

sukukielemme, ja yhtäläisyydet suomen kieleen melkoiset. Sitä paitsi käytössämme alkavat olla jo kaikki mahdolliset apuneuvot: on oppi- ja sanakirjoja, äänikirjoja, kaunokirjallisuuttakin, jopa karjalaine raadivo... Vaikeampaa on ollut itäisen naapurin puolella, jossa ennen karjalaksi lukemaan ja kirjoittamaan oppimista on pitänyt ylittää eräs muuri: venäjäksi koulunsa käyneen ja kyrilliseen kirjaimistoon kasvaneen karjalaisen on pitänyt oppia myös latinalaiset kirjaimet.

Hebokulua eli heporaukkaa ei kuitenkaan liene mielekästä kääntää enää Karjalan suuntaan: ei siellä entisillä alueillamme ole ketään, jonka kanssa puhumalla saisimme kielen puhkeamaan kukkaan. Luovutetuilla alueilla isännöivät nyt Ukrainasta ja Valko-Venäjältä tulleet uudet asukkaat ja heidän jälkeläisensä. Meidän karjalan kielemme on osa suomalaista identiteettiä, ja sille on löydettävä elämisen mahdollisuudet Suomesta. Se ei kokonaan pudonnut evakkoreestä, tai jos putosi, niin vasta perillä, eikä se ainakaan täysin lakannut hengittämästä, joten elvyttäminen on mahdollista. Riippuu vain meistä ja jälkipolvistamme, miten jaksamme urakan hoitaa.

Ensisijaisesti minkä tahansa kielen elinvoimaisuus riippuu sen käytöstä. Ellemme puhu emmekä pukahda karjalaksi, voimme saman tien nakata sen yli reen reunan. Silloin tulevaisuuden kielentutkijat todennäköisesti analysoivat kieltämme pelkän tallennetun, painetun aineiston perusteella ja toteavat sadunkertojan sanoin: *olipa kerran kieli... ja sen pituinen se*. Ei kai meillä ole varaa jättää sellaista kielellistä perintöä jälkipolville?

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Siirtovfen Pikaasutuslaki 1940 Asutuspoliittinen Tausta Ja Sisfltf Sekf Toimeenpano Historiallisia Tutkimuksia

Padhraic Smyth



Siirtovfen Pikaasutuslaki 1940 Asutuspoliittinen Tausta Ja Sisfltf Sekf Toimeenpano Historiallisia Tutkimuksia:

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