



**KRISTIINA ROSS, SVEN-ERIK SOOSAAR.** On the Lexical Formation of Estonian Ecclesiastical Culture: Once More on Baptism

Keywords: Estonian language, language history, Christianization of Estonians, Christian terminology, language contacts

It has been assumed that Estonians may have had some contacts with Christianity even before their violent Christianization in the 13<sup>th</sup> century. Some scholars have emphasized the Slavic Orthodox mission coming from the East, some others call attention to the westerly mission of Scandinavia, while a third party believes that the earliest Christian influences arrived in the Estonian territory together with some peaceable German missionaries in the 1180s. The Estonian word *ristima* 'baptize' has been considered either an early Slavic loan or a Germanic one. As the Estonian ecclesiastical vocabulary originates in the Middle Ages the studies of that vocabulary should be based on the Christian system of concepts in the way it was manifested in medieval Latin. Logically, if a people is Christianized in the range of the Latin conceptual system mediated by missionaries with a Germanic background, the first sacrament should certainly enrich the local language by a word carrying a semantic component for 'dip in water'. As the Estonian word *ristima* lacks that meaning entirely the word must have arrived in the language before the Latin-German mission. Actually, no Slavic language associates the word for the first sacrament with immersion as the whole relevant word family had been translated into Church Slavonic using the stem *\*krъstъ* which denotes the sign of the cross. Consequently the word *ristima* can have been adopted into Estonian only from the Church Slavonic conceptual system. Moreover, the word must have had time and reason to become rooted in the local usage so firmly that the new tradition introduced in the late 12<sup>th</sup> century could not erase it, and so both the Latin *baptizo* and the Low German *döpen* (as well as the High German *taufen* that came along later) were translated into Estonian as *ristima* as a matter of course.

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**MERILI METSVAHI.** The Legend of Saint Xenia in the Mental Universe of a Seto Woman named Ksenia Mürsepp

Keywords: legend, folklore, identity, narrative, Seto culture, story-telling

The article is focused on a saint legend told to the author of the article and her colleagues, who were taking folklore interviews with Setos, by Ksenia Mürsepp (1911–2004) on her own initiative. The legend represents an idiosyncratic fusion of the story of the Forty Martyrs of Sebastia and an image of Saint Xenia. The main character is St. Xenia as a champion of (Orthodox) Christianity.

The legend is compared to other folk narrative genres and a survey is given of the other legends told by the same person. Also, the narrative strategies used are compared with those of other genres. As the legend was about a female saint playing an active role the author became inspired to study a woman's general position in the Seto community, as well as the extant abstractions of types of women occurring in folk tales.

The conclusion reads that the legend of St. Xenia enabled deviation from the local gender stereotypes, because the events were placed in a distant time and place. At the same time, Ksenia's believing the legend to be a true story enabled her subconscious identification with the central character – her namesake – to a greater extent than would have done a tale of any other genre or with a male main character. For Ksenia Mürsepp the sex of the main character was less important than her fight for Christianity.

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**MARI METS, KRISTIINA PRAAKLI. Social Networks as a Possibility to Interpret the Language Behaviour of South Estonians**

Keywords: Võru South Estonian, social networks, language variation, lexical transference

The article aims to analyse the possible relations between spoken Võru and social networks. Two villages (one in Vastseliina and the other in Rāpina parish) and their networks are observed. Both villages can be considered high-density networks where the individuals have multiplex network ties within the community. We have focused on lexical transferences from Võru to standard Estonian in the speech of four male speakers. For each informant the network score is calculated. The analysis demonstrates that lexical transferences do depend on the informants' network structure: the informants with stronger ties speak mostly the local variant of Võru with a few loanwords from standard Estonian, whereas the informants with weaker ties use more standard Estonian.

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**AARE PILV. Impersonality and Personality in the Poetry of fs (in the Context of Other Estonian Poets)**

Keywords: contemporary Estonian poetry, literary self, personality, fs

The works of Estonian poet fs is analysed in personality perspective, discussing his pen name as well as the intonational style of his poetry. The pseudonym fs is a signature of poetical utterances, which does not exactly function either as a personal name or a role name, being rather a signal of a name's place. Thus the pen name designates a half impersonal degree of subjectivity rather than a subject aspiring to a specific personality. Something similar is conveyed by the intonation and manner of utterance of fs's poetry – on the one hand it is clear and objective, not tending to the impersonality of dreams or language games, but on the other hand his poetic expression

lacks a clearly individual style, "timbre" or specific tone. The language of fs's utterances is one of a neutral "man in the street", with personality hardly marked at all. All this harmonizes with the essential motives of his poetry, such as, for example, a split within the author, i.e. an existential split between the machine/animal in a person and his human self-awareness, as well as a split between a poet's desire for authenticity and the semiosis engendered by the cultural context. The poetry of fs somehow positions itself beyond the opposition of authenticity and cultural role-play, while fs managing it without the help of any mystical usage makes him quite unique in Estonian poetry. The article analyses the development of fs's poetry, comparing it, among else, with the changes observable in the works of J. Viiding, and localizing it in the landscape of the poetry by the younger generation of modern Estonian poets.

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**MAIJA BURIMA. Urban Games With and Without Colours**

Keywords: contemporary Estonian poetry, urban writing, fs

The book "2004" by Estonian poet fs is analysed as a text collection reflecting modern urban environment. First the poet's vision of the city is described by its colour spectrum, which consists mainly of black and dark tones only seldom contrasted by a brighter patch. The main landmarks of fs's cityscape are dust, cold, smells, machines, and certain social phenomena such as loneliness, poverty and hunger. It is pointed out that unlike a typical modernist poet fs is not trying to escape from the depressing city by the opposition of civilisation and wilderness, emphasizing instead the inescapability of a wild aggression of the urbanistic culture and thus the necessity to find some strategies for co-existence with the city. Another point discussed is the ambivalent relation of fs to a poet's "job" as well as the split identity of a city dweller in general.

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