



## SUMMARIA

**RAIMO RAAG. The Linguistic and Language Planning Activities of Valter Tauli**

Keywords: Valter Tauli, biography, history of the humanities, language planning, Estonian grammar, structural development of language, Estonians in exile

Valter Tauli is one of the internationally best known Estonian linguists, renowned, in the first place, for being one of the founding fathers of the sociolinguistic subdiscipline of language planning. He was born in Tallinn on 13 November 1907, graduated from the University of Tartu in 1931, earned his living as an upper secondary school teacher at Jakob Westholm Private Gymnasium in Tallinn until 1939, when he became a holder of a scholarship and got a post as assistant at Tartu University. In 1944 he fled to Sweden, where he first became an archive worker at Uppsala University, then holder of a scholarship and a research fellow, defended his doctoral thesis "Phonological Tendencies in Estonian" at Lund University in 1956, and finally, in 1962, was employed as senior lecturer (docent) in Estonian at Uppsala University whence he retired in 1973. He died in Uppsala on 3 January 1986. The main thread in Tauli's scholarly activities is language planning, as manifested in, *inter alia*, his first monograph "Principles and Methods of Correct Usage and Language Planning" (Tartu, 1938), written in Estonian with a summary in French, and in "Introduction to a Theory of Language Planning" (Uppsala, 1968; in English and Estonian). In several articles he introduced the Estonian language reform of the early 20<sup>th</sup> century to the international scholarly public. Besides his devotion to language planning in general and Estonian language reform in particular, he took great interest in structural tendencies of languages, published the first frequency dictionary of Estonian (in 1964) and wrote a

grammar of Standard Estonian (two volumes; in Estonian and English), descriptive in its angle of approach, but also containing several proposals for changing the norms of the standard language. Tauli published more than one hundred scholarly works in English, Estonian, German, Russian, Spanish, Swedish, Finnish, and Hungarian. Last but not least, Tauli was a leading figure in the field of cultural activities of Estonians in exile.

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**CORNELIUS HASSELBLATT. Das Jahr 1905 im estnischen Roman**

Stichworte: estnischer Roman, Revolution von 1905, Literaturgeschichte, Anton H. Tammsaare, Jaan Kärner, Aadu Hint, Bernard Kangro, Erni Krusten, Aarne Ruben

Der Aufsatz, von dem eine frühere und kürzere Variante auf deutsch erschienen ist ("1905 im estnischen Roman", in: Norbert Angermann et al [Hg.]: Ostseeprovinzen, Baltische Staaten und das Nationale. Münster, 2005, S. 321–342) behandelt acht estnische Romane, in denen die Ereignisse der Revolution von 1905 mehr oder weniger zentral stehen. Es wird die Frage gestellt, welchen Schwerpunkt die Autoren bei der Behandlung des Themas wählten: Liegt die Betonung auf dem a) Sozialökonomischen, b) dem Nationalpolitischen oder c) dem freiheitlichen, antitotalitären Aspekt. Die Untersuchung ergibt, dass alle Romane in gewisser Weise die Zeit ihrer Entstehung widerspiegeln und darüber mehr aussagen als über die dargestellte Zeit, d.h. das Jahr 1905.

Bei Tammsaare (*Tõde ja õigus* III, 1931, dt. unter dem Titel "Wenn der Sturm schweigt", 1983), dessen Roman in

zensurfreier Zeit entstanden ist, steht die Freiheit im Vordergrund. In der Neuarbeitung seines Romans (1936) hat teilweise eine Polarisierung stattgefunden, was unter Umständen der autoritären Regierung von Konstantin Päts geschuldet ist. Dies wird ganz besonders deutlich in Kärnerns Roman (*Tõusev rahvas*, 1936–1937, "Das sich erhebende Volk"), der passagenweise ein panegyrisches Machwerk zum Lobe von Päts ist. Bei Kangro, dessen Roman im Exil entstanden ist (*Kuma taevarannal*, 1950, "Schimmer am Himmelsrand"), überwiegt die Betonung der Eigenstaatlichkeit und der Freiheit. Hints Roman (*Tuuline rand I*, 1951, "Die windige Küste") war unter strenger Stalinscher Zensur entstanden, weswegen der Autor den Schwerpunkt entsprechend den Erfordernissen der Zeit auf das Sozialökonomische legte, was zu einem gut lesbaren Geschichtspanorama führte. Die überarbeitete Version des Romans (1952) ist dagegen ein missglücktes Stück Propagandaliteratur. Krustens Roman (*Noorte südamed*, 1954–1956, "Die Herzen der jungen Leute") ist Hints vergleichbar ebenfalls ein Geschichtspanorama, dem die Stalinschen Spuren von Hints Neuauflage fehlen. Rubens Roman (*Volta annab kaeblikku vile*, 2001, "Volta heult kläglich") erweist sich als postmodernes Spiel, in dem ein völlig neuer Aspekt hinzukommt: die Liebe als treibende Kraft stellt alle vermeintlich hehren Revolutionsziele in den Schatten.

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#### TIIT-REIN VIITSO. The So-Called Defective Adjective and Its Background

Keywords: Estonian, parts of speech, adjective, attribute, co-ordination

Recent grammars of Estonian postulate a set of defective adjectives which do not agree with the head in case and number when used as attributes. It is demonstrated in this paper that among the four

types of defective adjectives (i) the type characterized by grammars as resembling a genitive form does actually include genitive forms of proper names written with a small initial letter after the orthographical reform of 1920; (ii) the type characterized as including compounds ending in a word resembling a partitive form represent phrases with a head noun in the partitive case and postpositional phrases with postpositions *ohu* and *võitu*; (iii) a small heterogeneous word type that can be characterized as compounds consisting of determinative pronouns *eri* and *ise*, value phrases with the postposition *väärt*, and words functioning as appositional titles (*va*, *kulla*).

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#### ELO-HANNA SELJAMAA. Perfected Truth: Walter Anderson's Law of Self-Correction

Keywords: folkloristics, history of folkloristics, Walter Anderson, Law of Self-Correction in folktales, historic-geographic method, storytelling, folktale studies, monogenesis, variation, kaleidoscopically changing stories, experimental folkloristics

The aim of the article is to analyse the notions of folklore and folklore research held by Walter Anderson (1885–1962), one of the eminent adherents of the historic-geographic method and the first professor of folklore at the University of Tartu. While several of Anderson's concepts are touched upon, the focus lies on the Law of Self-Correction formulated by Anderson in his 1923 monograph *Keiser und Abt. Geschichte eines Schwanks*. The purpose of the law was to explain why folktales preserve their integrity despite the variations occurring in each performance. In Anderson's view, the stability of folktales results from storytellers having heard their stories several times and from different sources. The article seeks

to connect the Law of Self-Correction to the theoretical and methodological principles of the historic-geographic method and claims that the explanation offered by Anderson helped to naturalize the position of the historic-geographic method as the dominant paradigm in folklore research. It is argued that the Law of Self-Correction is founded on a concept of folktales as autonomous entities governed by their own inherent laws.

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#### ENN ERNITS. Once More On *-vere*-Final Place Names

Keywords: Estonian, place names, toponym, *-vere*, etymology, language contacts

In Finno-Ugric languages the *-vere* component has no secondary meanings of 'kin', 'lineage' or 'offspring'. Therefore it does not sound convincing when *-vere* is compared to the noun *veri* 'blood' or associated with the latter via red iron ore. For phonetic and some other reasons the *-vere*-component is not likely to be associated with the Old Russian word *вервь*

'community' either. An association between the toponym *Värati* and the Russian noun *веретье* (< *\*vertʲje*, *\*vertʲja*) 'ridge in a swamp, river meadow or water-side lowland' would look incredible, yet not quite impossible, but only in case the latter is a Finnic loan (*\*vēre-tti*). The Mari *wer/wär* 'place' and the Old Russian *вервь* cannot be associated due to the inequivalence of *r ~ rv*. In old times there may have existed a Finnic equivalent of the Mari words meaning 'place', but our nescience of its original end vowel leaves us in the dark about its possible connection with the *-vere* component of place names. If the latter be true, the lexeme may be manifested in the Latvian word *vēris* '(deciduous) forest', which is homonymous with the Estonian *veer* 'edge, brink, brim', but extinct in that language, while a homonym meaning 'assart' has been conjectured but not proved. Consequently the most likely explanation remains to be sought in the word *veer* in the sense of 'slope, bank', following the suggestion of M. Veske from the late 19<sup>th</sup> century.

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