

Translating transition: The role of translator's prefaces as mediative paratexts in philosophical translations in 1990s Estonia

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Translating transition: The role of translator's prefaces as mediative paratexts in philosophical translations in 1990s Estonia

Translators' prefaces. Paratexts. Philosophical translation. Estonian scholarly language. Post-Soviet cultural transition.

This article analyzes the function of translators' prefaces as mediative paratexts within the Estonian cultural and literary context of the 1990s, in the so-called transition period, concentrating on translations of philosophical texts published in the *Avatud Eesti Raamat* (Open Estonia Book) series from 1994 to 1999. The emergence of translated texts from diverse cultural contexts necessitates a process of mediation, as these texts acquire new and distinctive significance within the target culture. Consequently, the study focuses on paratexts, particularly in relation to prefaces, with the objective of revealing how translators have expressed concerns regarding terminology, fidelity, and cultural positioning within the framework of Estonia's post-Soviet transition. The analysis indicates that translators' prefaces mediated access to global philosophical discourse and preserved and innovated Estonian scholarly thought during a time of linguistic and cultural reconfiguration.

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The period following the collapse of the Soviet Union and the re-establishment of Estonia's independence in 1991 was marked by significant changes in the entire society, and these changes also affected the situation of translated literature in Estonia, including the translation of philosophical texts. Because of Soviet censorship, numerous culturally significant texts had either remained untranslated into Estonian or had been subjected to partial translation.

This study focuses on analyzing the mediating role of translators' prefaces in the translation of philosophical texts. In accordance with Rodica Dimitriu's (2009) classification of explanatory, prescriptive/normative, and informative/descriptive functions, alongside Anne Lill's (1996) framework for translation commentaries, this analysis delineates the recurring strategies and discursive patterns within a broader context of supporting goals such as preserving Estonian-language humanitarian thinking (Ross 2012). It also integrates the close reading of prefaces with contextualization in Estonia's sociocultural and publishing landscape in the 1990s.

The corpus consists of the prefaces of philosophical translations published in the *Avatud Eesti Raamat* (Open Estonia Book) series from 1994 to 1999. In this article, the term *preface* is used in a wider sense, including not only introductory remarks but also corresponding comments and afterwords (Hartama-Heinonen 1995). The term *scholarly texts* is employed for texts within the humanities, encompassing philosophical works, whereas *scientific texts* are designated as pertaining to the exact sciences (see Holmes 2000).

TRANSLATION, THE PUBLISHING LANDSCAPE, AND CULTURAL POLICY IN THE 1990S ESTONIAN CONTEXT

The study of translation history has experienced significant growth in recent decades, shedding light on the translational dimensions of various epochs. However, in Estonia scholarly focus has predominantly centered on the Soviet occupation period (1940–1991) and the era of the First Estonian Republic (1918–1940; Lange and Monticelli 2012). In contrast, the so-called transition period of the 1990s, which followed the dissolution of the Soviet Union, has received comparatively less attention.

Peeter Torop (1999, 43) contends that during periods of upheaval, translations frequently merge with the original literature, addressing its challenges and advancing its renewal – thereby sacrificing the distinct literary characteristics inherent to the act of translation. The second half of the 20th century in post-Soviet countries, including Estonia, was a complex time of rapid changes, following the collapse of the Soviet Union, the end of censorship, and the emergence of a free-market economy in Estonia. Those features of the transition period (1990–1999) also influenced the development of literature and translated literature.

When discussing translated literature, it is important to consider the wider scene of translation-theoretical, language-specific, literary, political, and ideological factors (Tarrend 2004, 84). Itamar Even-Zohar (2000), who sees translated literature as a part of a system consisting of several different subsystems in hierarchical relationships, which is also called the polysystem, argues that in certain cases, translated literature may gain a dominant or central position within the literary polysystem. This,

according to Even-Zohar, means that it actively participates in shaping the center of the polysystem.

Upon examining the landscape of Estonian literature and translated works during the transition period of the late 20th century, it becomes evident that the years of Soviet occupation (1940–1991) resulted in significant gaps within the Estonian literary and cultural context. In an effort to swiftly address these deficiencies, there was a marked increase in the prevalence of translated literature (van Doorslaer 2021, 55). Furthermore, the Estonian language – including scholarly discourse – experienced a new flowering. Following the re-independence, a palpable enthusiasm permeated the atmosphere, characterized by a prevailing sentiment that all significant literary and scholarly works, including philosophical works, ought to be translated into Estonian, and that terminology should be established across all pertinent fields in the Estonian language (Ross 2012). Significant transformations occurring within the realms of politics and social life have likewise influenced the dynamics of the book market and the publishing landscape. During the early 1990s, there was a remarkable increase in the number of publishing houses, reaching an unprecedented level. In 1991, the total count of publishers stood at 140; by 2000, however, the number had increased to 638 (Möldre 2005, 228). For a nation with a populace barely exceeding one million, these figures are noteworthy.

Furthermore, the landscape of translation underwent significant diversification, with the 1990s emerging as a pivotal era in which translations in Estonia assumed a dominant role within the broader literary context. At the conclusion of the Soviet era, translations constituted approximately 20% of the published literary and scholarly corpus. This figure quickly rose to 31% in 1997 (245).

During the 1990s, most publishing houses offered books with a wide range of topics. However, certain publishers specialized in specific domains, such as educational materials (e.g., Koolibri and Avita), while others focused on the dissemination of scholarly literature (e.g., Eesti Entsüklopeediakirjastus and TEA). Philosophical texts of Estonian origin were disseminated, for instance, by Ilmamaa (Möldre 2005, 230), which was one of the publishers of the Open Estonia Book series. Nonfiction, encompassing both scholarly and philosophical literature, experienced publication in larger print runs than fiction.

Translating and publishing translations of scientific and philosophical texts within a nation characterized by a relatively modest readership inevitably necessitates support. During the 1990s, various avenues for funding were available, including those provided by the Avatud Eesti Fond (Open Estonia Foundation) and the Eesti Kultuurkapital (Cultural endowment of Estonia), as well as allocations from the state budget (Eesti Kultuurkapital 1999).

The Open Estonia Foundation provided substantial support for the publication of translations of philosophical works into the Estonian language. In the year 1994, the Open Estonia Foundation commenced a series of translations entitled Open Estonia Book. This series is still ongoing, and it encompasses a range of Western philosophical and sociological texts, as well as works on literary studies and the history of ideas, published in various publishing houses. This series is among the longest

running in Estonia, and it has been instrumental in bringing translations of key texts in history, culture, and philosophy into Estonian (Väljataga 2008).

PREFACES AS MEDIATIVE PARATEXTS

Torop (1999, 42) posits that the loss of specificity of translations can be attributed primarily to the absence of sustained translation criticism, i.e., the lack of conceptualizing and comprehending translations within the literary process. Thus, translated literature can be recognized as an independent text type only when we evaluate, criticize, comment on, and interpret translations through metatexts. Similarly, Jeremy Munday (2001, 152) has pointed out that because of the relative lack of prefaces, much of the work that goes into producing a translation, i.e., the translator's own background and research as well as the actual process of translation composition, is lost.

One approach to conceptualizing translations within the target culture is to examine meta- and paratexts, including (translators') prefaces, while striving to maintain their specificity within the broader literary framework. Elin Sütiste (2009, 910) points out the value of such texts in the process of mediating translations, as they facilitate an understanding of how aware people in the (relevant) culture are of translation-related issues, or how the role of translation is seen, whether the translator and their work are noticed, etc.

The delineation between paratext and metatext is often indistinct. Kathryn Batchelor (2018, 149) distinguishes them by stating that a paratext is a threshold to the text and a metatext is a commentary on the text. Metatext is characterized by Anton Popovič (1976, 227) as a model of a prototext, whereas the prototext provides the basis for this intertextual continuity. He identifies and analyzes many so-called transformations that a prototext may experience in a metatext, e.g., imitative continuity, selective continuity, reducing continuity, and complementing continuity (231–232). On the other hand, paratexts are, as for Gérard Genette ([1987] 1997, i), the liminal devices and conventions, both within and outside the book, that form part of the complex mediation between the book, author, publisher, and reader: the author's name, the title, the preface, or the instruction. As important paratextual elements, prefaces created by translators are of special importance for translation history and research on translation in general, offering the reader also “a rare moment of direct contact with the translator” (Tahir Gürçağlar 2013, 90).

Genette (1997, 161) defines the preface as every type of introductory (preludial or postludial) text, authorial or allographic, consisting of a discourse produced on the subject of the text that follows or precedes it. For Batchelor (2018, 20), prefaces serve as a means of mediation for making the reader aware of the distance and differences between the original text and its translation.

Genette also argues that in the context of translation, the preface may bear the signature of the translator, suggesting that “the translator-preface writer may possibly comment on, among other things, his own translation; on this point, and in this sense, his preface then ceases to be allographic” (1997, 264). In alignment with this perspective, Babar Khan (2020, 127) indicates that Genette does not only

seem to include translators' prefaces in his paratextual typography but also appears to acknowledge the status of the translator as an author in his or her own right, insofar as the translator comments on the translation. However, Genette (1997, 405) also claims that translations themselves "serve as commentary on the original text" (cf. Torop 1998, 518 – translation itself is already a metatext); thus, in Genette's typology, there is a certain ambiguity concerning translations and (their) paratexts /prefaces (Khan 2020, 127).

ANALYSIS OF THE CORPUS

For this study, an examination was conducted of the translators' prefaces that accompany the philosophical translations published in the Open Estonia Book series. Between 1994 and 1999, translations of 36¹ philosophical titles were published in the series, 17 of them accompanied by a preface written either by the translator of the book or by another Estonian translator, researcher, or writer. Among the 17 prefaces, seven were devoted to an in-depth exploration of issues related to translation, particularly the challenges associated with identifying or developing suitable terminology and content in the Estonian language. These seven prefaces exhibited a range in length, spanning from 2 to 17 pages. Six of them were composed by the translator(s) of the text, and one was a commentary by an expert (a psychology professor). The corpus consists of prefaces to translations of philosophical works by notable Western philosophers, including Jacques Derrida, Richard Rorty, Carl Gustav Jung, and Ludwig Wittgenstein, etc. The translated texts come from different historical periods, intellectual traditions, and disciplinary backgrounds. Hence translators faced highly varied terminological, conceptual, and stylistic challenges. In turn, these challenges formed the content and functions of the prefaces, and as a result, the prefaces analyzed are quite heterogeneous in purpose, depth, and focus.

The inclusion of prefaces in translations, a common practice in Estonia in the early 20th century, declined during the transitional period of the 1990s. As a result, literary translations often did not have prefaces. Even if the translated texts included an afterword or, in some cases, a translator's preface, the translator's decisions or overarching vision were often not clearly articulated (Ojamets and Lotman 2012), which meant that feedback about translations and the language used in translations was insufficient. This observation is also based on research on translations of German literature into Estonian in the 1990s (van Doorslaer 2021).

Nevertheless, an examination of the relatively small corpus of philosophical translations shows some potentially relevant patterns. It suggests that, in the context of philosophical texts, the discourse surrounding translation challenges, linguistic considerations, and terminological precision remains pertinent. In several cases, these subjects were incorporated and highlighted in the prefaces, and the translators themselves explained the challenges and ambiguities associated with their translations of philosophical texts.

Explanatory and informative/descriptive functions of prefaces

According to Dimitriu (2009, 195), translator's prefaces may fulfill three specific functions: (1) explanatory, (2) normative/prescriptive, and (3) informative/descriptive, each of them guiding the researchers' investigations in different ways. Dimitriu defines explanatory functions as a way "translators justify (1.1) their selection of texts and authors, as well as (1.2) the specific strategies they have used in response to translation problems," and informative/descriptive as a way to "provide pertinent translation-orientated source text analysis, highlighting salient points with regard to the authors' originality, and focusing on areas of translation difficulties." Lill's (1996) taxonomy of translation comments similarly reflects these two functions.

According to Lill (1996, 385), an Estonian translator of (mainly) ancient literature, the framework for her preface and comments is derived from the tradition that dates back to the 19th and early 20th centuries, when translations in English, German, and French were often published with comprehensive commentaries based on the specifics of the cultural background of the language into which the work was translated.

Lill articulates the following principles:

- Explaining names, realia, and their historical relationships;
- Conveying important concepts' background, etymology, and meaning variations;
- Justifying Estonian translation alternatives;
- Comparing the translated author's arguments with others and highlighting specific approaches (386).

Thus, for analyzing prefaces of philosophical translations in their cultural and historical context, explanatory and informative/descriptive functions help to explain translation decisions and provide conceptual guidance. In the case of Estonia in the 1990s, the linguistic rebuilding, cultural reorientation, and terminological innovation after Soviet isolation were of great importance. Therefore, explanatory and informative/descriptive functions in the case of (not only) philosophical translations were historically warranted, turning the prefaces into active agents of cultural and intellectual transition.

Explaining names, realia and their historical connections

In his special preface, Mati Unt (1995), an Estonian writer, stage director and the translator of Carl Jung's *Ein moderner Mythos, von Dingen, die am Himmel gesehen werden* (1958; Eng. trans. *Flying Saucers: A Modern Myth of Things Seen in the Sky*, 1959; Est. trans. *Tänapäeva müüt: Asjadest, mida nähakse taevas*, 1995), articulates the inherent ambiguity of Jung's terminology. This complexity arises from the cultural spaces that are often foreign to Estonians, including Gnosticism, alchemy, and various Eastern traditions. Such factors render the translation process particularly challenging, as it necessitates a careful balance between fidelity to Jung's original ideas and the potential pitfalls of over-explanation or simplification of his language. According to Unt, his translation is not intended for the layperson, as such an approach would not be consistent with Jung's inherently esoteric and hermetic nature (8).

A similar concern with contextualization is expressed by Jüri Allik, an Estonian psychologist, in the preface for the translation of Sigmund Freud's *Triebe und Triebchicksale* (1915; Eng. trans. *Instincts and Their Vicissitudes*, 1925), *Das Unbewußte* (1915; Eng. trans. *The Unconscious*, 1925), and *Das Ich und das Es* (1923; Eng. trans. *The Ego and the Id*, 1927), released in a single volume in Estonian under the title *Nimhinge anatoomia* (On the anatomy of the human soul, 1999). In his comments on Lill's translation, Allik (1999) underscores the necessity of grasping the historical and intellectual context that gave rise to Freud's texts and emphasizes the impossibility of understanding Freud without at least minimal knowledge of the historical and intellectual context in which these texts were born. According to him, none of the concepts and terms can be interpreted without knowing Freud's earlier works and, in turn, their historical background (12).

Tiiu Hallap, a philosopher and the Estonian translator of Bertrand Russell's *An Inquiry into Meaning and Truth* (1940; Est. trans. *Urimus tähendusest ja tõest*, 1995), opens up wider philosophical discussions, especially concerning the dichotomy between abstraction and non-abstraction within the context of a scientific worldview. Hallap's introduction to Russell also highlights more extensive philosophical discussions, especially the conflict between abstraction and empiricism.

Revealing the content of important concepts

These principles prominently feature in most of the examined prefaces. For instance, Unt offers the reader a selection of terms, frequently presenting the German original alongside the Estonian translation, and including a concise glossary of Jung's essential concepts; nonetheless, he cautions that even in the case of the glossary, one should remember that Jung's mind and thoughts were in constant motion and change (1995, 10).

Lill's preface to her translation of Aristotle's *Ēthika Nikomacheia* (Eng. trans. *Nicomachean Ethics*, 1797; Est. trans. *Nikomachose eetika*, 1996) highlights the challenges inherent in capturing the elliptical conciseness of the Greek text, while also emphasizing the necessity of maintaining consistent terminological equivalents for Aristotle's ethical framework. She notes that many of the terms Aristotle employed in relation to ethics were in a transitional phase, shifting from standard language to more specialized terminology (378).

Hasso Krull, an Estonian philosopher and translator, asserts in his introduction to the translation of Derrida's *Positions* (1972; Est. trans. *Positsioonid*, 1995) that, although Derrida's work is filled with numerous implications and presuppositions that can be easily comprehended only by individuals with a substantial grasp of the philosophical or literary context, providing an exhaustive commentary on all of them appears impractical for him. Krull primarily focuses on issues of terminology, metaphorical expressions, and wordplay, cautioning the Estonian reader regarding the complexities of new philosophical metaphors. He notes, however, that the reading experience may be eased by following Derrida's own advice, which suggests that these substitute concepts complement one another and cannot be fully defined (1995, 8–9).

Similarly, Märt Väljataga, an Estonian poet, translator, philosopher and literary critic and the translator of Richard Rorty's *Contingency, Irony, and Solidarity* (1989; Est. trans. *Sattumuslikkus, iroonia, solidaarsus*, 1999), reflects on Rorty's stylistic approach as well as the contentious nature of his writings and ideas. He highlights certain challenges encountered in translation, particularly noting that the term *contingency* in the title bears a significant metaphysical weight, necessitating the creation of a novel term in Estonian (1999, 374).

Justifying translation equivalents and comparing them with alternative options

This principle is particularly frequent. Unt (1995, 7) explains why he chose not to oversimplify the terminology or provide excessive elaboration, asserting that his translation ought to be regarded as a first attempt to only touch the surface of Jung's thought structures and visions in his work. Unt (8–9) provides a comprehensive examination of the potential translations for Jung's notion of *Unbewußte*, explaining his preference for the Estonian term *alateadvus* (unconscious) over other possible alternatives such as *ebateadvus* (preconscious) or *mitteteadvus* (nonconscious).

Lill (1996) stresses the necessity of preserving systematic coherence within Aristotle's conceptual framework and provides a detailed list of Aristotle's fundamental terms, accompanied by comprehensive explanations for the Estonian audience.

Allik (1999) starts his comments on Lill's translation of Freud by acknowledging the myriad of challenges the translator encountered in rendering Freud's terminology. Allik mentions that the terminology of psychoanalysis has become deeply embedded in both the written and spoken Estonian through secondary literature. However, he argues that it carries an English accent, as the English version of Freud has long since overshadowed the German original worldwide. In his opinion, Lill's translation attempts to be faithful to the original, especially in terms of key psychoanalytic terms (11–12).

In a brief preface to Wittgenstein's *Tractatus logico-philosophicus* (1921; Est. trans. *Loogilis-filosoofiline traktaat/Tractatus logico-philosophicus*, 1996), Estonian philosophers Jaan Kangilaski and Veiko Palge emphasize the significance of their translation decisions. They explain that the translation may occasionally exhibit a degree of ineloquence in Estonian; however, they assert, this was a deliberate choice, as they tried to strictly follow a harmonized translation of all terms (203).

Krull (1995) highlights the metaphorical and extended applications of philosophical terminology, explaining his approach to Estonianizing French terms. He explains that this book is the first extended text by Derrida to appear in Estonian, so the equivalents for many French terms had to be developed from scratch. Moreover, he adds that Derrida often employs well-known terms in a broader or more metaphorical sense than usual. Krull also assures the readers that he has Estonianized all French terms without exception.

Among the prefaces examined, it is noteworthy that Hallap (1995), the translator of Russell, has chosen to focus less on matters of translation and terminology. Instead, she directs her attention more towards the author and the philosophical discourse presented within the text itself.

(1) Comparing the arguments of the translated authors with those of other authors and (2) highlighting the characteristics and nuances of the manuscript traditions

These two principles are less common but still visible. For instance, Hallap (1995) situates Russell's metaphoric style within contemporary debates on language, empiricism, and abstraction, and Allik (1999), in his commentary on translating Freud, reflects on the position of psychoanalysis in the broader intellectual landscape, also noting the mediating influence of the English reception. Lill (1999, 362) compares translating Aristotle and Plato, claiming that different approaches are needed, as Plato often uses metaphorical and poetic language for illustrating his ideas. In contrast, Aristotle's language may often be perceived as dry, as instead of a figurative presentation, he is prone to using a theoretical proof method.

It is possible that these two principles are less common because the translators of the 1990s were often operating in a context where it was relatively important to rebuild the basic infrastructure of Estonian scholarly language after decades of limited access to Western philosophical traditions (e.g., Ross 2012). Also, the prefaces analyzed for this article tend to prioritize terminological explanation and contextual mediation over comparative philosophical debate or detailed engagement with manuscript traditions. Thus, it could be assumed that in post-Soviet Estonia, translators were often more involved with establishing conceptual clarity, creating or stabilizing terminology, and ensuring that foundational texts became accessible in Estonian (e.g., van Doorslaer 2021).

Normative/prescriptive functions

In her taxonomy, Dimitriu (2009, 198) also mentions the normative/prescriptive function and characterizes it as akin to guidelines, translation tips, instructions, or models intended for adherence by fellow practitioners, suggesting that this function may not always be readily separable from the explanatory role. In the case of the prefaces analyzed for this article, the idea of fidelity or equivalence is often revealed in how translators justify their strategies, even though most translators do not emphasize absolute fidelity in a prescriptive manner; instead, they employ context-sensitive claims to strive for adequacy and trustworthiness.

However, the prefaces examined in this article propose a translation methodology that transcends the conventional and not-so-straightforward concept of fidelity. The analysis reveals four interconnected practices: conceptual and terminological negotiation, contextual mediation, linguistic development, and metadiscursive transparency. Translators characterize their task as a process of transposing intricate philosophical ideas into Estonian, contextualizing the source text within its intellectual heritage, while concurrently enhancing the expressive capabilities of the target language.

As previously noted, Krull (1995), in his translation of Derrida, emphasizes the significance of "Estonianization". This approach reflects an effort to engage more effectively with the target readership; however, he acknowledges the limitations in addressing all the nuances and implications present in Derrida's work.

Similarly, this notion holds true for Unt (1995) and his rendition of Jung, as well as for Lill (1996) and her interpretation of Aristotle. Allik's (1999, 11–13) remarks on Freud's translation exhibit a somewhat more prescriptive tone, as he notes the excessive influence of English on Freud's terminology in Estonian. He commends the translator, Anne Lill, for her adherence to the German original, resulting in a translation that, while perhaps not immediately recognizable in terms of terminology, demonstrates a systematic and critical engagement with Freud's work, as Kangilaski and Palge (1996) consider it essential to adhere strictly to a standardized translation of all terminology.

CONCLUSION

The analysis shows that six of the seven prefaces examined centered on explaining terminological choices and justifying the suitability of particular Estonian equivalents. While this appears primarily descriptive, it also reveals that translators orientated themselves toward the source text by foregrounding the difficulties of conceptual transfer. As is typical in philosophical translation, the tension between fidelity and readability becomes a continuous negotiation rather than a resolvable problem.

More broadly, the prefaces published in Estonia in the 1990s fulfilled a distinctly mediating role in a period marked by cultural realignment and the rapid rebuilding of Estonian scholarly language. In the absence of a long-standing practice of extended translator commentaries, the Open Estonia Book series stands out for preserving a space where translators could articulate linguistic, conceptual, and methodological considerations. In Dimitriu's terms, explanatory and informative/descriptive functions predominated: translators clarified etymologies, mapped conceptual fields, and located texts within intellectual traditions, echoing Lill's earlier model of contextualized commentary. These practices show that translators were acutely aware of the linguistic gaps left by the Soviet decades and used prefaces to stabilize emerging terminology and to ensure that core philosophical vocabularies could be integrated into Estonian academic discourse.

Normative or prescriptive elements appeared more sporadically, usually when translators defended systematic consistency or warned against overly metaphorical readings. In this regard, Estonian translators of the 1990s adopted what may be called a practical approach to fidelity – a stance shaped by the transitional context. Instead of aiming for strict literalism, they sought adequacy, understood as producing trustworthy translations, terminologically coherent and usable within the evolving scholarly environment. For instance, when Krull or Unt created or chose Estonian equivalents for Derrida's or Jung's technical terms, their main goal was not to copy them exactly but to come up with phrases that would work well in future philosophical writing. Adequacy, therefore, entailed a balance between honoring the source text and addressing the requirements of a language in the process of reconstruction.

This practical orientation also reflects the translators' role within a broader cultural system. In Even-Zohar's polysystemic terms, philosophical translations from the 1990s did not merely supplement the Estonian intellectual landscape; they actively shaped its center by reintroducing suppressed traditions, supplying conceptual

tools, and making global debates intelligible to local readers. The prefaces could be seen as crucial to this process: by mediating terminology, framing contextual backgrounds, and signaling interpretive challenges, they functioned as thresholds across which foreign ideas entered Estonian scholarly culture.

Overall, based on the analysis, translators' prefaces of the philosophical translations in the 1990s transition period in Estonia reveal translation as a cultural intervention rather than a purely linguistic operation. They illuminate how translators positioned themselves as custodians and renovators of scholarly language and how their prefaces supported the intellectual transition of a society rebuilding its academic infrastructures. In doing so, they testify to the importance of paratextual mediation in small-language cultures and underscore the translator's role as both interpreter and cultural agent.

NOTES

¹ See <https://www.kulka.ee/programmid/avatud-est-riik/programmis-tolgitud-raamatud>.

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