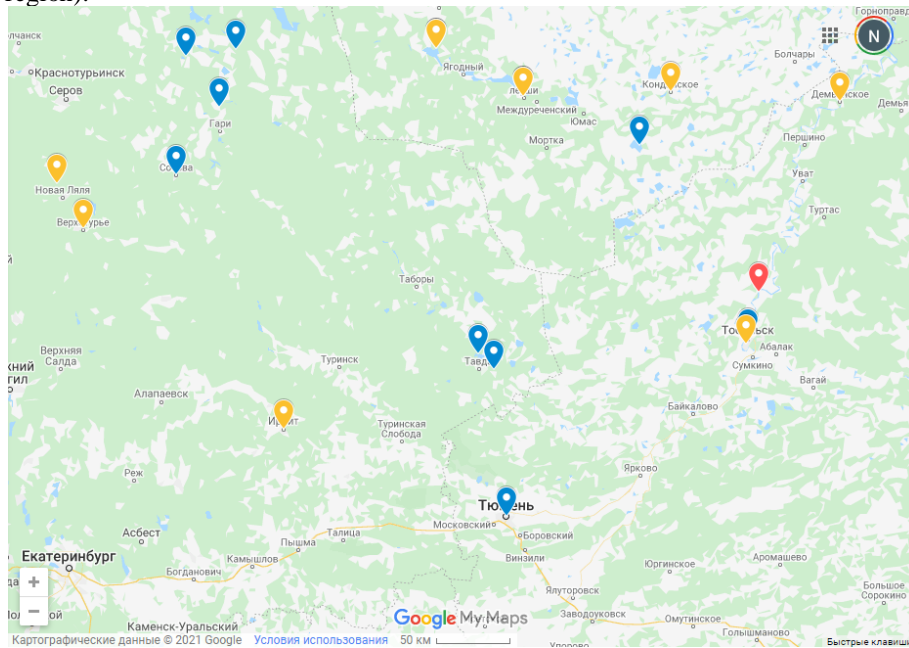
Knowing the routes of the expeditions of B. Munkachi and A. Kannisto, we also made maps with the settlements marked on them, in which the researchers worked. The correlation of these routes with the place where the Gospel of Matthew was recorded (1847-1848) shows that Finnish and Hungarian scientists did not capture the localization area of the village of Bronnikovskoye in their expeditions (Pic. 2-4).

Thus, the Mansi language recorded in both monuments does indeed belong to the East Mansi Lower Konda dialect, but is recorded in different geographical areas, and the text of the Gospel of Matthew (1847-1848) is the only source for the dialect of the village of Bronnikovskoye, which had a number of features not noted in other dialects.

Picture 2. The ratio of places where Mansi dialects were recorded in the middle of the XIX – early XX centuries.



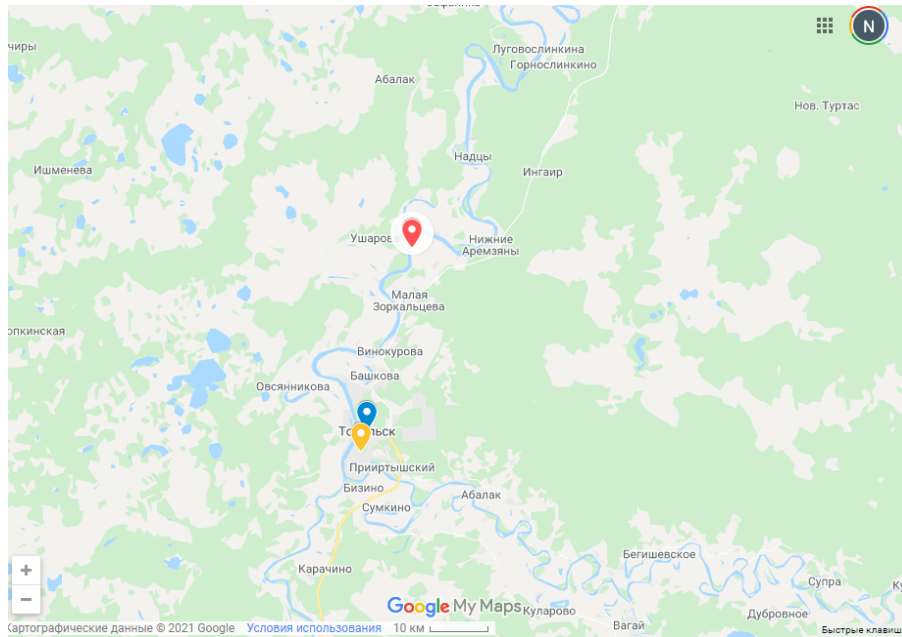
Picture 3. Zoomed image of the routes of the expeditions of A. Kannisto and B. Munkachi and the place of recording the Gospel of Matthew 1847-1848. prot. Felitsyn in the village of Bronnikovskiy (currently the village of Bronnikovo, Tobolsk region).



*red marker – Bronnikovskoe, yellow – settlements visited by B. Munkachi, blue – settlements visited by A. Kannisto*



*Picture 4. the village of Bronnikovskoye (currently the village of Bronnikovo, Tobolsk region) is relative to the city of Tobolsk – one of the starting points in the expeditions of A. Kannisto and B. Munkachi.*



*red marker – Bronnikovskoye, yellow and blue – Tobolsk*

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