

The use of the Northern Mansi postural verb *l'ūl'i*

The paper presents the results of a study of a corpus of 803 882 words, which aimed to explore the meaning of the Northern Mansi postural verb *l'ūl'i* 'to stand' and its role in existential sentences. In addition to the primary meaning 'to stand', the verb appeared in the corpus in the senses 'to stand up', 'to stop', 'to join something', 'to get on (a ski)', 'to start', 'to hold on', and often functioned as a quasi-verb. It also appeared in the sense 'to go to' and, less frequently, 'to stop (an action)'. In cases where the subject [-living] was used, the sentence was a real or locative existential. These two groups also differed in their word order: the first type of sentence was characterised by the word order [locative element] [subject] [predicate], the second type by the word order [subject] [locative element] [predicate]. The sentences performed six different functions: 1) they described a context, 2) they considered the subject as some kind of result, 3) they emphasized the inactivity of a broken object, 4) they expressed the still existence of the subject, 5) they described a special mode of arrangement of the subject, or 6) they introduced a new referent. In addition, there was a seventh group of existential sentences in the corpus, which appeared only in [+living] subject existentials and expressed the subject's availability. Based on the analysis of the form and context of the subjective referents, I could not find any parameter that could explain why the quasi-copula and not the substantive verb appeared next to them.

Keywords: posture verb, stand, quasi-copula, existential construction

SZILVIA NÉMETH