



## ABSTRACTS IN ENGLISH

LEILA JYLHÄNKANGAS

### **Pain and Death: Representations of Suffering in Finnish Talk on Euthanasia**

In this article the representations of suffering are analysed in the context of Finnish talk on euthanasia. The research data consists of letters in which ordinary people express their opinions about euthanasia, assisted death. In light of the data, there seems to be at least three distinct views people sustain about euthanasia, terminal illness and dying. The first is the denial of assisted death on the basis of Christian ethics and the sacredness of life. However, according to this discourse, pain and suffering at the end of life should always be alleviated. The second view on euthanasia is the approval of assisted death on the basis of unbearable suffering. The third way to talk about dying and euthanasia is a floating discourse in which opinions towards assisted death are not decisive but rather hesitant. The data is analysed by using a category-theoretical method and metaphor analysis.

JOONAS AHOLA

### **The Hero is Dead – Long Live the Hero! The Way of Dying as a Measure of Heroism in Sagas**

Heroic narratives tell about past exemplary figures that were often warriors in a European context. Narratives about warrior heroes served the interests of the highest strata of an aristocratic warrior society in which the narratives were created and preserved. The same applies to Icelandic Family Sagas, which derive from heroic poetry both by content and social function. Although saga heroes vary, they share characteristics such as bravery connected to fatalism and a strong sense of honour. Heroic characteristics are at their most extreme at the moment of

death, of which there are numerous examples in the saga literature. However, sagas depend on genealogical and historical tradition and sometimes even the greatest of warriors die natural deaths, neutral in heroic terms. *Grettis saga*, the Saga of Grettir, is one of the latest Family Sagas. The death of Grettir represents a brave stand against fate, reaching the level of a myth, whereas the death of his brother Illugi represents the social aspects of heroism, significant in the Icelandic Commonwealth. Together they support each other and form an entity that illustrates well the Icelandic form of heroism.

RIINA HAANPÄÄ

### **From a Fratricide to Family Memory**

The oral tradition of my family has preserved plenty of stories about fights, knifings and other crimes. One prominent character of these stories is Veikko, my grandfather's brother, who stabbed his own brother to death. In this article, I examine this incident as it is represented in the relatives' stories. For this study I relied on interviews I conducted on Veikko in 2001. I concentrate on the question of how the image of this incident is presented in reminiscences: why and how are stories about it told according to different generations? What sorts of interpretations and community values – also family values – do the stories of Veikko convey? And how is this incident possible to be seen as a part of divergent deaths. This article also highlights some of the difficulties arising when the researcher studies her own family traditions.

OUTI FINGERROOS

### **The Murder of Finnish Composer Toivo Kuula in Vyborg**

Toivo Kuula was a famous Finnish composer who died in Vyborg in 1918. He worked in Vyborg in 1916–1918 and was known as an intense Finnish man born in the city of Vaasa. At the end of April 1918 the Finnish Civil War of 1918 had just ended. The Whites had won the war at the expense of the Reds and the victors held a celebration in Vyborg. Toivo Kuula participated in a celebration organised by the light infantrymen from Vaasa. It was an evening of heavy drinking. Toivo Kuula was murdered by one of the infantrymen. Hence, it was hushed up and remained a mystery until the 1960s. In the article I concentrate on the how the image of this evening is presented in reminiscences. Who has silenced the murder? What is the meaning of this silence? What kind of mystery and myth has been fashioned around the murder of Toivo Kuula?

KAARINA KOSKI

### **Relationships to the Deceased in Ingrian Dirges**

Dirges have been meaningful to lamenters for several reasons. Culture-bound, religious explanations have functioned as a conscious motivation for performing dirges and have constituted a part of the local belief system. On an unconscious, psychic level dirges respond to the reactions of the intra-psychic mourning process: denial of loss, anger towards the deceased, and self-reproach. Ingrian lamenters make concrete and impossible requests (rise up, answer me, come and feed your children!) of the deceased - requests which would be improper in any other context than ritual (e.g. in belief legends). As traditional but variable verses, these requests function cathartically as a legitimate way of expressing emotions and unloading anxiety.

Whereas Western psychoanalysis has emphasized completing the mourning process by a total decathexis from the deceased, lament culture encourages keeping up ties with the significant dead. The ritual frame enables a close and confiding communication without fear.

OLGA DAVYDOVA

### **Ritual, Identity and Transnationalism Some Thoughts on the Funeral of a Return Migrant**

In this article I ponder the relationship between rituals and identities in the context of the remigration of persons of Finnish origin from Russia to Finland. The traditional ethnological study of rituals of death presupposes that ritual has to do with the community's system of values and answers the main questions of human existence concerning the possibility of eternal life. In this conception of ritual the person is seen as a member of collective and a carrier of its culture. On the contrary, the postmodern theory of subjectivity releases the subject from membership in the stable group, but argues that identification is a flexible strategic process, serving the individual's and group's future goals.

Using examples of official Soviet-era funeral scenarios and unofficial Russian folk-religious funerals, I analyze those cultural models and ideologies. Through my own experiences of funerals in Petrozavodsk and Joensuu I introduce the multivoicedness of funeral practices.

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Remigration to Finland is a part of present-day Finnish nationalism on the one hand, and global transnational migration and diasporic space on the other. A return migrant's ethnic, national, ideological and cultural identification tends to be multi-layered, inconsistent and hybrid. Conducting ritual according to a certain canon does not automatically express the "true identity" or moral values of the community, but rather perceived configurations of cultural power-relations of the society of residence.