

A central illustration of a tree trunk with various symbols and a map of Europe. The tree trunk is dark brown with a textured bark. It is surrounded by a large red shape that resembles a stylized letter 'E' or a similar symbol. The red shape is filled with various symbols, including geometric shapes, floral patterns, and a map of Europe. The map shows the Baltic region and surrounding areas, with various countries and regions outlined in different colors. The background is a light, textured grey.

Kas viņi tād i?

Kes nad on?

Travelling exhibition
devoted to 200-year
anniversary of
Ernests Dinsbergs.

Beginning of Latvian and Estonian
publications about national
lifestyle and traditions.

First editions in cartography.

Kubalu School - museum,
Palamuse O. Luts's Parish School Museum.

MMXVI

Latvians

The beginning of Latvian national literature is 1850s. First book that gave Latvian reader an insight into Latvian traditions and lifestyle is «Ethnography. 1st part. Europe» (E. Dinsbergs, 1876). The author explains his idea in the prologue: «Acknowledging other nations is a necessary thing to every nation that wants to be aware of the world and to educate itself.»

Here he also mentioned the used literature: «... in this ethnography I have taken most of the information from Kutzner «Geographsche Bilder» [J.G. Kutzner. Geographische Bilder. Erster Band. Europa. Glogau, 1858] and some also from other German books and German and Latvian newspapers.» E. Dinsbergs prepared the included Latvian and Livonian ethnographic descriptions.

The first largest publication by E. Dinsbergs that has a permanent place in the Latvian cultural history is «Atlas with seventeen land maps» (Jelgava, 1861). T. Karmas and V. Paatsi research «How the first geographic atlas was made in Latvian language» (1987) reveals also other people involved in this project – Krišjānis Barons who was studying at Terbata then (E. Dinsberg's pupil and later significant folklore specialist, «father of Dainas») and Juris Alunans that is known as the founder of Latvian national linguistics.

Ernests Dinsbergs (1816 – 1902) a writer and teacher turned 200 years old this year. Dinsbergs was born during time of serfdom on January 24, 1816 – in house *Jernieki* of Dundaga manor land.

There are no schools in the area at the time, so his education, including knowledge of German language, he gets by self-educating. (1838 – 1878) E. Dinsbergs is a teacher at Kubalu School in Dundaga manor, Courland.

Among 118 published written works one may find many firsts in different Latvian literature branches: first picture book (1861), children story book (1866), poetry anthology (1868), love sample letter publication (1870), poetry book for children (1873), upbringing handbook (1874), play for children (1878), world history book (1892 – 1902; 4 volumes).

«Dünsbergs writes poems, stories, novels, plays, geography, history, zoological descriptions, sermons, translate fairy-tales, prepare metrics, ethnography, translates Goethe then Auerbach or Klopstok, then he is interested in Courland history, but later in Spurgeon work that he also translates. That is not enough for him, as he starts on Homer «Odyssey» and Milton «Lost paradise», relaxing from all of this by writing «Beautiful Mīle and princess Trūte». In between all of this, there are children coming and going and he comes and goes to them, teaching and striving day by day. Isn't that a genius, isn't that one big, significant man?»

J. Poruks (E.Dinsberga autobiogrāfijas izdevuma (Cēsis, 1904) priekšvārds)

The atlas with seventeen landmaps («Atlants ar septiņpadsmit lantkārtēm» (Jelgava, 1861)) was published anonymously.

August Bilenstein (1826 – 1907; Baltic German Lutheran pastor, linguist; one of Latvian ethnography, folklore studies and archaeology founders in Latvia) reviewed the atlas:

«Honourable Dünsberg has to be thanked by all Latvians that he has put so much effort into translating the foreign country and city names in Latvian, the best way possible, even though at some places he has been mistaken.

Finally, I have to praise with much gratitude Mister Reyher that he has put all land maps so nicely, so clearly has printed and coloured them so that this Latvian atlas can be as good as the German ones. I hope the school teachers and school children will make good use of it at school.»

Latvian atlas was created according to Estonian atlas «**Maa Kaardi-Ramat kus sees 16 Maa Kaarti**» (Tērbata, 1859) example: the same size (32x25cm), the same basic maps, the same choice of maps and succession. A «sky map» was added to the Latvian atlas. In comparison to Estonian publication, all maps have toponyms, European map has become an ethnographic map: instead of country names there are nation names. There is additional information about plant geography, landscapes and geology. Toponymal and Ethnonym writing was done according to J. Alunans principles.

Source: «Kā tapis pirmais ģeogrāfiskais atlants latviešu valodā» (T.Karma, V.Pātsi 1987)

«Ethnography. 1st part. Europe» (E. Dinsbergs, 1876)

Latvians before Christianity

Government

A thousand years ago, when Latvians still lived free, there was not just one king, but many who reigned over their regions. Such kings lived in strongholds next to rivers or on top of hills that we call castle mounds.

When complicated matters had to be resolved, the local king gathered many of smart and well-rounded men at a sacred grove where they came to the decision together. Each gave his opinion and advice, but the king had the last word.

Everyone that was strong and brave went to war; they were great warriors.

For weapons, they mostly used bows, spears and clubs.

Faith

Ancient Latvians believed that each thing has its own special god and they worshipped it and saw its presence thereupon. Forest God in the forest, Sea God in the sea, Sowing God on the fields, etc.

Each proprietor was also a priest in a way; for the High Gods there were special sacred places where Vaidelots (sorcerers – priests) served them.

The most sacred place was called *Romnove* (Prussia's territory) located near Couronian dunes. There, among green meadows, in a huge grove a gigantic Oak (12 feet thick) grew evergreen. Only Krive (the high priest) and Vaidelots (priests) were allowed to go there.

The high priest Krive lived in *Romnove* grove and his duty was to ask the Gods for blessing and let the people know of Gods mind.

Other priests were Vaidelots and Zigonots, men and women. They could not marry and had to be chaste. They were the advisors of people, dealing with arguments and gave blessings. They were doctors and prophets. In each grove, there was a white mare. When Vaidelots could not decide on an argument, they put a spear in front of the mare for it to cross it. If she stepped with the right leg, it meant Yes, if with the left one – No. Besides priests, there were a lot of fortune-tellers, sorcerers and witch doctors.

In the Oak tree's branches pictures of three Gods were placed (Pērkuns, Potrimis, Pikols); sometimes there were some writings on them, suggesting that they had some writing letters that were known probably only by the priests.

Gods:

Perkuns is the highest God; he was the lord of the air and other deities.

Potrimis stood at Perkuns right side. He was the God of Sun and Sowing.

Pikols stood at the left side of Perkuns. He was the God of Death that everyone looked upon with fear.

Pergrupis is the God of Spring also called Ziedonis.

Pušķis is the God of Forests and Fields.

Perdoitis. He is the God of the Sea, Winds and Trade.

Gardietis was the God of Fishing and Herds.

Aukuperens was the God of Winds and Whirlwinds and was called upon during storms.

Ūsiņš was the God of Bees.

Laima was the Goddess for Women that was called when in labour. In addition, she was prayed to every time someone wanted to start something new and travel – for luck.

Līgo is God of Love. Each summer at midsummer there is a special celebration of love.

Celebrations:

Pergruda or **Spring celebration**.

Līgasvētki. Celebrated in midsummer during the night.

Autumn or Portimps celebration. Celebrated as a gratitude for blessings of all the fields, gardens, meadows that had provided the necessities.

Blūķavakars or **Blūķasvētki**. They were celebrated around Mārtiņi (in November) or Christmas when all the field works were finished.

Soul feeding celebration. Celebrated at the beginning of October.

Weddings.

Ancient Latvian married life was very good and decent. Not one man was allowed to have more than one wife and only children born in marriage were held as heirs. The rituals were quite rough though... If a lad wanted to take his beloved (bride) home, he and his friends went to the parents' house to get the approval. If it could not be achieved that way, the bride was stolen while she was either bringing water from the well or working alone anywhere else. Running after them was usually no use.

Appearance

Man grew their hair long and did not shave too, as such appearance spoke of great honour. A fraudster for its shame was shaved. A man lost his honour along with his beard.

Eyes were blue, heart was brave and body was strong.

Girls had long braids, colourful crowns and little bells at their belts. Young women keep their crowns until they gave birth to a son – then they had to start wearing bonnets. They had to cut their hair and loose the little bells too.

Children in winter and summer were running around half-dressed with bare feet. Only when they were older they were dressed according to their gender.

Health

If someone got sick, they were treated with quackery, salt blowing and conjuration, as well as different herbs etc. Usually doctors were Zigonots (priests) and Vaidelots (sorcerers and healers) and they were performing healing in very hot saunas. They were so popular that not only Latvians but also other nearby nationality people came to seek help and advice.

Traditions

The most they deal with farming, however they also fish and hunt. They hunted wolves and bears. They also ate their meat. Women, girls and children tended animals, bees and cooked food. ... They lived a long life – up to 100 years.

Houses they build from logs. They had hay roofs that almost reached the ground. There were clay floors. There were small hatches for windows without glass windowpanes. Stoves were big and built from stones outside of the house; they were fed from outside and did not have chimneys. Usually, when used, the rooms were full of smoke (somewhere it is still happening in saunas).

Food

They ate all animals and birds that they could get: wolves, bears, rabbits, badgers, etc. The meat was prepared by putting it in a wooden bowl with water where hot stones are dropped in to make the water hot. Fish was cooked in birch-bark pots.

They made hemp milk from hemp plant, in spring they drank birch and maple water. The most favourite drink was homemade beer (made with honey).

They held **trustworthiness** very high, and strangers could feel safe when visiting as if at their own house.

Guests and strangers were accepted with pleasant greetings. Hosts wife provided the nicest tablecloth and fed them with what they had. The host brought ale and drank with the guests. It all was done before any questions were asked about who the guests are and why they had come.

Our old ancestors in old free times lived well and content with their faith... if someone could not take care of himself anymore-other people helped him.

Latvian life during serfdom

Government

This was a completely different time in comparison to the aforementioned life... the hardship came from Germany.

...pastor Albert, who arrived around year 1200 A.C. with so called Brothers of the Sword that were called from Germany to help turn the stubborn pagans

to Christianity, worked so that Livonians and also Couronians and Latvians would be taken under several corvees thus their freedom was taken away. Latvians became slaves. Pastor Schultz in his book about Courland writes, «They became slaves that had no other rights than what their masters allowed them. »

Faith

Latvians are slow, calm and religious people.

Song and sermon books are the most favourite books. They rarely read the Bible. Many are cautious to read the Bible because they are afraid to become crazy.

They feared the God just as they feared the Devil. They dealt with witchcraft and feared sorcerers, and said they had seen witches flying.

Butter that was stolen by a witch could be recognised if with a small knife that had been made on Thursday evening you cut into the butter and a bit of blood would appear.

Feasts

Weddings, christening, funeral

The groom takes his older brother with him when riding to woo his bride. At the brides house they pretend to be looking for a cow or ask if a cow is for sale. Inhabitants of course understand what they are implying, and the girl, who supposedly he is after, hides. When they find her, she is brought to the parents and given money in odd numbers as brides sign.

At wedding, if the bride wants her husband to be henpecked, she tries to step on his foot.

At Christening, bread and money is put next to the child so he would always have both of these things.

When the sick has died, he is undressed and a nail is hit in the place where he died. While the dead is at home, people were not supposed to make sauna, sweep the floors, brush hair or wash clothing.

Health

People brought gifts to pastors so that they would pray for them, especially for the sick. They also brought gifts to sorcerers, quacks and fortune-tellers so they would deal with the sickness and all evil.

Traditions

Latvians are not quarrelsome or greedy. There are some envious people that would not wish others well...

They soon forgive and forget any wrongdoings... and do not think about revenge.

There are also frugal people ... some who even with little food supply have managed to save up. Houses they build themselves... with round or hewn logs. They are constructors and masons ... they make everything themselves like carts, carriages, ploughs, harrows and other things necessary as if they had learnt a skill at school.

Women and girls spin and weave different cloth that is necessary. Latvians more than other nations wore homemade clothing.

Latvians were quite upbeat and happy people. Men and woman sang while working. Everybody was working, and when worked for themselves, they did not hold back...

Some that have not almost been to school while young, have become writers and teachers.

.. bad habits were more common for enslaved people. The worst of them was drinking. The lower the people stand in society, the more they like to get drunk. During freedom times, there were no locked doors; all doors were kept closed or tied with a string. Nobody touched or took another's property. During serfdom, people were not so trustworthy.

If someone got further in life... ahead of his fellow countrymen, then firstly he denied his nationality, and secondly; if he got any power over his compatriots, then he worked and punished them twice as hard as any master or knight would, ... Such people become flatterers, gossipers and spies, as long as it gave them any benefits.

Latvian life during current freedom

Liberation of serfs

Rulers of Courland were given the news to liberate their people in spring 1817. When this gossip came around, many people didn't believe it.. Tsar Alexander I in 1818, when going to Germany on his name day (August 30), came by Jelgava and Baltic Governor general had these news read to people (to masters and a crowd of people in Jelgava German church). A year before this, in 1817, Estonians were liberated and.. in 1819 also Livland inhabitants received the news about the liberation of serfs.

Thus Latvians and all Baltic provinces heard the word "freedom" again after it was forbidden for more than 600 years.

Benefits of liberations.

The liberation came slowly and only in later years some benefits were visible. Lately, since the local municipality was created (1866) and new recruit law was passed (1874) the freedom is blooming.

The greatest benefit of freedom is having schools. When there was no freedom,

there were no schools; but the more freedom we have the more schools are made and with them choirs, teacher seminars, theatre, gatherings and farming meetings, etc. Through this, Latvian people mind and spirit revived and as if in spring dew refreshed itself and started to bloom.

Traditions

Household

During serfdom farmers' houses were small huts.. now they mostly are proper houses with big windows and chimneys; ... splinters are not used for light anymore, but there is petroleum... crops are gathered with machines. Fields now are twice as big with proper ditches and divided in several fields. Proprietors instead of serfdom age hacks now have good and well fed horses... many have good carriages with iron axles and sleighs with iron props.

Food

Chaff bread changed to good clean white bread and instead of black porridge, they had fats.

Daily food was rye bread, potatoes, sour porridge, herring, cabbage, peas and dumplings. In winter, they had also meat added to food.

Clothing

Now women have nice lisle clothing and men have long broadcloth or lisle pants and coat. Women wear leather footwear and shoes but men wear boots. In this decade, it seemed that Old Latvian traditions including the most innocent ones almost disappeared.

As Latvians believed it wise and honourable to let go of Latvian old traditions and fashions and take up German ways of living.

With time, Latvians became educated and as a result started to respect their nationality and language.

..recently regained its freedom, which is why now as it is freed from the bonds the nation jumps around a bit and steps in wrong directions, but when they will become more used to freedom, they shall be more sensible and wise and nice for God and other people.

Estonia and Estonians

Eesti land or Estonia is at the top of Vidzeme northern part. Between the Gulf of Finland and Petersburg province. On the east border there is lake Peipsii and on the West – the Baltic Sea. Landscape is more flat. Very few mountains. The biggest is Ema Mountain (516 ft). In addition, there is Ebazer, Toom and Blue hills close to Vaivare church. Rivers also are few. Kasari River is quite long and

wide, however, going through plain landscapes, not very useful. River Narova that flows out of Lake Peipsii flows by Narva city and enters Gulf of Finland; it is the only river that can be used by boats. Ezari is Ierkele and part from Lake Peipsii; besides these, there are hundreds of small ones. Land is swampy and wet making the air unpleasant, cloudy and stormy: water whirlwinds sometimes do a lot of damage. In spring, the water created illusions making people see ships, icy mountains and foreign lands. Bright northern lights are visible here too.

There are plenty of cattle; horses however are small, similar to Latvian ones, strong nevertheless.

Baltic herrings are the best of fishes.

Soil by the sea is sandy and plain. Some parts in the middle are covered with small or big rocks therefore there are few croplands and what they have is just a small area on hard clay. There is black earth or clay soil at some small areas. Most land is covered in swamps.

They mostly sow rye and wheat. In pleasant years it usually grows well.

Fruit trees do not grow well because of the cold weather; for the people during serfdom time there was very little time to take care of their own land. Manors had orchards though.

Land was big – 376 square miles with more than 300 000 inhabitants.

Estonians are part of Caucasian race and come from Finno-Ugric language group. West Europe people call the Estii, meaning – those from the East. But in old history books they are called Ugauni, from which the Latvian name Igaunī comes from.

Their language proves the fact that they are related to Finnish people by topographic names, like rivers, cities and other toponyms.

For long time Estonians have lived here divided in many small countries, free and led by their masters (old Vanne).

They have been a brave strong and stealthy nation. In lower middle parts, on hills or forests, or in the middle of swamps they had made their safe houses. They dug ditches around the places and build banks from soil or stones or high wooden beam wall as a fortification. When the war came, everyone took their things and left the villages for these fortified places where enemies could not reach them as easily.

Their weapons were clubs, spears, slings and daggers. They burnt the fallen and the ash was placed in special pots that were buried creating small hills. They also had to fight on the sea with burglars that came from other countries. However, Estonians are not a nation of fighters and fought only to protect themselves.

That can be seen also in their legends that tell stories about peace and unity and nice living together.

As a peaceful nation, they had kept the singing tradition from their old fathers; they also had their famous poetry writer Vanemune. It has sang as Greek

Orpheus that not only people and animals, but also mountains, forests and rivers were called after his words.

They have conserved also one long poem about their old heroes' (demi-god) life «Kalevipoega».

Shortly, the poem tells this: Kalevipoega (that is son of Kalev) lived in time when the knights came to the land; he was very strong. Once he met two giants. They made a bet to roll some stones. One threw the stone in a lake, other threw it across the lake, but Kalevipoega threw it 100 feet further and won. To stand against knights, he went through Lake Peipsii for wooden boards. When returning with the wooden boards, some sorcerer made big waves. Kalevipoega wanted to kill him, but he got away. Kalevipoega then lied down and hissed so that all hills were trembling. The sorcerer seeing this stole his sword. However, as he could not carry it, threw it in the river. The sword was made from seven steals with seven magic words and hardened in seven waters: the sea, Peipsii and Vijerv lakes, River Embach, River Gauja, River Pedja and rain, etc. With Kalevipoega own bad luck the sword cut off his legs and he died. The God welcomed his spirit. However, as he was afraid that such a great man without work in Heaven would become mischievous. God sent him to Hell to manage devils.

This is how old Estonians lived.

Around the same time as Latvians, knights attacked also Estonians. They took their freedom and wealth.

However, not entirely like Latvians. They still had their small villages on hilltops or near rivers; it was taken away from Latvians and they had to live in forest farmsteads instead. Nevertheless, under the knights' reign the villages became quite sparse. Each owner had only one house with three parts: living room, barn and stable. Everything was built from round logs and had hay roof. Without any embellishments. Many rooms without windows or ceilings; doors were low. They crawled into their bedroom through a hole. In the room there is a big brick stove with a wide stove-couch where one could sit or sleep. Loom, big bed full of hay and a cradle attached to a pole, just as at Latvians', I see that as more effective for lulling a baby to sleep than any other German cradling options; a table and couple of stools is all they have in the room.

In addition, Latvians did not have much more. Threshing floor was next to the room. Barn had wooden floor, but doors did not have locks. Barn was used also as a changing room, just as for Latvians. Fruit and vegetable gardens are rare; some might have some roots garden. Rooms are very dirty. Servants live in saunas. In summer, they make food outside. Bread they bake from rye flour mixed with chaff.

Herrings and pork is a delicacy at celebrations. Daily food is beans, peas and cabbage. In winter occasionally, they eat smoked meat. They do not use forks:

they eat everything with hands, just as Latvians, and five to six people are using the same wooden spoon and one knife. Some do not even have a table to put the food on.

Estonians are tall and strong. In summer they all work a lot, but in winter, they get to sleep more.

During period of serfdom just as Latvians, all Estonians needed to work at the manor. Clothes were old fashioned and baggy, therefore they took most of it off while working. Black summer cap with black ribbon and narrow brim is for going out. In winter, they wear a hat from sheepskin that covers ears and thick tow shirts that are closed around neck with a brooch. Neckerchief is from dark red or blue bom tree wool. Wide tow pants. A belt holds them up and the shirt is laid over them; Russians do the same. In summer, they wear black vest that they button up, but in winter they have long lambskin coat. They have a bag at their belt where they keep tobacco, pipe, tinderbox and money. Coats are decorated with red line. Bast shoes and simple leather footwear is the most common and the same as for Latvians.

They do not cut their hair but separate in the middle of the forehead to both sides. Girls walk around without any headdresses. Women wear different tuckers. Red glass pearls and silver money is used as brooches. They hold together shirts with big copper brooch. Skirts are colourful and are covered with apron. Shirts, coats, fur coats and footwear are the same for women and men.

This is how Estonians lived during Serfdom.

Now when the serfdom has been abolished just as with Latvians, everything starts to get better and some places even better than for Latvians.

Especially with schools. Both nations almost simultaneously started to think about building a school for higher education and started to gather the money. Estonians have gathered several thousands, but we have not gathered anything even though many admit that such school would be necessary.

House and field work goes just as it was described in the chapter about Latvians.

Estonians

Journalist, writer and translator **Carl Robert Jakobson** was born on July 26, 1841 in Tartu and died on March 19, 1882 in Kurgja. In 1846, his father Adam Jakobson (01.07.1817.–06.12.1857.) became sexton of Torma parish and a school director.

C.R. Jakobson acquired his education with the help of governors and at Torma parish school. He continued his studies in Valga (1856 – 1859) at J. Cimze seminary. After that, he worked in Torma as his father's successor, but soon left the job because he had arguments with lord Otto v. Liphart and pastor Landesén.

Since 1864, Carl was a teacher and governor in Saint Petersburg. In 1865 he also acquired German language and literature gymnasium school teacher profession, he started to work in publishing and wrote school books.

In 1865 he became «Eesti Postimees» contributor, later he wrote also for liberal newspapers in Russian and German languages. In 1868 his application for founding a newspaper in Estonian language in Petersburg was denied. In 1871 he moved to Tallinn, but also there he did not get the permission to publish a newspaper in Estonian.

From 1872 until 1874 he was Vana- ja Uue-Vändra district clerk.

Since 1878 he was publisher of newspaper «Sakala» in Viljandi.

Carl Robert Jakobson has taken part in Estonian Literate Society and in founding the Estonian Alexander School. He prepared Estonian Literate Society's first bylaws «Estonian school book distribution society's bylaws».

In 1881 he was voted to be the president of the Estonian literate society instead of Jakob Hurt.

To increase the primary school education level, Jakobson wrote school books based on that times pedagogy, developed original Estonian choir song and paid attention to economic problems.

His «School reading books» («Kooli Lugesemise raamatu») (3 parts, 1867–76) first part was published 15 times over 40 year period, widely used were also his books «New ABC» («Uus Aabitsaraamat ...») (1867), «Little geography or land science handbook» («Weikene Geograafia ehk maade teaduse käsiraamat») (1868) and reading book for girls «Pearls» («Helmed») (1880).

In his books, Jakobson had used new orthography and helped popularizing it. He wrote the first Estonian play «Kuuno ja Salme» (1870) and «Arthur and Anna or old and new age people» («Artur ja Anna ehk wana ja uue aea inimesed») (1872).

In 1870 was published his patriotic poetry book «C.R. Linnutaha laulud» where he had included also translations mainly German poetry classics.

At the end of 1870s Jakobson became the most popular and influential public figure.

Jakobson is one of the Estonians that has earned a place in our memory and whose work cannot and must not be forgotten.

First Geographic maps in Estonian

As the Estonian national movement was created in 1850s, many rural schools were founded, so a necessity for geography maps surfaced.

In 1859 in Pärnu the first «Geographic map book» («Maa kaardi-ramat») was published in Estonian.

Widely known school atlas that was compiled by famous cartographer Adolf Stieler (1775-1836) was used as a template. The work on the new atlas supposedly started around beginning of 1858. The book consisted of 16 maps. It was finished by the end of April – beginning of May. In May 12, 1859, the Tarbatu censor gave the permission to publish the atlas. As the term «atlas» was quite unknown but words «geographic map» and «book» was widely used, the authors decided to name it «Geographic map book» («Maa kaardi-ramat»). It was printed in black and white in Tarbatu printing house of Louis Höwlinger. Later most important parts of the maps were additionally processed and toned.

In May 1859 Pärnu book publishing firm «R. Jakobi and Co» published the first geographic atlas in Estonian - «Maa Kaardi-Ramat kus sees 16 Maa Kaarti». The authors of the atlas were anonymous, however Pärnu bibliophile M. Jirgens in Estonian book catalogue has given an author – Pärnu pastor V. Schultz (1813 – 1887). The Estonian atlas was made similar to A. Schtiler German school atlas. Waiting for Estonian atlas, Pärnu teacher and journalist J. V. Jansen already in June 11, 1858 in his newspaper «Pärno Postimees» had written: «I have hopes that before the year 1858 will end, we will get land maps where all lands of the world are on, so that I can say: look here and here.»

In May 20, 1859, J.V. Jansen made a prologue to the Estonian atlas where you could read: «Finally, it is ready! We have waited a long time, but now we have it. I know that each good reader have been as if bound - so many times heard of foreign countries and cities, but who knows where the land or city is that was talked about. In schools, where they studied about other lands after «Jeographwi-ramat» was the same infortune: there was nothing where the children could show – see here and here is the place where that and that has happened or where this can be bought and brought to our land. Now a thousand times thank you to Pärnu book merchandiser R. Jakobi that he helped us get over this bump! There was no lithography in Pärnu. The atlas was printed in Terbata at L. Hefliner.

The newspaper reviewed by pastors «Tallorahwa postimees» in June 12, 1859 criticizes: «Just one problem is here: too many cities, rivers and mountains are named there for a farmer (Estonian). »

The creation of Estonian atlas was complicated supposedly because of high

costs. F.R. Kreitzwald, when sending back the given atlas example from Verava, asks L. Helfinger to say that: «for now they have nothing to do with this work. I have showed it to known teachers and some brighter people from the folk, but all of them seem to have problems with the new version of the map as they were still holding on to the old European map («Koli ramat'a»). Obviously, the problem was that 1rbl. 20 cap. as to pay such money just like that was a shame for a stingy Estonian.»

Source: «Kā tapis pirmais ģeogrāfiskais atlants latviešu valodā» (T.Karma, V.Pātsi 1987)
[How the first geographical atlas was made in Latvian]

The first Estonian wall map was the wall map for schools (Schul-Wand-Karte von Liv-Ehst- & Kurland) prepared by the Rigan educator, archaeologist and numismatist **Carl Friedrich Bornhaupt** (1802–1889) and printed in **1855**. The map covered all three Baltic governorates and some of their surrounding areas. In addition to German toponyms, the map also lists 231 Estonian toponyms as parallel names.

The first Estonian wall map covering the territory of Estonia was published in spring 1919 by the topography department of the Estonian armed forces.

Bookseller and member of the Pärnu town council **Romanus Julius Jakoby** published the map. The map was prepared by Pastor **Ernst Wilhelm Woldemar Schultz** of the Pärnu St. Elizabeth congregation, later General Superintendent of Livonia, who also wrote the regional geography chapters of the Geography textbook published in 1854.

In 1873, Carl Robert Jakobson published a school atlas considered very good for this era.

Ado Grenzstein prepared the first Estonian-language map based on a three-verst topographic map and place names collected from the country folk (1 : 190000, only one of the four prepared sheets was published (in 1883))

First Estonian Globe

From C. R. Jakobson's textbook¹: «Should that we put all the four Edges of Estonia together, we would have the complete Picture of our Country. This Picture is called a Map. Maps show, where run the Borders of a Country, where stand the Lakes, Towns and Villages and how flow the Rivers...

However, Estonia is not the whole of the World, but just a small part of it. The World is an enormous Sphere and Estonia is but a small piece of it... Because our World is a large Sphere, it is scarce possible to find the Edge of the World, as nobody can bid, where starteth a Sphere and where he endeth. Onefold

Continents, which cover this Sphere akin to patches, do have Edges; but the World himself, moving through the endless Universe, hath not any Edges or an End. The World himself, however, is not all round but somewhat lopsided... The Maps of Hemispheres are called Planiglobes whereas an imitation of the World in his entirety is called a Globe.»

«The most wondrous Image of the World is a Globe or a Sphere; it is a Ball upon which the whole Surface of the World is drawn. The Surface of the World is made up of Land and Water. On the Globe, Lands are coloured, whereas bodies of Water are drawn in green or blue.»²

Our first geography textbook, B. Gildenmann's «Mailma made õppetus» («Science of the Countries of the World») (1849), also gives a description of a globe: «Should that we want to understand the Ways and Laws of how rolleth the World and how it is that some Days of the Year are longer and some shorter, should that we want to understand all this, then we would require this thick paper or wooden Ball or Egg which they call a «Globus» in German, whereupon the World along with his Lands and Seas has been drawn in Miniature.»

«Keograhwi», published as a part of a series of school textbooks in 1855, recommends using a ball of yarn with a knitting needle stuck through the middle for illustrating matters related to the Earth. It also describes a globe, adding that «This Apparatus provideth a much more convenient way for explaining everything than a Ball of Yarn and it would be good for each Parish School to have such an Apparatus.»

First records of globes made in Estonia date back to mid-19th century. The schoolmaster Jaan Kitzberg recalls that Pastor E. M. Schneider from Halliste had requested him to turn a round wooden sphere that was then made into a globe. Later he had also made them from cardboard. One of his globes won a prize at the exhibition held in Tartu in 1860.

The idea of providing schools with globes with Estonian inscriptions was proposed in **1878** at the Võru Deanery Synod by **Pastor Jakob Hurt of Otepää**. German globes were expensive, cartographically too complex and overburdened with place names. **Engineer Heinrich Ludwig Meyer** from Puhja agreed to make the globes for a price of 5 rubles and 50 kopeks apiece. The manufacture of globes in Tartu was managed and supervised by F. Hollmann, Director of the Tartu Seminar for Village Schoolmasters, and J. H. Guleke, School Counsellor of Livonia. The globe bears the inscription **“Maaailma-kerä. Tartus. K. Sculzi kiwitruk”** in the southern part of the Indian Ocean. This means that the authors of the globe should also include **Carl Anton Schulz** who printed the map for the globe at his lithography works.

The orthography of geographic names is based on C. R. Jakobson's «Weike Geograafia» («Small Geography») and «Kooli atlas» («School Atlas»). **Estonian place names found on the globe include Tallinn and Tartu.**

The Hurt-Meyer-Schulz globes were finished in late 1879. First Estonian terrestrial globes were handed over to Livonian Lutheran folk schools in 1880–1881.

References:

¹C. R. Jakobson. „Weikene Geograafia ehk Maade teaduse käsiraamat.“ Tartus 1868

²J. L. Jürgens ja K. Tasak. „Geografia õperaamat.“ Tallinnas, 1910

Ethnography

In 19th century, Estonian readers could get an insight into national ethnography via publications in press. One of the first to write more about national traditions and lifestyle was Carl Robert Jakobson. First published book with the research of this field appears in 1920s.

Estonians before the Christ

Settlements and lifestyle

Over 11 - 13th centuries Estonian territory was quite evenly inhabited. Only swampy parts near Pärnu and narrow strip near the sea and Lake Peipsi was not inhabited. There was no one living also on several islands. Hiiumaa was still called the «empty isle» by the end of the 13th century. The territory was divided in districts based on old tribe territories related by the language dialect. The districts were then merged into lands according to the tribe family relations. As trade was developing, many sea and land routes and connections were made and city like settlements appeared. Crafts started to separate from the farming and were located more on the castle mounds that were densely populated areas. The largest city like settlements were Tartu, Tallinn, Otepe and Viljandi. However, there were also smaller castle mounds. «Castle mound elders» that were generals in wars and took care of the inhabitants led the life there.

«Livland, Estonian and Courland local inhabitants were fishermen and hunters, some of whom also knew how to sail. They were very skilful at fishing, leister throwing, and knew how to kill birds and big forest animals with arrows or spears. »¹
«Their food was fishes, meat, clams and plants. They made their settlements by the river, lake or sea shores where they could fish and hunt. »¹

Appearance

Historian of Ancient Rome Publius Cornelius Tacituse in his book «Germania» written in year 98 also mentions Aestii tribe. According to him, the Estonian tribe «in traditions and appearance does not differ from suebians (Swedes), by language close to the British. »²

«For clothing they used animal pelts that they sew together with strands and enteric and also bast. »¹

Faith

Just as Latvians, also Estonians kept nature and the deities connected to it the most sacred. Sanctuaries and sacrificial places were close to big rocks, springs or trees. There the priests did different paganist rituals.

«They carried wild hog images as the sign of faith: they provide deities protection against enemies. »²

Celebrations and traditions

One of the most important events was summer solstice with fire as the central element. At the beginning, it was connected to cult of the Sun. For the fires they chose either a hill or other naturally higher place.

«They buried their dead without burning or burnt them and put their ashes in clay pots and buried them in stone hills or ground. In comparison, Courlandians burnt their dead. »²

Estonians during Serfdom

Creation of the serfdom system

The serfdom system that was present in Livland and Southern Estonia in 16th century was not only local lords and farmers' relationships; it was in every way state recognised relationship. Farmers had no rights for property. Nobility saw land, buildings, animals and main farming equipment as theirs and not the farmers. Farmer could own only movable property found at the place he lived.

Clothing

The clothing Estonian farmers wore was affected by the traditions. They had three different clothes: working clothes that were used on a daily basis, fine clothes that were used for some events, and celebration clothes or «*seisuriided*» that were worn only in case of big celebrations. People kept them carefully and often left them for the next generations. One of the tasks the clothing fulfilled was showing the distinction between farmer groups "locals" and "strangers" from district or region level until status and nationality. This sense of unity was the base of the national clothing recognition also later.

«Old times women's clothing just as nowadays is linen shirt as the first layer that was held on the breast with brooches just as in Courland around Ventspils (Windau) it was accustomed not long ago. Professor Krūze is surprised that Estonian women and girls at some places especially Muhu walked around in one shirt without any shame even in manor houses where they served. »¹

Faith

Most part of Europe was Christianised until 15th century. Therefore, also Estonian view of the world with the help of the church was enriched with new and powerful sacred beings and powers. However, for a long time ancient beliefs for old deities and sacred places maintained. Conceptions that came from old mythology, old traditions and Christianity had grown intertwined at some places and existed next to one another for centuries to come.

Estonians after abolition of serfdom

In Estonia, serfdom was abolished because of Russian tsar Alexander I approved farmer law that was sounded in Estonian province in 1816 and Livland province in 1819. The abolition of serfdom was regarded in a special way, which was conveyed by special announcement procedure. The most important news were that the farmer was named a free citizen of the state, creation of municipalities as administrative unit and in Livland also founding of parish courts, as well as many rules regarding educational system. In accordance with the law, farmers had to take up surnames that however were not used in daily life.

Clothing

«At the beginning of this century Estonian women wrapped their legs with cloth and rags big as herring rolls that were called «fatlegs» («*jämejalg*»). The biggest the leg the more beautiful it was. May be that there are still some old women who have wrapped their legs. As shoes, women supposedly were using leather *pastala* and wrapped their legs and calves with linen and wool scarfs, and tied it with strings.»¹

«Supposedly Estonians and Latvians in Courland, Livland and Estonia and Saami on Saaremaa have worn *pastala*. However, they probably knew also shoes and boots.»¹

Weddings

Weddings were one of the most important events of the human life. First step was betrothal when groom and grooms father (initially it was the eldest of the family) arrived with a stallion on the new moons Tuesday, Thursday or Saturday evening. They took a beer crock, later a bottle of vodka along. The main talker was the groom's father; the groom was usually quiet. They talked metaphorically: they pretended to be searching for a lost animal or bird or wanted to buy one. If they were given the right to look for the animal, the groom's father or the groom took the bride out of the other room and placed the drink on the table. After betrothal, there came the wedding, but in 19th century, they were done at the same time. Wedding was held for three days where each day they had specific tasks: grooms family traveling to meet the bride, bride's arrival at the groom's house and eating, on third day they looked at the dowry and danced with the new bride.

In 19th century at smaller events they played *kannel* (similar to harp), but in bigger celebrations – accordion – main dance musical instrument.

Day of Janis

Summer solstice is called Day of Janis by the church calendar when they started to celebrate birthday of John the Baptist. Estonians celebrate Day of Janis until this day.

Evening before Jani people gathered and took home birch trees and decorated swings and the area around the fireplace, also rooms just as they do on Whitsunday. Gathering the birch trees together with the family was especially enjoyed by the children. From the birch trees they brought some branches were taken to make birch besoms. These besoms with young leaves made the sauna and sauna goes especially nicely smelling.

Birch trees and their twigs had cleansing power recognised also during other celebrations (Märtni and Katrina twigs, Santa's twig bundle); the birching was done to ensure health for people and animals.

References:

¹ J. Jung, Muinasaja teadus Eestlaste maalt I, Jurjewis, 1899. Wäljaannud

² C. R. Jakobson. „Weikene Geograafia ehk Maade teaduse käsiraamat“, Tartus 1868

Estonians and Latvians

The most complete and highest Animal in the World is Man. However, the Hair of the Man changes due to Climate, Way of Life, and other Things, hence it being that the Orders we are about to learn are not true Relatives of Man. Depending on the Climate, the Clothes are either from Animal Wool, Linen, Silken, or Cotton.¹

The World inhabited by Men divided himself into numerous Bodies of Men, coming together in the times of preordained Law to live together in Peace and Fearlessness. This Body is called a Country.

The Native Folks of the Baltic Lands are the **Esthonians** and the **Letts**. The former are of Fenno-Ugric Ancestry, while the latter are considered to be of Lithuanian Parentage. The Home-Land of the Latvians is the Southern part of Livland, and Kurland.²

The Letts called Esths the Igauni Folk, after the Ugaunia Esths who were the First they would meet and become Neighbours with.³ **Letts** have shown no Tolerance for the “Igauni” Language.

The Esths inhabit the whole Tallinn Governorate along with his several Dozen

Islands, and half the Rigan Governorate, up to the Town of Walk, along with Osel and other Islands. The **Letts** inhabit the other half of the Rigan Governorate and the whole Mitau Governorate. Left of Parnu to the Mouth of the River Salaca is where the Border of Lettland runneth.

Livland hath four Lettish Counties, not listing the names of onefold Parishes.

Wolmar County: The Town of Wolmar, is said to have been built by the King of Danes, Valdemar II in 1219; today hath 2,000 Citizens. – The Town of Lemsal, located between two small Lakes, 1,400 Citizens. – The Hamlet of Rujen. – The County of Wolmar hath 13 Parishes.

Walk County: The Town of Walk, founded in the Year 1334, 3,500 Citizens. – The County hath 12 Parishes.

Wenden County: The Town of Wenden, founded in the Year 1224 by Bolquin. The Town hath two curious Wells where Water runneth out of underground Copper Pipes, whereas nobody knoweth, how deep underground they run; both Wells are located in the Market Square. 3,100 Citizens. The County of Wenden hath 16 Parishes.

Riga County: The City of Riga, built in the Year 1201 by Bishop Albert von Appeldern, is an important Trading Post, having a good Port where near 4,000 Ships enter and exit each Year. The Citizens number over 100,000, including 2,000 Esths. The Fortress of Dünamünde is located between Riga and the Mouth of River Düna, serving as a Monastery in the Times of Bishop Albert, but built into a Fortress by Catherine the Great. His only Inhabitants are Soldiers and Prisoners. – The Hamlet of Shlot is located 33 Verts from Riga. – The County of Riga hath 22 Parishes.

The Governorate of Kurland, or Mitau, measureth 439 Leagues or 24,157 Versts, two Parts of this being Fields and one Part, Forests and Swamps. Kurland hath 5 Counties (Hasenpoth, Holding, Tuckum, Mitau, and Selburg), 11 Towns, 10 Hamlets and 34 Parishes with near 100 Lutheran Churches and Pastors (each Parish in Kurland hath several Churches and Pastors). There are two Bays: Libau and Windau. Products of Note include: Lime and Gypsum, Amber, Fruit, good Rye and Wheat, Islandic Moss, Honey and Beeswax.¹

Suur Munamägi, standing 1,000 feet above Sea level, is the highest Peak in Livland and the Baltics. Gaising in Southern Livland follows him at 968 feet. The largest Lakes in **Southern Livland** are Lake Marienburg located in Walk County, Lake Burtniek in Wolmar County, Lake Stind North of Riga, Lake Alukste in Wenden County, Lake Luban near the Border of the Livland and Witebsk Governorates. The largest Rivers are Salaca, flowing from Lake Burtniek to Riga Bay; Gauja, or Livland River, flowing from Lake Alukste. Although that he is rather long, he is not suited for Navigation. The beautiful Hills of «Livonian Switzerland» are found on the Banks. The most important Tributary of River Gauja is the fast-flowing Mustjõgi; the River Düna or Daugava floweth into the Bay of Riga. He begins in the hills of Central Russia and receives in Livland the River Aiviekste along with his Tributary, Pededze, and River Oger.²

The main Trades of the **Letts** are Crop and Cattle Farming. Products especially worthy of Note are: Flax, the Flax of Oppe Parish (known as Marienburg Flax) being the most Famous; Hemp, Rye, Wheat, Lime and Gypsum, and good Fish.¹ Crops were harvested by Scythe and Sickle, the use of which the Esths learned from our Southern Neighbours.

«Esthonian Men are rather poor Flax growers. This we have but slowly learned from our **Lettish** brethren. The best Flax are yet grown in Marienburg and Oppenkal Parishes in Wolmar County and in their vicinity, much sought after by the Rigan Traders, who pay a good Price for these.»⁴

Milk farming is well developed. Fish are caught on the Shores of Bays and Rivers. Salmon is caught in Rivers Gauja and Düna in large Quantities, sent to other Governorates from here. Large Quantities of Flax, Hemp, Corn, Logs, &c, are exported. In the Old Town, the Streets run narrow and winding, whereas in the New Town, they are beautiful, wide, and straight. Handicraft is also rather well-developed here. Linen weaving and Chair-making are of especial Note. These Goods are also sold from Livland to other Places.²

Esthonian Settlers with Horses brought from their Home Land improved the poor Horse-breed of the Letts. Where we to compare the Love of these Folks for the Land, we would find that the gutless **Letts** would yet attempt to escape from the Country to the Towns, whereas the Love of the Esths for the Land is greater still, and that they remain connected to the Land even in the hardest of Times. Many **Lettish** writers describe only the disagreeable sides of County Life in their Works, whereas the Situation of the Workers in Town is painted in Rosy Colours. The Temperance Movement has also taken deeper Root in the Esths than in the **Letts**. Should but someone endeavour to found a Temperance Society in a Lettish Parish, the Initiators of the Endeavour would often find themselves the Objects of the Ridicule and Slander of their Fellows.⁵

The **Lettish Folk** is more developed than us. They have fewer Village Schools, but many more Parish Schools than us. This is an Honour for them. Village Schools should number 532 today in Rigan lands: 5 in Riga County, 10 in Wolmar County, 21 in Wenden County, 24 in Walk County, 67 in Pernau County, 94 in Fellin County, 420 in Dorpat County, and 270 Village Schools in Werro County.⁴

References:

¹ C. R. Jakobson. „Weikene Geograafia ehk Maade teaduse käsiraamat.“ Tartus 1868

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³ C. R. Jakobson. „Kooli Lugemise raamat“ Teine jagu. Jurjewis (Tartus) 1898

⁴ Perno Postimees nr. 21, 7, 15, 1858. Toimetaja J. V. Jansen

⁵ Sakala nr. 91, 15. november 1912. Toimetaja C. R. Jakobson

Palamuse O. Luts's Parish School Museum specialists Janek Varblas and Tiina Kivits using 19th century publications and contemporary sources prepared overview of Estonian ethnography.



EESTI KULTUURKAPITAL



16 Palamuse O. Lutsu 16
Kihelkonnakoolimuseum

Project implemented by Dundaga municipality Kubalu School Museum (Latvia) in cooperation with Palamuse O. Luts's Parish School Museum (Estonia).

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