

URMAS SUTROP (Tallinn—Tartu)

HEINRICH VON JANNAU
ON THE LIVONIANS AND LIVONIAN LANGUAGE
IN ROSENPÄNTER'S *BEITRÄGE* (1828)

Abstract. In 1828 Heinrich Georg von Jannau published his monograph on the proto- and prelanguage of Estonians. He argued that Estonian is a daughter language of Livonian not Finnish. Jannau gave an overview of the history, religion and customs of Livonians and divided Livonian territory into nine districts and tribes. His research method was scientific and he made fieldwork among the Salaca Livonians. He compared his own linguistic material from Salaca with the data collected from Engure district by Schlözer.

Keywords: Livonian language, Livonian history, Heinrich Georg von Jannau.

This short paper is a belated appraisal and homage to Rev. Dr. Heinrich Georg von Jannau (1789—1869) and his treatment of the Livonians and Livonian language in his monograph "On the Proto- and Prelanguage of Estonians and the means to arrive to a general Estonian written language. A historical, philological-critical investigation together with short compilation, comparison, and appraisal of the Finnish, Livonian, Reval-Estonian, and Dorpat-Estonian languages" (1828).¹ Jannau's task was to create a general Estonian written language based on the Proto- and Prelanguage of Estonians. Although we do not agree with all conclusions, we should acknowledge his scientific method in his monograph.

Jannau defines his concepts carefully, e.g. Protolanguage (German *Grundsprache*) is a language that provides a principal tool (*Hauptmaßstab*) for studying and revision of the dialects. A Prelanguage (*Ursprache*) comes next after the branching of the Protolanguage (Jannau 1828 : 9–10). The outgrowths of a Prelanguage are dialects; Estonian is a dialect (1828 : 11). He also adds that Estonian is a mixed language because Estonians are mixed with Russians, Germans, Latvians, and Swedes (1828: 53). In his treatment Jannau first presents the prevailing theory that Estonians and Finns belong to the same tribe: "The origin of Estonians is Finnic, their aborigines (*Stammvolke*) are Finns [---] The Finnic language is the Prelanguage of the Estonian language" (1828 : 22). His own hypothesis rejects the prevailing doctrine; he argues that the forefathers of Estonians were Livonians and Livonians are the eldest Estonians — the Pre-Estonians. Both Livonians and Estonians form one nation. The vernacular name for both groups was Livonian; the Estonians forgot their old name and adapted the exonym *Ehsten* 'Estonians' from German people. Jannau argues that the German name *Ehsten* meant also Livonians formerly (1828 : 46).

¹ This book is also available electronically through the database *EEVA: Digital Text Repository for Older Estonian Literature* (<http://www.utlib.ee/ekollekt/eeva/>).

He gives numerous examples from the old chronicles and other written sources where Livonia or Livonians are mentioned. Similar to some modern views, e.g. expressed by Kalevi Wiik, Jannau believes that the territory of Livonians extended up to Hamburg on the River Elbe in ancient times. In historical times (1206), according to Jannau, the Livonians in a narrower sense occupied the following territories: from Koknese (Kokenhusen) along the right side of the River Daugava (Western Dvina), Latvia, and the strand of the Bay of Riga continuing over the River Salaca (Salis) up to Pärnu in Estonia (Jannau 1828 : 51). Following the division of Old-Livonia published anonymously in Hupel's *Neue Nordische Miscellaneen* (Anonymous 1792), Jannau divides the territory inhabited by Livonians into nine districts:

- 1) Livonians in Aizkraukle (*Ascheraden*) and Koknese (*Kukenois*) (both on the right bank of the River Daugava) with village *Immeküll* (Heinrichs Livländische Chronik: *Immeculle*, manor of Inzeem).
- 2) Livonians in Lielvārde (*Lennewarden*) (on the right bank of the River Daugava), on both sides of the River Meņģele, Ogre (*Woga*, *Oger*) opposite to Mālpils (Lemburg) up to Sidegunde (Heinrichs Livländische Chronik: *Sydegunde villa*, a village *Siggund* besides Lielvārde) with the village Memekülle (Heinrichs Livländische Chronik: *Memeculle villa*, Ringmundshof).
- 3) Livonians in Ikšķīle (*Ürküll*) and Mārtiņsala (*Holme*) up to the estuary of the River Daugava.
- 4) Livonians at Turaida (Thoreida) on both sides of River Gauja (*Coīve*, *Koive*).
- 5) Livonians at *Sattesele* between Sigulda (*Sygevalde*) and Nītaure (*Nitau*).
- 6) Livonians at Straupe (*Raupā*, *Roop*) and Lēdurga (*Lettegore*, *Loddiger*).
- 7) Livonians at Salacgrīva (*Saletza*) on the River Salaca (*Salis*) and partially along the shore of the Bay of Riga.
- 8) Livonians at Metsepole (*Mötsepole*); this forest district extends from the River Salaca, from Lake *Beverin* (Lake *Burtnieki*?) up to the River Pärnu in Estonia.
- 9) Livonians at the coastal region of Engure (Heinrichs Livländische Chronik: *Curones*, i.e. *Curonians*).

One chapter in the treatise concerns the culture of ancient Livonians and Estonians with emphasis on their religion, legislation, customs, practices, arts, and sciences (Jannau 1828 : 54–88). Although Jannau greatly values Livonians and Estonians he nevertheless concludes that their legislation, customs, practices are not highly civilised (1828 : 65). Jannau also concludes that Livonians are not only the eldest Finnic tribe, but the most educated as well (1828 : 89).

In the chapter on the language of Livonians (1828 : 153–183) Jannau confesses that he enters into a new and unknown field which is not yet investigated by anyone. He apologises that he is not able to give the whole picture of the Livonian language (1828 : 153). He found so few written sources on the Livonian language (Lord's Prayer and some minor texts and treatises) that he decided to gather materials himself. He travelled to the Livonian district at the River Salaca. After his fieldwork he concluded that the pronunciation at the district Salaca is quite identical with the pronunciation of the Livonians in coastal region of Engure described by Schlözer (1770).

In the chapter on the Livonian language, Jannau gives paradigms of verbs (*olde* 'to be', *tull* 'to come', *lāda* 'to go') and nouns (*wagga* 'pious', *Jumal* 'god', *Immi* 'human'). When there is a difference between the use of language in Salaca and Engure districts the differences known by Jannau are shown. Jannau says that he is not able to do this systematically because the language materials available from Engure are imperfect. In addition to the conjugation tables Jannau gives short word lists both for River Salaca and Engure coastal districts.

Jannau finds the Livonian future *mina lime* 'I shall', in Salaca *mina lieb* 'I shall', *ma lieb tullab* 'I shall come', *ma lieb rikkaks* 'I become rich (in the future)', *ma lieb sand* 'I become poor', *omde lieb wihma* 'it will rain tomorrow', etc. very productive for the new Estonian written language.

Using the Livonian future, Jannau tries to analyse the Estonian greeting *Tere, Tere, Jumalime!* 'traditionally: Salut, Salut, God's miracle!'. Jannau analyses *Jumalime* as *Jumal lime* 'God will be, i.e. God is eternal'. He also equals *Tere* with the Estonian theonyme *Thara*, and the whole greeting means 'Thara! Thara! God is eternal!' (1828 : 167–169).

Jannau rejects the etymology of *Tallinn* 'the city of Denmark' and offers a Livonian one. He avers that in Livonian *tallina ma* means 'fallow land'; accordingly *Tallinn* means 'fallow', i.e. Tallinn is the city with fallow lands or built on a fallow (1828 : 185).

It is interesting to mention that Jannau, following great linguists Lord Monbodo, Herder, and Adelung, compares Livonian with the Basque, Zend (the language of Avesta), Huron, Algonquian, Caribbean, and Eskimo (1828 : 164–165).

Address:

Urmas Sutrop
Institute of the Estonian Language and
University of Tartu
E-mail: Urmas.Sutrop@eki.ee

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УРМАС СУТРОП (Таллинн—Тарту)

ГЕНРИХ ФОН ЯННАУ О ЛИВАХ И ЛИВСКОМ ЯЗЫКЕ В ЖУРНАЛЕ "BEITRÄGE" РОЗЕНПЛИЕНТЕРА

Пастор д-р Генрих Георг фон Яннау в 1828 году опубликовал исследование о прото- и праязыке эстонцев. Он утверждал, что эстонский язык — дочерний язык ливского, а не финского языка. В своей работе Яннау дал обзор истории, верований и обычаев ливов. Он разделил территорию, на которой проживали ливы, на девять родственных регионов. Яннау пользовался научным методом, свои исследования он проводил у салацких ливов. Полученные лингвистические данные Яннау сопоставил с материалами, записанными Шлёдером у ливов региона Энгуре.