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## TRANSFERRED PLACE NAMES IN CENTRAL HARJUMAA

**Abstract.** The article provides a survey of the transferred names contained in the toponymy of Central Harjumaa, a region of Northern Estonia. Special attention has been paid to commemorative names that have also emerged as a result of transfer, as a proper name is transferred from its original denotee to another (additional) entity. A detailed analysis is presented of the transferred names of Central Harjumaa, their subdivisions: migratory transferred names and comparative transferred names, as well as the commemorative names of the region. The research material comes from the Place Name Archive of the Institute of the Estonian Language, the National Place Name Register and the Address Data System of the Estonian Land Board. As revealed by the analysis, the vast majority of the transferred names of Central Harjumaa are of a comparative nature. In commemorative names, the most numerous subgroup is the kolkhoz and sovkhoz names group. Also, the commemorative names, as well as the rest of the transferred names of Central Harjumaa, contain names emphasising national heritage and national romanticism. Most of the names originating in Bible names have remained unofficial as ephemeral microtoponyms. A special layer of commemorative names formed by kolkhoz and sovkhoz names has by now vanished from Estonian toponymy without leaving any noticeable trace.

**Keywords:** Estonian, onomastics, toponyms, name transfer, commemorative names, etymology.

### 1. Introduction

This article surveys the transferred names found in the toponymy of Central Harjumaa, Estonia. Central Harjumaa is defined as the region of Northern Estonia comprising the former parishes of Kose (Kos) and Jüri (Jür). The study complements a series of my other toponymic articles on the same region (Laansalu 2011; 2012; 2014; 2015), this time focusing on the place names resulting from name transfer.

Name etymologisation is usually based on the belief that all proper names originate in common names (appellatives), but some place names may have further developed from other proper names. In other words, there are two possible ways for a toponym to emerge: either (1) a new name is created on the basis of common names (appellative > toponym) or (2) an extant name is transferred to a place (proprium > toponym) (see also Ainiala, Saarelma, Sjöblom 2012 : 68; Brink 2016 : 159; Pall 1977 : 136).

Thus, the present study is focused on proprium-originating toponyms from Central Harjumaa and attempts to determine what is characteristic of the transferred names of this region, what kind of subgroups can be constituted and what is the nature of the commemorative names of Central Harjumaa. The analysis will start with an overview of transferred names.

## 2. Transferred names

### 2.1. Overview

The place names originating in another proper name are called *secondary names*. Transferred names form a subdivision of secondary names. Estonian onomastics has only used the term *siirdnimi* 'transferred name' for the names, especially place names, which have been taken along away from their original locations, mostly due to migration (see, e.g., Kallasmaa 1996; Pall 1977; for more specifics about name transfer in Estonian toponymy, see Laansalu 2018). The dictionary "Eesti kohanimeraamat" published in 2016<sup>1</sup> defines a transferred name as a place name that has migrated together with the former inhabitants of the place, to settle somewhere other than its original location (see EKNR 2016 : 18), a trivial example being *New York* (USA) < *York* (Great Britain). The Estonian territory also bears onomastic traces of immigration, such as the village names *Kotlandi küla* < *Gotland*, Sweden (Kallasmaa 1996 : 125), *Kersleti küla* < *Kyrkslätt*, Uusimaa, Finland (Blomqvist 2000 : 58), etc.

Finnish place name researchers have taken a wider view (see, e.g., Kiviniemi, Pitkänen, Zilliacus 1974 : 49–50; Kiviniemi 1975) and applied the term *transferred name* to all place names that have come into use in another place for whatever reason (metaphor, topographic contact, etc). Of course, there are very many place names that owe their emergence to topographic contact. In many languages (e.g. English, Finnish, Danish) metonymic transfer underlies the emergence of numerous settlement names and thus we get a class of metonymic transferred names (see details in Ainiala, Saarelma, Sjöblom 2012; Dalberg 2008; Kiviniemi 1975). As Estonian settlement names are genitive-based, we do not have very many metonymic place names identical to their original source. Rather the opposite, but a close scrutiny reveals a few single examples: e.g., *Pringilump*, the original name of a body of water, has been extended to refer to a forest (Saar 2008 : 43), and *Rocca al Mare*, a former seaside summer villa, has now lent its name to the entire area occupied by the Estonian Open Air Museum in Tallinn (Päll 2009 : 230–232). In short, if a farmer settles on the shore of Lake *Haukijärvi* in Finland, the farm is given a metonymic transferred name *Haukijärvi*, but in Estonia Lake *Nikerjärvi* has given its closest farm the genitive secondary name *Nikerjärve*. Previously, such locality-bound names were not grouped under a special term in Estonian, and the general concept of *secondary names* applied. More recently, this name group has been called *võrsnimed* (lit. 'offshoot names') (see Saar 2008), i.e. *annexes* (Ainiala, Saarelma, Sjöblom 2012 : 76). In what order the annexes have sprung up is not always clear, and sometimes they even sprout in different directions, so that it is more accurate to speak of a name cluster than of a name chain

<sup>1</sup> Since 2018 also online: <http://www.eki.ee/dict/knr/>.

(Ainiala, Saarelma, Sjöblom 2012 : 76; Saar 2008 : 42). A name cluster consists of closely located place names that share a name element, while a typical name cluster is comprised of a primary name and its annexes (Saar 2008 : 42). Annexes and name clusters are popular in place name creation, enabling effective creation of new names that are easily located.

Now let us return to the term *siirdnimi* 'transferred name'. In Estonian onomastics, annexes are not classed under transferred names. Two subcategories of transferred names have evolved (see Saar 2008 : 43). First, the migratory transferred names, which in turn can be divided into two groups: the names given by migrants and the toponyms that have emerged from cognomina given to migrants. The second subcategory of transferred names is comprised of place names formed in comparison. Based on the Finnish example of *vertailevat siirrynnäiset*, Evar Saar (2008), the Estonian name researcher, has started calling the place names motivated by another toponym and not related to the migration of people *võrdlevad siirdnimed* 'comparative transferred names'.<sup>2</sup> The Estonian term *võrdlev siirdnimi* is a word-for-word translation from Finnish, while in some other languages the comparable term has been motivated by metaphor (English *metaphorically transferred names*, Swedish *metaforiskt transfererat namn*). Another suitable Estonian term could be *kujundlik siirdnimi* 'figurative transferred name', but since *võrdlev siirdnimi* has already been accepted in the Estonian tradition, I will stick to *comparative transferred names* throughout this paper.

Saar defines the term as follows: "A comparative transferred name is a familiar place name given to another place on a comparative basis" (Saar 2008 : 43). Thus, comparative transferred names are a subcategory of comparative names. While common comparative names are based on a comparison with a general concept, (e.g. *muna* 'egg' > oronym *Munamägi* 'egg + hill'; or *suur* 'big' > nesonym *Suursaar* 'big + island'), the comparative transferred names are proprium-based, i.e. their underlying comparison is to another object of the same name. For example, Estonian onomast Jaak Simm (1977 : 30) has written: "Some borrowed names may also have a comparative nuance. In Setumaa a group of farmhouses built off the village of Vedernika are called *Kamtšatka* 'Kamchatka'. [---] In the Kastli village of Äksi there is a distant and lonely field called *Siberimaa* 'the land of Siberia'." Saar (2000 : 169–170) suggests two explanations for the emergence of names motivated by comparison with geographically distant places: firstly, people's broadening horizons, and secondly, the stimulating effect of the Soviet era with its collective and state farms (kolkhozes and sovkhoses), transformation of nature and propagandist commemorative names. Having analysed the place names of Võrumaa, Saar arrives at the following three generalisations on comparative transferred names: (1) such names are more frequent in places settled more recently; (2) such names are more frequent in regions of forestry than of agriculture; (3) a more robust survival is characteristic of those comparative transferred names that have retained their symbolic value (Saar 2000 : 168). It could be assumed that these three statements could also be valid for the rest of the Estonian nomenclature.

Note that a separate group is made up by *analogical transferred names*, which are motivated by productive toponymic patterns and by example

<sup>2</sup> Previously also *loan-comparative names* (Saar 2000 : 185).

names lodging in people's onomasticons. For example, it can happen that an attribute sounds like a toponym, but it has never actually been a place name; instead, it has been formed after a productive name pattern. The farm name *Savimäe*, for example, did not originate in the place name *Savimägi* 'lit. clay hill', but *Savimäe* has been assigned to a place because the construction sounds fit for a place name and the place has a clayey soil (see Kiviniemi 1975 : 49–52; Saar 2008 : 160–161). However, toponyms based on this kind of analogy have been left out of the current discussion.

Transferred names may also bear witness to internal resettlement (see Ainiala, Saarelma, Sjöblom 2012 : 48; Pall 1976 : 97). For example, Finnish linguists Saulo Kepsu and Timo Alanen have found toponymic proof that the first inhabitants of Helsinki must have come from the region of Häme (evidence is seen in the name *Konala*, previously *Konhola*, which presumably echoes the name *Konho* of a place situated in Häme County) (Ainiala, Saarelma, Sjöblom 2012 : 48). Estonian internal migration is testified to, for example, by farm names echoing the names of other places or settlements (e.g. *Saaremaa* at Kassinurme village, Pal; *Kunda* at Päde village, Lai; and *Petseri* at Agali village, Võn); these names indicate relatively recent individual resettlement from the place the name refers to<sup>3</sup> (Simm 1976b : 15). However, the recognition of internal migration is not quite straightforward, as the names have to be distinct from the rest of the local toponyms. Estonian onomast Marja Kallasmaa (2010 : 8) has pointed out that the closer the names are to the appellatives, the more likely they may have developed in parallel. And the same applies to place names originating in personal names, especially recent ones. Thus, one should never simply discard the possibility that similar place names occurring in different places may have emerged independently of each other.

## 2.2. Transferred names in Central Harjumaa

Next, a closer look is taken at the transferred names<sup>4</sup> found in the toponymy of Central Harjumaa (Jür, Kos). Most of the research material comes from the Place Name Archive (PNA) of the Institute of the Estonian Language, and additional information has been found in the Estonian National Place Name Register (PNR) and the Address Data System (ADS) of the Estonian Land Board.<sup>5</sup>

*Ameerika* 'America' (land unit, ADS), *Ameerika mets* 'American forest' (PNA), *Ameerika põik* 'American Cross' (PNR), *Ame-*

<sup>3</sup> As do the ethnonymic farm names *Saarlase* 'resident/native of Saaremaa', *Virulase* 'resident/native of Virumaa' and other similar ones that indicate the origin of the settlers.

<sup>4</sup> Commemorative names are discussed in the next chapter.

<sup>5</sup> Both collections include place name data for all of Estonia. The PNA material was collected throughout Estonia (mainly orally) between 1922 and 2005 and it includes all types of place names – both official and folk names. The PNR is a government register, in which most names are officially established ones (many are quite recent names that have been established during the last few decades). In addition there are also unofficial and former place names. The PNR is one part of the ADS, which also includes other registers, for example, the Land Register. Therefore, with the help of the ADS it has been possible to include those names (mainly of cadastral units) that do not appear in the PNR.

*r i k a t e e* 'American Road' (PNR), *A m e e r i k a n u r g a* 'American Corner' (land unit, ADS), *A m e e r i k a p l a t s i* 'American Square' (land unit, ADS) (Jür) < *Ameerika* 'America'. The name cluster has developed from the forest name *Ameerika mets*, which is most likely a comparative transferred name. According to the Place Name Archive, the name was motivated by the thickness of the local forest, which was imaginatively associated with American forests. That is most probably folk etymology. According to Simm (1977 : 30) it is a comparative name motivated by its distant location from the local centre. However, it may well be an annex deriving from a personal name. Namely, since 1916, the Luige farm on the former territory of Kurna manor has been inhabited by a family with the name *Ameerikas*, which was first assigned in Vigala parish, in parallel with *Kolumbus*, for example (see *Ameerikas* 2008 : 5–10).

*D a m a s k u s e v ä r a v* 'Damascus Gate' (PNA) (Jür) < *Damaskuse värav* 'Damascus Gate'. A comparative transferred name. A former gate leading to the Vahimäe pasture next to a village lane in Mõisaküla. According to a folk tale in the Place Name Archive, attention was drawn to the gate by an inquisitive woman who used to accost passersby with questions about the World War I: '*Mis Tamaskusest ja Tatraddellidest ka kuulda on?*' 'What's the news from Damascus and the Dardanelles?' So, the gate was named the *Damascus Gate*, one of the main entrances to the Old City of Jerusalem. The gate has disappeared, but its name is still vaguely remembered.

*H e e b r e a k ü l a, p ö l d* 'Hebrew village, field' (PNA) (Kos) < *Heebrea*<sup>6</sup> 'Hebrew'. A comparative name transferred from the Bible, a folk etymological reinterpretation of the former village name *Hiiepere*, which was first mentioned as *Ydenper* in 1453. In 1726, the name was written as *Hieper*; the development chain is *Hiiepere* > *Eepere* > *Heebrea* (Laansalu 2014 : 132; Laansalu 2015 : 107–108). The popular village name *Heebrea* has preserved in the field name.

*J a m b u r g i p ö l d, t a l u* 'Yamburg field, farm' (PNA, PNR) (Kos) < *Jamburg* 'Yamburg'. A comparative transferred name. According to the Place Name Archive, a farmer who was wounded under Yamburg (now *Kingissepp*, Russia) was awarded with the farm for his service in World War I. The name has also produced an annex *Jamburgi põld* 'Yamburg field'.

*K a n u t i* (land unit, ADS), *K a n u t i t ä n a v* 'Kanuti Street' (PNR) (Jür) < *Kanuti (aed)* 'Kanuti (Garden)'. These are probably comparative transferred names based on either the Kanuti Garden in Tallinn Old Town or on St. Canute's Guild, which also has inspired the name of the garden. The origin of the name lies in the name of *Knud Lavard*, a Catholic saint (Mänd 2005 : 129–130). As the land unit and the street are situated relatively far from each other, it is possible that the names have emerged separately, and not as a name cluster.

*K a t s i n a k ü l a* 'Katsina village' (PNA, PNR), *K a t s i n a t e e* 'Katsina Road' (ADS) (Kos) < *Gatchina*. A comparative transferred name from Russia, adapted from the name of the town named *Gatchina*. First mentioned in 1900 as *Гатчина*. The story (Laansalu 2014 : 132) goes that,

<sup>6</sup> The correct name forms of the Bible names have been checked against the translation published in 1997 by the Estonian Biblical Society — <http://piibel.net/>.

in the mid-19th century, a group of workers and peasants from the Triigi estate went to Russia, hoping to find vacant land and become their own masters. However, they made it no further than Gatchina, where they were discovered travelling without a permission to emigrate, to say nothing of a pre-ordained destination, and so they had to return. Thereafter, the land-lord settled them in a village that he named Katsina.

*Kungla talu* 'Kungla farm' (PNA, PNR) (Jür, Kos), *Väike-Kungla talu* 'Small Kungla farm' (PNR) (Jür) < *Kungla*. *Kungla* is a comparative transferred name that was frequently assigned to settler holdings<sup>7</sup>. According to the Place Name Archive, Kungla farms could be found in as many as 63 parishes. In general, names ending in *-la* belong mostly to a relatively recent national romantic layer of farm names as, for example, do *Ilula* and *Põhjala* (see also EKNR 2016 : 255–256; Kallasmaa 1996 : 132; 2010 : 100; Pall 1969 : 92).

*Lehola tänav* 'Lehola Street' (PNR) (Jür) < *Lehola*. A comparative transferred name probably based on the (national romantic) name of a stronghold in the ancient county of Sakala; the name is associated with such street names as *Tasuja* and *Vambola*. There is also a village called *Lehola* (Kei) (EKNR 2016 : 311).

*Muhu talu* 'Muhu farm' (PNA, PNR), *Muhula* (ADS, land unit), *Muhumäe* 'Muhu Hill' (PNR, land unit), *Muhunurga* 'Muhu Corner' (ADS, land unit), *Suur-Muhu* 'Great Muhu' (PNR, land unit), *Väike-Muhu* 'Small Muhu' (PNR, land unit) (Kos) < *Muhu*. The name cluster is possibly originating in a cognomen referring to the Isle of Muhu, where the settlers previously lived, and as such, serving as evidence of internal migration (see also Kallasmaa 1996 : 220). However, it is not impossible that the name has been inspired by a natural object, a landform (*muhk* : Gen. *muhu* '(smaller) higher place').

*Oorebi mägi* 'Mount Ooreb' (PNA) (Jür) < *Hoorebi* 'Horeb'. A comparative transferred name from the Bible, according to the Place Name Archive given facetiously by the informant's father. Today the name is basically forgotten.

*Pruntali karjamaa, karjamõis, põld, talu* 'Pruntali pasture, dairy farm, field, farm' (PNA, ADS) (Kos) < *Brunenthal*. The name cluster is based on a comparative transferred name possibly borrowed from German toponymy by the local landlord. First mentioned in 1796 as *Brunenthal*, the name of a large dairy farm in Kose-Uuemõisa. However, the name may also have been compounded from appellatives and the overlap with German toponyms may be incidental.

*Põhjala talu* 'Põhjala farm' (PNA) (Jür) < *Põhjala*. A comparative transferred name often given to settler holdings. *Põhjala* (Fin *Pohjola*) — a northerly land in Finnish and Estonian mythology. According to the Place Name Archive, there are farms called *Põhjala* in 22 parishes. Most names ending in *-la*, for example, *Ilula* and *Kungla*, belong to the relatively recent national romantic layer of farm names.

*Ragapardi talu* 'Ragapardi farm' (PNA) ~ *Rägapardi talu* 'Rägapardi farm' (PNR) (Kos) < *Reigi*. A migratory transferred name originating in the personal name *Reigi Bertel*, where the cognomen refers

<sup>7</sup> Farmsteads that were established in 1920s and 1930s when the lands of former manorial estates were divided into small holdings (Est *asundustalud*).

to Reigi parish in Hiiumaa. Since the Ungern-Sternberg family possessed lands and estates in Hiiumaa as well as, for example, Alavere, Kose, etc, the transference of a peasant from Reigi parish to Kose was unexceptional (Laansalu 2015 : 115).

*Rootsi Kuninga haud* 'Grave of the Swedish king' (PNA) (Kos) < *Rootsi* (*kuningas*) 'Swedish (king)'. A comparative transferred name. According to the Place Name Archive, there is a legend that a king of Sweden had been buried in that man-made elevation in Kämbla village. Another place with the same name is situated in Hiiumaa (Phl; see Kallasmaa 2010 : 214) and two other parishes (Kse, TMr). Toponyms associated with the Swedish king are quite numerous in Estonia. In Põhja-Tartumaa (Lai), for example, there is even a rock called the *Rootsi Kuninga söömalaud* 'Swedish king's dinner table' (Pall 1969 : 208). Cf. *Rootsi mägi*.

*Rootsi mägi, oja, soon, talu, tee* 'Rootsi hill, brook, spring, farm, road' (PNA) (Jür), *Rootsi saun* 'Rootsi cottage' (PNA) (Kos), *Rootsimäe heinamaa* 'Rootsi hill pasture' (PNA) (Jür), *Rootsipere talu* 'lit. Rootsi family farm' (PNA) (Kos) < *Rootsi* 'Sweden'. The settlement names have probably originated in a cognomen referring to the Swedish origin of the settlers. According to the tradition on deposit in the Place Name Archive, both Rootsi and Rootsipere farms had formerly been run by Swedish masters. However, the *rootsi* component in farm names can sometimes also mean that the (Estonian) farmer had served in the Swedish Army (cf., e.g., Kallasmaa 1996 : 349–350; Kallasmaa 2010 : 213–214; Pall 1969 : 208; Simm 1976a : 27). An entire name cluster has been formed in Jüri parish over time. *Rootsi tee* is probably a comparative transferred name. According to the Place Name Archive the old log-paved road dates back to the Swedish era, and hence, the name. The same name with a similar folk tradition can be found in the toponymy of Northern Tartumaa (see Pall 1969 : 208). According to the Place Name Archive, objects with this name have been recorded in seven parishes. An interim step in the development of comparative transferred names with *Rootsi* may be the phrase *Rootsi-aegne* (or *rootsiaegne* 'from the Swedish era'). The attribute *Rootsi* may also have indicated a road built by the Swedish army. Cf. *Rootsi Kuninga haud*.

*Saksamaa heinamaa* 'German meadow' (PNA) (Kos) < *Saksamaa* 'Germany'. Although the name can be a comparative transferred name, it may as well originate in the former dialect term *saksamaa hein* 'tame hay' (cf. Saareste 1958 : 409). A meadow of the same name has been known, according to the Place Name Archive, in eight parishes, incl. in Saaremaa (Kaa; Kallasmaa 1996 : 364). The *saksamaa* and *saksa* attributes have been used very frequently in the Estonian dialect vocabulary, both in connection with the lifestyle of higher class people, or *saksad* (for example, *saksa riie* (clothing), *saksa roog* (food)) as well as to indicate the connection of foreign fauna and flora with Germany (e.g. *saksa paju* (German willow 'white willow'), *saksamaa kuusk* (spruce from Germany 'larch')) (Viikberg 2012 : 211). Thus, it may have happened that the place name *Saksamaa* 'Germany', through the intermediate link of an appellative word combination, formed the basis for the creation of new place names.

*Siberi* 'Siberia' (land unit, ADS), *Siberi heinamaa, koppel, talu* 'Siberian meadow, pasture, farm' (PNA, PNR) (Kos), *Siberi*

*k ü l a* 'Siberian village' (PNA) (Jür), *S i b e r i m a a* 'Siberia' (land unit, ADS) (Jür), *P õ h j a - S i b e r i* 'Northern Siberia' (land unit, ADS) (Kos) < *Siber* 'Siberia'. The comparative transferred name *Siberi* occurs repeatedly in the Estonian toponym list. For example, according to the Place Name Archive, there is a *Siberi küla* 'Siberian village' in eight parishes. The metaphoric name has been mostly used for cognitive reasons, namely, the place has been perceived as distant, solitary and marginal (EKNR 2016 : 606; see also Laansalu 2018 : 753–754). According to the Place Name Archive, an informant has mentioned that the *Siberi* meadow was located very far from its owner's home. As for the *Siberi* village, the name is said to have been motivated by the fact that the territory used to be totally forested like Siberia (see also Kallasmaa 1996 : 377; 2010 : 224; Pall 1969 : 220). As shown, the *Siberi*-names have also several annexes.

*S i i n a i k i v i* 'Rock of Sinai' (PNA) (Jür) < *Siinai* 'Sinai'. According to the Place Name Archive, the comparative transferred name of biblical origin has been motivated by a farmer's saying that Moses himself must have thrown that rock from Mount Horeb. The name is basically forgotten.

*S o o d o m a p õ l d* 'Sodom field' (PNA) (Jür) < *Soodom* 'Sodom'. Probably a comparative transferred name from the Bible, especially because the name does not function as a family name in Estonian (see also EKNR 2016 : 616–617). The word *soodom* (also *soodum*, *suodum*, *sootum*) has come to be used in Estonian dialects as an appellative, which among other things, means a poor plot of land (LAED). Names including the *Soodoma*-component can also be encountered in other places in Estonia, and most are similarly motivated.<sup>8</sup>

*T a a n i t a l u* 'Danish farm' (PNR) (Kos) < *Taani* 'Denmark'. Probably a comparative transferred name. The name of the recently settled holding may have been inspired by its location near *Türgi talu* 'Turkish farm'. And yet it is not impossible that the name originates in an ethnonym. According to the Place Name Archive, there are farms with a name containing the *Taani*-component in four parishes.<sup>9</sup>

*T ü r g i h a u d*, *k ö ö g a s*, *s o o n*, *t a l u* 'Turkish pool, paddock, spring, farm' (PNA, PNR), *T ü r g i k a r j a m a a* 'Turkish pasture' (ADS) (Kos) < *Türgi* 'Turkey'. This name cluster is based on a settlement name *Türgi*. Since it is an old established name in the area, its ethnonymic origin seems more likely than its reference to the country name (Estonian dial. *türk* 'Turk'). However, the cognomen may be indicative of the farmer's participation in the Russo-Turkish War (see EKNR 2016 : 393). A third possibility refers the name to an appellative, which is less likely, but not impossible; for variants see Kallasmaa (1996 : 456).

*U g a l a t a l u* 'Ugala farm' (PNA, PNR) (Jür) < *Ugala*. A comparative transferred name. According to the Place Name Archive, it was a settler holding given a national romantic name by the farmer (for *Ugala* detail see EKNR 2016 : 699; cf. also Pall 1969 : 255). Most names ending in *-la*

<sup>8</sup> An interesting exception is the name of a spring at Ahila (Kad), *Soodoma allikas* 'Sodom spring', where *Soodoma* is a folk etymological adaptation from the farm name *Soo-Tooma* < *soo* 'bog' + *Toomas* (personal name).

<sup>9</sup> However, present homonyms need not always derive from the same source. There is a *Taani* farm in Saaremaa, for example, that originates in the personal name *Tani* (Kallasmaa 1996 : 409).

belong to a relatively recent national romantic layer of farm names, just like *Ilula*, *Kungla* and *Põhjala*, for example.

*Ukraina* (land unit, ADS) (Kos) < *Ukraina* 'Ukraine'. Probably a comparative transferred name with no background detail available. Names with an *Ukraina*-component are also known elsewhere in Estonia; for example, in the Place Name Archive one will find such names as *Ukraina heinamaa* 'Ukrainian meadow' (Iis) and *Ukraina küla* 'Ukrainian village' (Jõh), cf. also *Ukrainapõllud* 'Ukrainian fields' in Hiiumaa (Kallasmaa 2010 : 264). Ethnonymic origin cannot be excluded.

*Vene* 'Russian' (land unit, ADS) (Jür, Kos), *Vene kuusik, mägi, talu* 'Russian spruce wood, hill, farm' (PNA, PNR) (Kos), *Vene laage* 'Russian glade' (PNA) (Jür), *Vene küla* 'Russian village' (PNA, PNR) (Jür) < *Vene(maa)* 'Russia'. Probably ethnonymic origin. In most cases, the settlement names are based on a cognomen referring to the Russian origin of the settlers, but sometimes, the reference is to an Estonian peasant who converted to Orthodoxy and thus received the holding from the state (see EKNR 2016 : 747; Kallasmaa 1996 : 489; Pall 1969 : 271–272).

The list reveals that an overwhelming majority of the transferred names found in Central Harjumaa are comparative transferred names. The scarcity of migratory transferred names may also be an indication of how difficult it sometimes is to identify older transferred names. The lack of historical detail, accompanied by folk etymology can erase all traces of a name's possible transfer history.

An exceptional group are the ethnonymic names. In some languages (such as, e.g., English and German), ethnonyms are classified among names. However, in Estonian, ethnonyms are classified among appellatives, i.e. common nouns. The same applies in Finnish, the argument being that ethnonyms exist to classify their referents, not to identify them (see, e.g., Ainiala, Saarelma, Sjöblom 2012 : 135). Usually, an ethnonym becomes a toponym over the intermediate status of a cognomen. Besides ethnos, such a cognomen may refer to coming from another settlement unit or from a group of inhabitants of a certain region. A place name, the origin of which lies in another place name may have undergone a similar process of having a cognomen as an intermediate — therefore, these place names are not immediate genuine transferred names (e.g. place names *Kihnu*, *Läti*, *Narva*, *Pärnu*, *Saaremaa*, *Saksa*, and *Soome* in Northern Tartumaa (see Pall 1977 : 137, 140).

When comparing the primary names that have provided the names listed above, it is evident that more than half of the comparative transferred names have been inspired by geography (e.g. *Jamburgi*, *Katsina*), while approximately every fifth comes from the Bible (e.g. *Heebrea*, *Siinai*) and another fifth are names emphasising national heritage and national romanticism (e.g. *Kungla*, *Põhjala*).

Biblical names have first been adopted in popular use and, according to the tradition stored in the Place Name Archive, they have usually been introduced as humorous metaphors. A similar observation has been made by Saar (see 2000 : 164) when analysing the names of Võrumaa. He also found that initially the use of comparative transferred names tends to be argotic, and an argotic name will survive if no neutral name is used in parallel (Saar 2000 : 170). The Biblical transferred names used in Central

Harjumaa have also characteristically been argotic. Having never advanced from the status of a microtoponym, most of them have probably fallen into oblivion by now.

### 3. Commemorative names

#### 3.1. Overview

Commemorative names have often been regarded as a subgroup of transferred names. According to the British onomast Carole Hough (2016 : 92), commemorative names either identify a place by reference to a historical event or person (e.g. *New Orleans* in USA < Philippe II, Duke of Orléans) or include a reference to another place (e.g. *New Glasgow*, *New York*). There is a subcategory of incident names for names inspired by an event or incident (see, e.g., Hough 2016 : 92; Stewart 2012 : 49–50). It has been argued that commemorative names are attractive for the name giver as they automatically raise the importance of the referent. However, the situation also creates an opportunity for political or ideological manipulation (see, e.g., Tan 2017 : 32). On the whole, commemorativeness is a matter of degree rather than a well-defined concept. After all, commemorative elements can be seen in all of the ordinary place names that have either evolved from ownership relationships or express such relationships<sup>10</sup>, for example, estate names originating in the names of their landlords, which are, nevertheless, not classified among commemorative names.

However, in the Estonian and Finnish onomastic tradition (see, e.g., Ainiala, Saarelma, Sjöblom 2012 : 101–102; Onomastika termineid<sup>11</sup>), the term *commemorative name* (Estonian *pühendusnimi*) has been restricted to names (usually officially) assigned with the purpose of perpetuating the memory of a person or event. In Estonia most of the names classified as commemorative are place names assigned to commemorate or honour a person. Such names contain either the given name(s) and the surname of the person commemorated (e.g. *Carl Robert Jakobsoni tänav* 'Carl Robert Jakobson's Street') or their full pseudonym (e.g. *A. H. Tammsaare tee* 'A. H. Tammsaare Road'). The Procedure for Assigning Commemorative Names<sup>12</sup> (in the Place Names Act that entered into force in 2004) stipulated that (1) the commemorative name assigned to commemorate or honour a person should contain either the person's given name (or names) and surname, or the person's full alias; (2) place names originating in a personal name, which have emerged only due to an association between the person and the place, yet without commemorative intent, do not belong to commemorative names.

However, the approach to commemorative names in this paper is more lenient. Although recently, the assignment of commemorative names has been an official act, a similar phenomenon has also been at work in folk language. Since the main function of a commemorative name is to remind

<sup>10</sup> A fact also pointed out by Czech onomast Jaroslav David (2011 : 216).

<sup>11</sup> Onomastika termineid [Onomastic terms] – <http://www.eki.ee/nimeselts/nime-term.htm> (12.04.2018).

<sup>12</sup> Pühendusnimede määramise kord [Procedure for assignment of commemorative names] – <https://www.riigiteataja.ee/akt/774525>.

and remember, I here define a commemorative name as a place name assigned to remind and remember a place or person, either real or fictional.<sup>13</sup>

During the Soviet era, a brand-new layer of names was introduced into the Estonian toponymy. These were kolkhoz and sovkhos names, many of which were commemorative. Of course, the policy was also pursued in the rest of the Soviet Union, not only in Estonia. Indeed, one of the possible approaches is to analyse commemorative names as a tool of the political regime — this is what Jaroslav David (2011) does when studying Czech place names. According to language researchers (e.g. David 2011 : 216; Peterson 1977 : 24), the Soviet government made considerable toponymic changes by organising a massive campaign to assign names that commemorated ideological policies, official actions, and people. The kolkhoz and sovkhos names comprise a special category. Since the collective farms and state farms were newly established economic units, their names were intended to be politically meaningful, and so, this name group consists of the most politically oriented and the most typically 'Soviet' names. However, history has proved those names to be short-lived. None of them are included in the modern Estonian toponymy any more, and only a few individual annexes can be found.

### 3.2. Commemorative names in Central Harjumaa

The following commemorative names have been in use on the territory of the Jüri and Kose parishes in Central Harjumaa (PNA; PNR):

*Aleksandri vald* 'Alexander civil parish' (PNA) (Kos) < Alexander II, Tsar of Russia 1855–1881. In 1891, in the course of the Russification campaign, Triigi parish was renamed Alexander parish. In 1917, its original name of Triigi parish was reinstated (EKNR 2016 : 970).

*Arnold Sommerlingi sovhoos* ~ *Sommerlingi sovhoos* 'Arnold Sommerling ~ Sommerling sovkhos' (PNA) (Jür) < *Arnold Sommerling*, Estonian communist revolutionary. Since the centre of the state farm was situated at Jüri, the present-day small borough of Jüri used to be called Sommerling when the sovkhos time existed (EKNR 2016 : 141).

*Dimitrovi kolhoos* 'Dimitrov kolkhoz' (PNA) (Kos) < *Georgi Dimitrov*, Bulgarian politician, leading figure in the Comintern.

*Johan Varese*<sup>14</sup> *kolhoos* 'Johan Vares kolkhoz' (PNA) (Kos) < *Johannes Vares*, Estonian poet and political figure, member of the Communist Party.

*Johannes Lauristini nimeline kolhoos* ~ *Lauristini kolhoos* 'Johannes Lauristin ~ Lauristin kolkhoz' (PNA), *Lauristini maantee* 'Lauristin Road' (PNA) (Kos) < *Johannes Lauristin*, Estonian politician and writer, member of Communist Party. Lauristin had actually been raised in the same region, in the village of Kolu. According to the Place Name Archive, there was another kolkhoz named after him in Läänemaa (LN<sub>g</sub>) as well.

<sup>13</sup> The category of commemorative names is actually broader, since it also includes non-secondary names, for example, *26. Juuli tänav* '26 July Street' in Narva, that was named for the date that the Battle of Narva ended, i.e. 26 July 1944. However, this article is only analysing names that have derived from proper names, or in other words, the names in which a name transfer has taken place.

<sup>14</sup> PNA record: *Johan Varese*, correct: *Johannes Varese*.

*Jüriöö* (land unit) (PNR) (Kos) < *Jüriöö ülestõus* 'St. George's Night Uprising'. Name commemorating a historical event.<sup>15</sup>

*Kaarelsbergi mägi* ~ *Kaltsbergi mägi* 'Kaarelsberg ~ Kaltsberg Hill' (PNA) (Jür) < ? *Karl XII*, King of Sweden 1697–1718. According to the Place Name Archive, the name is motivated by the name of the king Karl XII. However, the etymology is doubtful, for a more likely version see *Kalsberi küla*.

*Kalevipoja kolhoos* 'Kolkhoz of Kalevipoeg' (PNA) (Jür) < *Kalevipoeg*, giant and hero of Estonian folk legends and the leading character in the epic written by F. R. Kreutzwald. According to the Place Name Archive, the name was inspired by the *Linda kolhoos* 'Linda kolkhoz' in the neighbourhood (Linda was Kalevipoeg's mother). There are numerous names with a *Kalevipoja*-component in Estonia, often with a legend with it. There are also several kolkhozes dedicated to Kalevipoeg, the Place Name Archive has information on such kolkhozes from seven parishes.

*Kalsberi* ~ *Kalsperi küla, talu* 'Kalsberi ~ Kalsperi village, farm' (PNA), *Karlsbergi talu* 'Karlsberg farm' (PNR) (Kos) < ? *Karl XII*, King of Sweden 1697–1718. First mention: 1782 *Carlsberg*; the name originates in the personal name *Karl* and the German word *Berg* 'mountain, hill' (Laansalu 2014 : 132). According to the tradition recorded in the Place Name Archive, the name was meant to commemorate the king's stay at this place together with his army — if true, the name could be classified among incident names. On the other hand, 'personal name + *Berg*' has been a typical pattern for creating the names of the large dairy farms that belonged to manor. Therefore, the royal descent of the name is unlikely and should be regarded as folk etymology ('incident names' associated with royalty are, after all, rather popular in Estonian folk tradition). Cf. *Kaarelsbergi mägi*.

*Linda kolhoos* 'Linda kolkhoz' (PNA) (Jür) < *Linda*, mother of the main hero of the epic *Kalevipoeg*. In the Place Name Archive, there is a record according to which the kolkhoz was named after Linda's rock in the nearby Lake Ülemiste. In addition, the archive has information on kolkhozes named *Linda* in four more parishes.

*Lydia Koidula nimeline kolhoos* ~ *Koidula kolhoos* 'Lydia Koidula ~ Koidula kolkhoz' (PNA), *Koidula talu* 'Koidula farm' (PNR) (Kos) < *Lydia Koidula*, Estonian author, and leading poet of the National Movement (see also EKNR 2016 : 222). *Koidula* was a popular national romantic name for a settler holding, and according to the Place Name Archive, there were 18 parishes with *Koidula* farms. There are also several kolkhozes dedicated to Lydia Koidula, the Place Name Archive has information on such farms from four parishes.

*Mitšurini kolhoos* 'Michurin kolkhoz' (PNA) (Jür) < *Ivan Michurin*, Russian horticulturist and plant breeder.

*Nikolai allée, vald* 'Nicholas' Avenue, civil parish' (PNA) (Kos) < *Nicholas II*, Tsar of Russia 1894–1917. According to Gustav Vilbaste's data on place names, the spruce allée was established in honour of Tsar Nicholas II. The parish was established in 1891, in the course of

<sup>15</sup> According to the Place Name Archive, the name *Jüriöö kolhoos* has been given to kolkhozes in at least five parishes, with several other objects also perpetuating the *Jüriöö* name.

the Russification campaign. It was renamed Ravila parish in 1917 (EKNR 2016 : 983).

*Nõukogude Eesti kolhoos* 'Soviet Estonian kolkhoz' (PNA) (Jür) < *Nõukogude Eesti* (Estonian Soviet Socialist Republic).

*Rummu-Jüri tee* 'Rummu Jüri Lane' (PNR) (Kos) < *Rummu Jüri*, a legendary character of fiction and film, whose prototype was a peasant named Jüri Rumm(o).

*Suvorovi kolhoos* 'Suvorov kolkhoz' (PNA) (Kos) < *Alexander Suvorov*, Russian military leader and theoretician of warfare.

*Taara mägi, talu* 'Taara hill, farm' (PNA, PNR) (Kos) < *Taara*, mythological god of the ancient Estonians. A divine origin is very likely for the settler holdings named *Taara*. Kallasmaa has compared the first part of the meadow name *Taaravainu* (Rak) with appellatives such as *taara* 'gander' and *taara, taaram, taarask* 'old man'. And referring to Lauri Kettunen, she does not dismiss the possibility that Estonian names with a *Taara*-component are mythological in nature, bringing parallels with the name of the pagan god *Taara* (see EKNR 2016 : 641–642).

*Tasuja tänav* 'Tasuja Street' (PNR) (Jür) < *Tasuja* 'Avenger', alias of the leader of the St. George's Uprising in 1343 as depicted by Eduard Bornhöhe in his story *Tasuja*. The name comprises a series of national romantic street names along with *Lehola* and *Vambola*. As a farm name, *Tasuja* has been recorded in 13 parishes.<sup>16</sup>

*Vambola aas, niit, põld, talu* 'Vambola lea, meadow, field, farm' (PNA, PNR, ADS) (Kos), *Vambola tänav* 'Vambola Street' (PNR) (Jür) < *Vambola*, main character of *Vambola*, a story by Andres Saal. As a national romantic farm name, *Vambola* is found in as many as 24 parishes. As a street name, it comprises a series of national romantic names along with *Lehola* and *Tasuja*. A whole name cluster has been formed in Kose parish around the farm name.

*Vladimiri vald* 'Vladimir civil parish' (PNA) (Kos) < *Vladimir*, commemorating the senior Grand Duke of the House of Romanov.<sup>17</sup> Vladimir parish was established in 1891, in the course of the Russification campaign. It was renamed Kuivajõe Parish in 1917 (EKNR 2016 : 997).

It appears that half of the recorded commemorative names in Central Harjumaa belong to kolkhozes and sovkhoses. The origins of the commemorative names of the kolkhozes and sovkhoses can be divided into two groups: (1) names of persons important in Soviet politics (2/3 of the names); (2) names important for national identity and national heritage (1/3 of the names). The substantial contradiction of the two groups can be explained by the official principle of the Soviet cultural and national policy of the time, which was: 'national in form and socialist in content'. This meant that national/ethnic cultures were considered acceptable to a certain extent, in order to demonstrate the positive aspects of Stalinist national policy.

Another characteristic of the kolkhoz and sovkhos names is having several variant names. This proves the observation (e.g. David 2011 : 225) that as

<sup>16</sup> According to the Place Name Archive, *Tasuja* has been used as kolkhoz name in eight parishes.

<sup>17</sup> In Tallinn, the present-day C. R. Jakobson Street once also used to bear the name of Vladimir, assigned in commemoration of the grand duke's visit to Estonia in 1886 (Kivi 1972 : 41).

commemorative names tend to be rather lengthy they often develop shortened vernacular forms: *Lauristini kolhoos* 'Lauristin kolkhoz' instead of *Johannes Lauristini nimeline kolhoos* 'Kolkhoz named after Johannes Lauristin', *Koidula kolhoos* 'Koidula kolkhoz' instead of *Lydia Koidula nimeline kolhoos* 'Kolkhoz named after Lydia Koidula' etc. The name pattern using the word *nimeline*, i.e. 'named after' (Rus *имену*), sounds somewhat clumsy in Estonian<sup>18</sup> and so the names have been adapted.<sup>19</sup> Of course, the Place Name Archive does not include all the options and shortened forms, but it can be assumed that shorter versions of most of the long names soon developed.

The kolkhoz and sovkhos names only appear in the PNA. They are not included in the other registers (PNR, ADS), and in the area under observation, almost no annexes have developed. This is confirmation of the fact the kolkhoz and sovkhos names (along with the economic units they represented) only appeared in our (name) culture for a certain period and they are no longer used today.

Most other commemorative names, including a couple of fictional characters (e.g. *Tasuja*, *Vambola*) and one incident name (*Jüriöö* 'St. George's Night'), carry on a national romantic tradition. Three commemorative names refer to the Tsarist era (*Aleksandri*, *Nikolai*, *Vladimiri*), while the commemorativeness of *Karlsberg*-names is open to doubt, probably being based on folk-etymological interpretations.

#### 4. Conclusions

There are two ways for a toponym to develop: (1) appellative > toponym, whereby a new name is created based on common nouns, and (2) proper name > toponym, which involves the transfer of an extant proper name, usually another toponym or anthroponym. The latter process is called name transfer, which results in the formation of a secondary name. In Estonian onomastics, two main subgroups of transferred names can be constituted: migratory transferred names and comparative transferred names. Migratory transferred names are defined as place names which have migrated together with resettlers. Place names that imitate the names of other, better known, places are called comparative transferred names. Commemorative names can be regarded as a semantic subgroup of comparative transfer names by nature. Commemorative names have been given to remember, commemorate or honour a person (real or fictional), or sometimes an event (incident names).

The study was focused on the transferred toponyms of Central Harjuma (Jür, Kos). It was revealed that, compared to migratory transferred names, there is a considerably higher proportion of comparative transferred names. Half of the comparative transferred names echo names known from geography (e.g. *Ameerika mets* 'American forest', *Jamburgi talu* 'Yamburg

<sup>18</sup> Originally, the pattern was not inherent to Russian also, it was created and implanted by the ideological pressure of the time.

<sup>19</sup> As a parody of the official naming models, such place names were also created in the vernacular. For instance, an artificial lake (currently called *Vorstioru järv* 'Lake Vorstioru') which was created in Kastre (Võn) was facetiously called the *Valentina-nimeline veehoidla* 'Reservoir named after Valentina'. The name referred to Valentina or Valli, an ordinary citizen whose house was on the shore of the lake (Evar Saar's field work notes, 1997).

farm', *Katsina küla* 'Gatchina village', *Siberi küla* 'Siberian village'), while every fifth name is based on Bible names (those have only been used in popular language, though, e.g., *Damaskuse värav* 'Damascus Gate', *Heebrea küla* 'Hebrew village', *Siinai kivi* 'Rock of Sinai', *Soodoma põld* 'Sodom field') and every fifth has a national romantic touch (e.g. *Kungla talu* 'Kungla farm', *Põhjala talu* 'Põhjala farm'). Ethnonymic place names can be highlighted as an exceptional group because ethnonyms are also geographic in nature, referring to a group of people as well as a place or region (e.g. *Muhu talu* 'Muhu farm', *Veneküla* 'Russian village'). In addition to ethnonymic names, an appellative interim step can also play a similar role in the transfer of place names in other situations (see *Saksamaa*- and *Rootsi*-names).

As for the commemorative names of Central Harjumaa, half of them were kolkhoz and sovkhos names, which in turn could be divided into propagandist names (e.g. *Lauristini kolhoos* 'Lauristin kolkhoz', *Mitšurini kolhoos* 'Michurin kolkhoz', *Arnold Sommerlingi sovhoos* 'Arnold Sommerling sovkhos'), making up 2/3 of the kolkhoz and sovkhos names, and names referring to national heritage (e.g. *Kalevipoja kolhoos* 'Kolkhoz of Kalevipoeg', *Koidula kolhoos* 'Koidula kolkhoz'), making up 1/3 of the kolkhoz and sovkhos names. This is indeed characteristic of the era: the national culture was accepted to a certain extent, in order to demonstrate the positive aspects of Stalinist national policy. The rest of the commemorative names were national romantic, referring mostly to well-known figures (real, literary or mythological) (e.g. *Rummu-Jüri tee* 'Rummu-Jüri Lane', *Tasuja tänav* 'Tasuja Street'). A couple of the names referred to the Tsarist era.

The linguistic analysis of place names helps us understand the motives of place name genesis, reveals the details of settlement history and settlement culture, and demonstrates how political eras can create and obliterate entire layers of toponyms. This study enabled the following conclusions to be drawn: (1) there was a scarcity of migratory transferred names in the material that was analysed, while the dominating type was comparative transferred names; (2) comparative transferred names are inspired mostly by geography, in addition there are names that come from the Bible and names that emphasise national heritage and national romanticism; (3) biblical names were mostly ephemeral microtoponyms confined to folk usage; (4) commemorative names have mainly derived from names that were important for Soviet policies or ones important for national heritage and national romanticism; (5) kolkhoz and sovkhos names are a special layer of commemorative names that was created all at once and vanished as abruptly as it emerged, without leaving any particularly deep traces in Estonian toponymy.

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## Abbreviations

**Sources of the examples:** **ADS** – Address Data System of the Estonian Land Board – <https://xgis.maaamet.ee/xGIS/XGis/>; **EKNR** – M. Kallasmaa, E. Saar, P. Päll, M. Joalaid, A. Kiristaja, E. Ernits, M. Faster, F. Puss, T. Laansalu, M. Alas, V. Pall, M. Blomqvist, M. Kuslap, A. Steingolde, K. Pajusalu, U. Sutrop, Eesti kohanimeraamat, Tallinn 2016; **LAED** – Lexical Archives of Estonian Dialects of the Institute of the Estonian Language; **PNA** – Place Name Archive of the Institute of the Estonian Language; **PNR** – National Place Names Register – <http://xgis.maaamet.ee/knravaalik/>.

**Iis** – Iisaku parish; **Jõh** – Jõhvi parish; **Jür** – Jüri parish; **Kaa** – Kaarma parish; **Kei** – Keila parish; **Kos** – Kose parish; **Kse** – Karuse parish; **Lai** – Laiuse parish; **LNg** – Lääne-Nigula parish; **Pal** – Palamuse parish; **Phl** – Pühalepa parish; **Rak** – Rakvere parish; **Rei** – Reigi parish; **TMr** – Tartu-Maarja parish; **Võn** – Võnnu parish.

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ТИЙНА ЛААНСАЛУ (Таллинн)

#### ПЕРЕНЕСЕННЫЕ ТОПОНИМЫ ЦЕНТРАЛЬНОЙ ЧАСТИ ХАРЬЮМАА

В статье рассматриваются топонимы центральной части Харьюмаа в Эстонии. Особое внимание уделяется вторичным названиям-посвящениям, возникшим на базе имен собственных путем трансформации. Детально анализируются трансформированные топонимы этого ареала и их подтипы: миграционно- и сравнительно-трансформированные топонимы, а также названия-посвящения; исследуются общие и отличительные черты данных групп. Исходный материал почерпнут в архиве географических названий Института эстонского языка, в Эстонском государственном регистре географических названий и в системе адресных данных Земельного департамента. Как показывает анализ, подавляющее большинство этих топонимов носит сравнительный характер. Наиболее многочисленную подгруппу названий-посвящений составляют названия колхозов и совхозов. Во многих трансформированных топонимах нашли отражение национальное наследие и национальный романтизм. Библейские географические названия на национальном языке — преимущественно неустойчивые микротопонимы. Названия колхозов и совхозов формируют отдельный слой названий-посвящений, который к нашему времени уже исчез из топонимики Эстонии, не оставив заметных следов.