



Co-funded by
the European Union

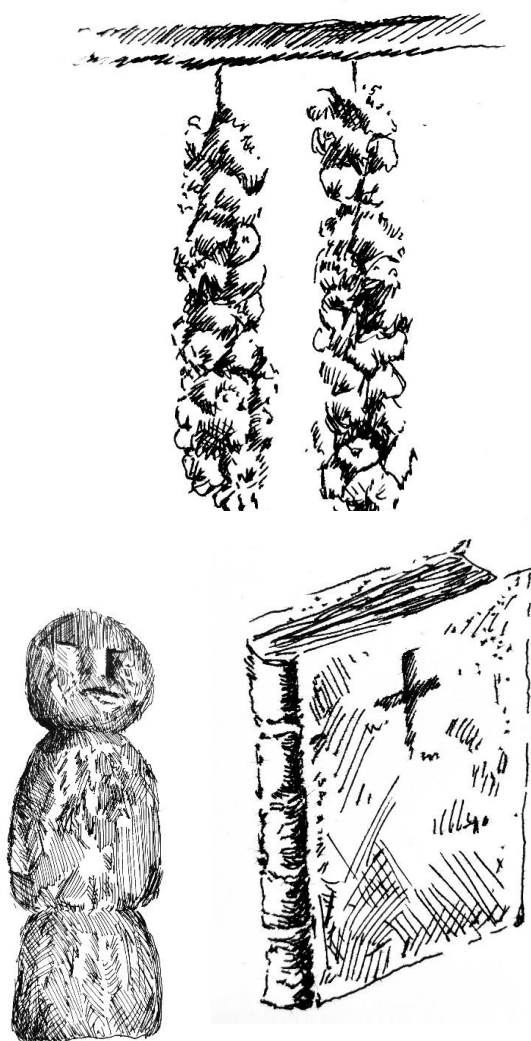


Peipsi
Koostöö
Keskus

HERITAGE TRAIL ROUTES IN THE PEIPSI REGION

Turism routes

ER 164 Lake Peipsi Museums Ring



Peipsi Center for Transboundary Cooperation 2022

HERITAGE TRAIL ROUTES IN THE PEIPSI REGION

The heritage trail was developed as one of the activities of the project ER 164 Peipsi Museums Ring and provides an overview of the museums and cultural heritage institutions located in the Peipsi region and the thematic attractions in their vicinity, broken down by different dialects.



As Peipsi region is rich in language and culture, the choice of sites has been based on their connection with the local dialect.

Online heritage trail map

<https://ctc.ee/pildigalerii/e-kaart-parandirada>



Introduction

Estonia is a country rich in dialects, where every little corner of the country has had its own language or dialect. On the one hand, dialects were shaped by natural borders and connections. Water bodies such as the Lake Peipsi were more of a connecting factor, while forests and swamps separated them. On the other hand, the dialects were shaped by feudalism and serfdom. The dialects began to disappear towards the end of the 19th century, when human mobility increased and urbanisation began. The literary culture, through journalism, also shaped a unified national identity and harmonised the use of language. The educated often tended to be ashamed of the vernacular. The eradication of dialects peaked in the 1960s.

It is only in the last few decades that linguistic diversity has begun to be valued more seriously, with dialects in different places dying out faster and faster.

Over the past few millennia, Peipsi region has been inhabited by various Balto-Finnic peoples, and scholars have even considered the area around the lake to be one of the ancient Balto-Finnic centres. Traces of these different tribes can still be found in the language. In many dialects here, the influence of the Votic language, the closest relative of the Estonian language, can be felt.

Another common feature linking the languages and dialects of Peipsi region from north to south is the mixed population of Estonians and Russians and mutual cultural influences. Close interaction with Russians is expressed in Russian loanwords throughout this area. And vice versa – the Russians here have adopted many words from Estonian. The language has also been influenced by religious denominations – Orthodoxy in the Setos, pre-reform practices in the Old Believers, Lutheranism in the Poluverniks.

The different language layers are reflected in place names. Thus, we find Russian village names in the settlements of the Estonian Russians on the shores of Lake Peipsi and in Setumaa. Villages such as Vadi and Vaiatu, however, refer to Votian settlements, not to mention the former ancient settlement of Vaiga near the Peipsi.

The boundaries of dialects are never clear, there are always transitions and transitional areas. One can even speak of a linguistic area of Eastern Estonia, where the East Estonian dialect combines the South Estonian dialects and the Northeastern Estonian dialect.

Some dialects have disappeared, like Poluvernik dialect. Others are more or less viable, varying from a few solitary speakers to several thousand. Many dialects have begun to develop a written language, which on the one hand helps to maintain their vitality, but on the other tends to smooth out the differences.

Table of Contents

Introduction	1
ALUTAGUSE DIALECT AND POLUVERNIK DIALECT TRAIL	4
Museums and cultural heritage centres along the Alutaguse dialect and Poluverniks trail	4
Other heritage sites along the Alutaguse dialect and Poluverniks trail.....	5
TORMA DIALECT TRAIL.....	6
Museums and cultural heritage centres along the Torma dialect trail	6
Other heritage sites along the Torma dialect trail.....	6
KODAVERE DIALECT TRAIL	9
Museums and heritage centres along the Kodavere dialect trail	9
Other heritage sites along the Kodavere dialect trail	10
OLD BELIEVERS' DIALECT AND ITS TRACES	15
Museums and heritage centres along the Old Believers' dialect trail	16
Other heritage sites along the Old Believer's dialect trail	17
TARTU DIALECT TRAIL	19
Other heritage sites along the Tartu dialect trail.....	20
RÄPINA DIALECT TRAIL.....	23
Museums and heritage centres along the Räpina dialect trail	23
Other heritage sites along the Räpina dialect trail	24
SETO LANGUAGE TRAIL.....	26
Museums and heritage centres along the Seto language trail	26
Other heritage sites along the Seto language trail	27

ALUTAGUSE DIALECT AND POLUVERNİK DIALECT TRAIL

The Alutaguse dialect, which belongs to the Northeastern coastal dialect group, is spoken in Lügänuše and Jõhvi parishes and in the northern and central parts of Iisaku parish. In the case of Peipsi region, we can speak more narrowly of the Iisaku dialect, which was spoken on the northern shore of the lake.

A group of mainly orthodox speakers of the unique Alutaguse dialect, which has Votic influences, emerged in the Iisaku region in the 17th and 18th century, when the Votes, Estonians and Russians living in the area intermingled. The word *poluvernik* literally



means half-believer. Poluverniks of the Iisaku region attended the Lutheran church, but at the same time they were also following the Russian customs. According to the currently known sources, Poluverniks were first mentioned in 1821. The last Poluverniks were assimilated with the Estonians or Russians in the mid-20th century. The history of this interesting nation currently holds more secrets than knowledge.

Museums and cultural heritage centres along the Alutaguse dialect and Poluverniks trail

Iisaku Parish Museum

In the exhibition at Iisaku Parish Museum, you can see a piece of a woven glove found on the bracelet of one of the Votian women buried in a barrow in Jõuga at the end of the 13th century or the beginning of the 14th century, which is the oldest weaving made on needles found in Europe.

In the former ministry school building, you can learn about life in the countryside, farm work, craftsmen's activities, the history of the local fire brigade and the peculiarity of nature in Alutaguse.

Other heritage sites along the Alutaguse dialect and Poluverniks trail

Vaikla village - once a Poluvernik village - Porskovo (Vaikla) - the Russian language of the surrounding villages is influenced by both the Russian of the neighbouring coastal Russians and the Estonian of the Estonians.

Järuska bridge - Järuska bridge is a wooden bridge with a roof which is unique in Estonia. The bridge is in Ida-Viru County, on the Rannapungerja River in the village of Lemmaku, connecting the Rakvere–Rannapungerja highway and the Lemmaku forest road. The bridge is 26.4 metres long, 4.7 metres wide and 6.7 metres high. Most of the bridge is made of glued laminated timber, the joints are predominantly anchored with iron bolts and the roof structure with mortise and tenon joints.

RMK Kauksi Visitor Centre - The visitor centre of the Alutaguse National Park is in the village of Kauksi in Ida-Viru County, with a long tradition of beach holidays. The visitor centre is like the southern gateway to the Alutaguse National Park, where you can explore the park's values and visitor facilities before a trip full of experiences.



Jõuga barrows - Jõuga barrow cemetery is the largest barrow cemetery in Estonia, located on the Iisaku–Jõhvi road, in the forest northeast of the village. A barrow is a form of grave in which the dead are buried under or in mounds of sand or soil. In total, there are 270 barrows with a circular plan.

Iisaku Church - The earliest records of the congregation date back to the 16th and 17th century. The present church was built on the site of a stone church which was erected in 1846 (and burnt down in 1893). The church was largely built according to the basic plan of the old church of 1894 (the latter was apparently shorter by a choir section).



Iisaku observation tower - On Iisaku hill, the second highest natural spot in Ida-Viru County after Uljaste esker, is a 28 m high observation tower, from which even the towers of Kuremäe monastery and Lake Peipsi can be seen on a clear day.

TORMA DIALECT TRAIL

It is difficult to classify and set the boundaries of the eastern dialect. In the case of the Peipsi coastal area, the Torma dialect can be mentioned in addition to the core area of the eastern dialect in Kodavere. The Torma dialect belongs to the northern group of the eastern dialects and is a transitional area with influences from the central dialect of Northern Estonia, the central dialects of Viru and the northeastern coastal dialect.

It is spoken in the northern part of Torma parish, in Avinurme, in the northeastern corner of Laiuse parish and in the southwestern part of Iisaku parish, especially around Tudulinna. This dialect also has many similarities with the Votic language.



Museums and cultural heritage centres along the Torma dialect trail

Palamuse Museum - Palamuse Museum is the only museum dedicated to the history of parish schools in Estonia, researching, collecting and preserving school life from the 17th century until Estonian independence. It takes a deeper look at the parish schools in Estonia through “Spring”, a book by an Estonian author Oskar Luts. The museum also preserves local educational and cultural heritage for research and entertainment purposes, based on sustainable and environmentally friendly principles.

Other heritage sites along the Torma dialect trail

Avinurme Woodworking Centre - Avinurme is in Jõgeva County, in the middle of the Alutaguse forests. Honest woodworking skills have been preserved here. Handed down from father to son, mother to daughter. Avinurme Woodworking Centre is a place where tradition and the love of woodworking meet. The centre welcomes everyone who appreciates good food, Estonian handicraft and the charm of making things yourself. Avinurme Woodworking Centre offers Estonia's largest selection of wooden crafts, the opportunity to participate in workshops, catering for groups and everyday visitors and rides on a nostalgic railway. The centre is a



unique place in Estonia where you can make your own chipwood baskets, paint on galoshes and taste the flavours of the forest.

Avinurme Lifestyle Centre - The Avinurme Lifestyle Centre is a great opportunity to understand the specificities of the handicrafts of the Avinurme region and its role in the development of a unique woodcraft culture. The Wood and Handicrafts Centre has a craft shop, workshops and a museum. Also catering for up to 100 people is available by reservation. The best of local food and game is served as a group lunch or in the party menu. The museum has two exhibitions: “A life born of wood”, which presents the cultural history of the region, and “Hunting as a way of life”, an exhibition on the Alutaguse forest. In workshops, master craftsmen will teach how to make traditional Avinurme handicraft products.

Avinurme train - Between 1926 and 1972, the narrow-gauge Sonda–Mustvee railway passed through Avinurme, creating the opportunity for freight transport in the area. Above all, timber and wooden vessels were transported. For the villages along the route, this was a real boom period that lasted for nearly 50 years. In the 1930s, the Sonda–Mustvee line had a rolling stock of 8 passenger coaches and 316 freight wagons, the only missing one being a restaurant wagon. There were normally five trains a day, the main task of which was to transport timber from the forests of the Alutaguse, later sugar, kerosene, salt, building materials, oil shale, herring, etc. to Mustvee. In the summer, the timber transport was reduced, but then sand trains were in operation.

The Avinurme station was the largest of the 57 km long railway branch. The station had three sidings, one cul-de-sac and a branch for loading sand. The station building was completed in 1928, but was burnt down in 1941, along with a large part of Avinurme village.

Torma Manor - Torma Manor (German *Torma*) dates back to the Middle Ages and was first mentioned in 1493. The original manor was located 2 km south of the later one and was called *Padefest* in German. Later, Torma-Vanamõisa was an outlying manor of Torma, of which a few fragments of outbuildings have survived as part of farm complexes. The manor was later moved to its present location and was extensively rebuilt, mainly in the 1830s–40s. The main building, erected at that time, is a single-storey, long and modest-looking stone structure, which is exceptionally located with its back facing the road.

Torma round stable - Torma round stable is in the Torma Manor complex in



Jõgeva County, built in the mid-19th century.

Torma sacrificial stone - Sacrificial stones are boulders that were found close to the settlement, mostly on hay, pasture or arable land, some of them in farmyards or gardens. Many sacrificial stones were in a sacred place, i.e., in a holy grove, and sacrifices have also been made on a stone near a sacred tree or spring. In most cases, the stone used as a sacrificial stone has a natural hollow, in some cases a larger circular artificial hollow with a smooth base has been made by man on the surface of the stone. According to folklore, sacrificial stones were believed to have miraculous healing properties, as indicated by their traditional names (doctor's stone etc.). Another part of the folklore relating to sacrificial stones associates them with mystical beings, where the sacrificer had a 'contractual relationship' with the stone or was associated with it.

Prophet's Pine - The Prophet's Pine is a protected pine in Jõgeva County, Jõgeva municipality, Liikaku village, Otsa farm area. The tree was taken into protection in 1959. The tree has a circumference of 307 cm (measured at 1.3 m) and is 14 m tall.

Tammispää observation tower - When hiking along the trails of the Torma dialect, it is worth checking out the Tammispää observation tower to see for yourself how far and to what extent you can see across beautiful Vooremaa.

C. R. Jakobson monument - Opposite the Torma schoolhouse is a monument to the famous writer Carl Robert Jakobson, who was born on 14 July 1841. His father, Adam Jakobson, was the vicar of the Torma parish school. He was particularly keen to teach singing and he spread his skills in various parish schools, where they started learning polyphonic choral singing.

Võtikvere Manor - Võtikvere Manor (German *Wottigfer*) was an outlying manor of Tähkvere Manor in Torma parish, Tartumaa. Nowadays the manor is located in Jõgeva County, Jõgeva parish.

It is believed that the manor of Võtikvere already existed in the 16th century when it belonged to the Laiuse Castle. Later, the manor became an outlying manor of Tähkvere Manor.

Tudulinna windmill - a Dutch-style limestone-framed windmill built around the turn of the 19th and 20th centuries and roofed over. Inside the mill, some of the furnishings have been preserved.

Tudulinna Old Church - The Tudulinna Old Church is an abandoned wooden church in Tudulinna, in the Alutaguse municipality of Ida-Viru County, and is listed as a cultural monument. The church was completed in 1766 and extended in 1863. The Tudulinna Church was originally an auxiliary church of the Viru-Jaagupi Church, but in 1744 the Pühajõe congregation and the Tudulinna congregation were merged with the Jõhvi congregation again. In 1867, Tudulinna and Iisaku were finally separated to form the independent Iisaku

parish. In the 1930s, a 'religious quarrel' broke out in the local community: some members of the Tudulinna congregation did not want to listen to the sermons of Voldemar Kuljus, which they considered too secular. Therefore, a new church was built next to the old Tudulinna Church, which was completed in 1939.

KODAVERE DIALECT TRAIL

The Kodavere dialect is the core of the eastern dialect. The influence of the Votic language is particularly evident in it. The Kodavere dialect is also one of the most studied, having already been researched in the early 20th century by Finnish linguist Lauri Kettunen, who at the time considered it a vanishing language. The Kodavere dialect has been spoken in the northern part of the historic Kodavere parish: on the coast of the Lake Peipsi from Omedu to Kodavere, inland in the villages of Assikvere, Pala, Savastvere and others.



and

Museums and heritage centres along the Kodavere dialect trail

Kodavere Heritage Centre - Kodavere Heritage Centre is in the village of Pala, creating a new purpose for the Pala municipality building, which was vacated due to the 2017 administrative reform. It is a stately building – Estonia's only municipality building with a tower – where the local government started to promote local life as early as 1874. The centre organises events on traditional culture and presents the Estonian peasant culture of the Kodavere parish in a variety of ways.

Alatskivi Castle and Eduard Tubin Museum - Alatskivi castle is the historicist Scottish Baronial-style main building of Alatskivi Manor, located in the former Kodavere parish in Tartu County. Located on the second floor of Alatskivi Castle, the museum's exhibition gives a good overview of the life and work of one of Estonia's most famous composers, Eduard Tubin. The exhibition introduces famous musicians who studied with Tubin in Tartu and were taught by Heino Eller. Tubin's manuscripts, recordings and books are on display for visitors to see and listen to. The exhibition also presents the performers of Tubin's works, as well as musical instruments, recordings and theatrical productions related to Tubin. You can also see films and photographs made by the composer himself.

Liiv Museum - Liiv Museum is located in Oja farm in the village of Rupsi, Peipsiääre municipality. The museum is in the house of writers Juhan and Jakob Liiv. The museum has a permanent exhibition on the life and creative work of the two writers. The museum was inspired by an exhibition dedicated to Juhan and Jakob Liiv at the Estonian Literary Museum.

Kalevipoeg Museum – The Kalevipoeg Museum is located in the village of Kääpa – the very place where the hero of the epic plowed. Kääpa is in Mustvee municipality, 36 kilometres from Jõgeva, 21 kilometres from Mustvee and 35 kilometres from Tartu. The national epic "Kalevipoeg" is the most translated Estonian work. The story of our ancient hero deserves to be discovered, and there is no better place to do it than in the Kalevipoeg Museum in Jõgevamaa. The museum was extensively renovated in 2020, and you can learn about the adventures of the giant hero through interactivity, games, films and more. There is also a playground and an adventure park.



Other heritage sites along the Kodavere dialect trail

Kodavere oak - Ranna Millennial oak (also Sooküla oak, Kodavere oak, Rannaküla oak, Ranna sacrificial oak, Swedish oak) is a sacred tree in the village of Ranna in Kodavere parish, Tartu County. The tree grows along the Aovere–Kallaste–Omedu road north-west of Sooküla and can easily be spotted in the open countryside and approaching from Jõhvi. Younger oaks have been planted around the tree, as only one branch of the original sacrificial oak has survived. The hollows have been filled in, a few dried branches sawed off and reinforced with metal stakes. The tree has a circumference of 4.7 metres and is 15 metres high. Although the oak is popularly thought to be a thousand years old, it is more likely to be 400 years old. The Ranna Millennial oak is a protected natural monument.



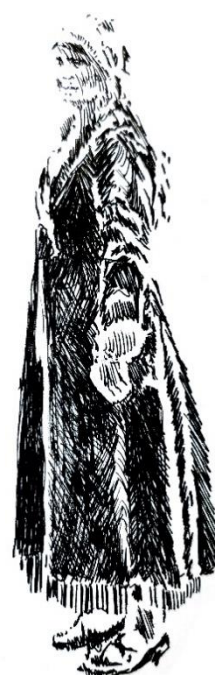
Kadrina Manor - Built in 1791, Kadrina Manor has been revitalised and is now used as a guest house with 13 cosy and homely rooms. The building is surrounded by beautiful countryside, within walking distance of the Lake Peipsi with its enchanting views and beach. Kadrina Manor offers exciting and adrenaline-pumping activities. For example, you can enjoy trips on speed boats, various water attractions and fishing on the Peipsi.

Pala Manor - Pala Manor (German *Palla*) was a knight's manor in Kodavere parish, Tartu County. Today the manor buildings are on the territory of Peipsiääre municipality in Tartu County. Pala Manor was separated from Jõe (*Jaegel*) Manor in 1701. The first owners were the von Bocks, who exchanged it for Kivijärve Manor in 1716. However, from 1716 until its alienation in 1919, it was owned by the von Stryk noble family. The manor's two-storey main building was built in the second half of the 19th century, the first floor of the building being of stone, the second of wood. The right end of the façade has a veranda supported by wooden columns. The manor is currently used as a residential building. Several outbuildings have been preserved, although they have been rebuilt in various ways.

Turgi Handicraft Farm - Turgi Handicraft Farm is in the Peipsiääre municipality, near Kallaste in the village of Torila. The Turgi handicraft and health farm is a place where you can go for several days away from the daily chores of everyday life and devote yourself to recharging your batteries, because breathwork, or releasing, conscious and connected breathing, helps you to meet your inner behavioural patterns and deeper being. Through the process of breathing, tensions in the body and mind are healed, and repressed feelings are released.

In a weaving course, you can connect with yourself: see new beauty being created by your own hands, experience being a creator. Delicious and healthy food is the best fuel for our bodies, and Ergo, the owner of Turgi Farm, knows and masters this art perfectly. You can share in the joy of his creation by ordering a four-course gourmet dinner. In the summer, you'll be welcomed in the drying barn restaurant, in the cooler months in the cosy living room. During the summer, the restaurant offers romantic lodgings in the granary and the drying barn room can be rented out for birthdays or weddings.

Kokora Manor - Kokora Manor (German *Kockora*) was a knight's manor in Kodavere parish, Tartu County. Nowadays the manor is in Tartu County, Peipsiääre municipality. Kokora Manor was founded in 1734, separating it from the neighbouring Alatskivi Manor. In the 18th century the manor belonged to the von Kirchers. Later, the manor was owned by the von Schultzes, and from the end of the 19th century by the von Rathlefs. The last owner of the manor before its alienation was Martha von Rathlef. At the beginning of the 19th century, a long, single-storey, classicist wooden main building was erected. The central part



of the building was adorned with a portico on four circular columns and windows were adorned with triangular frontons. Today, the right-hand side of the building remains, while the central portico has been moved to the end of the building in a slightly modified form. The building is privately owned. The outbuildings have survived in a small number and have been converted or are in the process of decay. Several collective farm buildings, now dilapidated and in a state of disrepair, stand above the complex of farm buildings along the manor's access road.

Kääpa Monument - In the 1930s, a stone altar of fire was built on the hill where the Victory Day bonfire was lit, but which stood unused during the years of restored Estonian independence. In 1937, an oak alley was planted there by members of the Defence League, along which the victory flame was carried by three horses.

Kalevipoeg's sword in the Kääpa River - The sword of Kalevipoeg, the hero of Estonian epic, lies in the Kääpa River, near the Kääpa Bridge. The sword is mentioned in legends as well as in epic. According to the epic, Kalevipoeg had a Finnish blacksmith make him a sword, but the blacksmith put a curse on it in revenge for the murder of his son. The salt sorcerer of the Peipsi stole the sword from Kalevipoeg and dropped it into the Kääpa River. Kalevipoeg wanted to punish the sorcerer and cursed the sword in his turn but was mistaken in his words. And so it happened that when Kalevipoeg once came to the banks of the Kääpa River and stepped into the water where his sword lay, the sword cut his legs to the knees and Kalevipoeg died.

Altar of the Holy Fire - This is the site of the former altar of the Victory Flame, where Victory Day was celebrated with great solemnity in the closing years of the first Republic of Estonia.

Alatskivi Kalevipoeg's bed - Alatskivi Kalevipoeg's bed, or Peatskivi mound, is a mound in the village of Peatskivi in Tartu County, Peipsiääre municipality. It is the place where Kalevipoeg rested and gathered strength. There are several Kalevipoeg's beds in Estonia.

Birthplace of Anna Haava - Anna Haava (née Anna Rosalie Haavakivi (Hawwakiwwi)) was born on 15 October 1864 in Pala municipality, Kodavere parish, Tartu County, on the Haavakivi farm, and was an Estonian poet, librettist and translator. She grew up on a well-kept farm with many animals, where, in addition to his own family, she also had relatives and servants.

Igavere post station - It is a striking example of a post station built to a typical design. It is a single-storey, post office building with classical elements and half hipped roof. The front façade of the building is articulated by pilasters ending in triangular frontons. In 1712, the Livonian and Estonian knighthoods established the St Petersburg–Tartu–Riga postal route, of which Igavere post station was an important part. The present building was built according to a standard design in 1838–1841 years to replace an old wooden building. From then on, all the important personalities, up to princes and emperors, passed through it over the centuries. In 1889, postal services on the St Petersburg–Tartu route were discontinued,

and the Igavere post station was left to operate as a local passenger transport facility – a private post station. In the 1920s the building was rebuilt as a community centre.

Tindimurru iron smelting site - Tindimurru iron smelting site is an ancient iron smelting site in the village of Pataste in Jõgeva County. The iron smelting site was discovered in 1985 when the site was investigated by Jüri Peets' archaeological team. The Tindimurru iron smelting site is one of the oldest in Estonia and it has been established that it was used between the 1st century BC and the 2nd century AD.

Saare Manor drying barn - Saare Manor (German *Saarenhof*) was a manor in Tartu County, Maarja-Magdaleena parish. Today the former manor is in Jõgeva County. In the 18th–19th centuries the manor was one of the most representative in the region. Today the main building has been demolished and the ensemble of buildings has been largely destroyed. The first records of Saare Manor date from 1512, when it belonged to the Tiesenhausen family. It was later acquired by the Bönings, and after them by the Scotts and the Schaumanns (ennobled von Greisenspeer). In 1685 the manor was nationalised, and in 1712 it was returned to the heiress of the last owners, through whom Saare passed into the hands of the von Bocks. The manor was inherited by the Manteuffel family in 1808 through a marriage and remained in their hands until the estates were alienated in the Republic of Estonia.

Halliku Manor - Halliku Manor was a knight's manor in Kodavere parish, Tartu County. The manor was founded in the second half of the 18th century on land separated from Saare Manor.

Roela cone dryer-museum - The cone dryer is located on the edge of the longest ekser in Estonia, Mõdriku–Roela. A section of the RMK Penijõe–Aegviidu–Kauksi hiking trail runs along the esker, and the trails of the esker offer long and short nature hikes under the centuries-old pine trees and century-old spruces, as well as the opportunity to enjoy the forest view and learn about the local heritage culture. This is a fascinating site telling the history of Estonian forestry. On 2 June 2019, an RMK information point was opened there, where you can find useful information about recreational opportunities and places of interest in the surrounding area as well as further afield in the state forest. Visitors can also have a look around the cone drying shed, which was built in 1928 by the State Forestry Directorate of the Estonian State Forestry Service and was the most modern in Estonia at the time.

Roela Hill-Fort - Roela Hill-Fort is an ancient Estonian promontory fort in the village of Voore in the Mustvee parish of Jõgeva County, on the land of Linnamäe farm, one kilometre southeast of the former Roela Manor. Situated on the bank of the Kullavere River, the riverside slope of the north-west-south-east facing hill reaches 15 metres, the west slope 6 metres.

Roela Manor - The earliest records of Roela Manor (German *Ruul*) date from 1453. The manor, which belonged to the von Taube family in the 17th century, has subsequently been in the possession of several families. The manor house was originally a one-storey Baroque building with a mansard roof from the second half of the 18th century. In the late 19th century, the building was extended several times (1871, 1880, 1884), resulting in a Gothic Revival timber building, partly one-storey and partly two-storey. Around 1910, a new mansion building in Heimat style, the 'annexe', was built a kilometre and a half north-west of the old manor house.

Alatskivi Nature Centre - The aim of Alatskivi Nature Centre is to raise people's environmental awareness through its activities, promote a nature-friendly way of thinking, nature education and active nature-loving in all aspects. It offers a range of opportunities to complement school curricula and raise environmental awareness for people of all ages.

Lake Alatskivi bridge - Lake Alatskivi is a reservoir lake in the Peipsiääre municipality of Alatskivi, Tartu County. The lake is impounded by the Alatskivi River. The lake covers an area of 22.9 ha and has an average depth of 2.5 m. Lake Alatskivi is divided into two lakes (Lake Lossijärv and Lake Veskiärv) by the Turba Bridge (formerly also known as the Valge Bridge). On 8 February 2014, the lake's dam burst and water escaping from the back of the dam burst the pillar of the pedestrian bridge and the dam regulator. The dam and bridge had been completed a few months earlier in autumn 2013. A temporary stone embankment, hastily erected, prevented the reservoir from running dry. The water level dropped by around 1.0–1.5 m. By June of the same year, the lake had practically run dry, with water only in deeper areas.

Kalevipoeg's bed (Estonian *Kalevipojasäng*) – Kalevipoeg's bed is the name given to the place where Kalevipoeg rested and gathered strength. There are several beds in Estonia.

Kärneri windmill - Kärneri windmill is a mill made of ore stones located in the village of Rupsi in the Peipsiääre municipality of Tartu County. The windmill was built in 1801 at the request of Friedrich Kärner, the landlord of Kopli farm. The building originally had four floors. During the Second World War, the mill was hit by a Soviet tank, but was not badly damaged. During the Soviet occupation, when the collective farm Koit was operating in the area, the building was stripped of two floors and used as a silo. During the time of the

Alatskivi sovkhos, bulk cement was stored there. The mill building is now owned by Kopli farm.

Nina lighthouse - On Lake Peipsi, fog can sometimes rise in winter - like milk. The shoreline disappears from view in the mist, and when dusk falls, the light from the lighthouse cannot penetrate it. It is said that many years ago, fishermen trapped in the fog were helped by ringing church bells to let them know where the shore was. Nina's reinforced concrete lighthouse was built in 1938. Its visibility is less than 10 nautical miles. The height of the Nina tower is 11 metres, the height of the fire 14 metres. In spring, the famous icebergs of the Peipsi gather there. This is because of the stone bridge created by Kalevipoeg, the hero of the Estonian national epic.



OLD BELIEVERS' DIALECT AND ITS TRACES

In 1652, Patriarch Nikon of the Orthodox Church carried out reforms in the Russian Tsarist state, which renewed many traditional religious practices. The adherents of the old customs were persecuted, declared heretics and put under curia. As a result, the Old Believers emigrated to Poland, Lithuania, Siberia and other outlying areas of the Russian Empire. On the western shore of the Peipsi River, settlements of Old Believers were established by the end of the 1730s. The villages of Raja, Kükita, and Tiheda are located in the municipality of Mustvee, the town of Kallaste in the municipality of Peipsiääre, and the villages of Kolkja, Kasepää and Varnja, as well as Piirissaar in the southern part of the lake. The old believers who settled on the shore escaped serfdom, but there was very little land along the lake for their use. Therefore, they started fishing, growing onions and cucumbers. The men of these villages were respected masons, who built mighty buildings in Tartu, Narva and St Petersburg.



Museums and heritage centres along the Old Believers' dialect trail

Peipsimaa Museum - In the Peipsimaa Museum you can get acquainted with different nationalities and cultures, the life of Old Believers, church and kitchen culture, picturesque coastal villages, sacred shrines, icon-paintings (a special exhibit belongs to the world-famous icon painter Pimen Sofronov, who is from this village), samovars and onion, cucumber and vendace food culture, Lake Peipsi, lighthouses, magnificent manors, and the traditional fair culture. The museum also has space for workshops (e.g. painting icons, making Ivan Chai, cooking sugar, making onion braids, reading the Church Slavonic).



Heino Lubi's Museum of Scales - A unique museum in Estonia is located on the main street of Mustvee, founded by Heino Lubi, who was a master weigher for more than 30 years. The collection includes more than 120 different scales, half a hundred steelyards, as well as many metal and ceramic weights and other items related to scales. In addition to scales made in Estonia, Heino Lubi's collection also includes scales made in the Soviet Union and Poland. The museum also displays several modern scales, which provide a better understanding of the history of scales. Guided tours are available on reservation!

Mustvee Old Believers' Museum - The Old Believers' Museum in Mustvee is one of the 21 places of interest in Southern Estonia, marked with the National Geographic yellow window and recommended for culture and history lovers.

Its exhibits give an insight into the history of the Old Believers' culture. The collection includes samovars, irons, clothing, utensils, furniture and fishing gear. There are paintings by J. Kolpakov of churches in Mustvee, woodcarvings by P. P. Mikhailov and his sons and L. Korobova's paintings and drawings of Lake Peipsi.

Peipsimaa Visitor Centre - The Peipsimaa Visitor Centre is located in the heart of Peipsimaa, in Kolkja, an ancient village of Old Believers in Tartu County, in a house built at the end of the 19th century.

The visitor centre offers a chance to learn about the traditions of Old Believers' textile printing, and to take part in workshops on direct, plant and reserve printing and indigo dyeing. You can admire lubok, which is Old Believers' folk art. You can take part in lubok printing workshops. You can also see the Ridaküla Blacksmith's Shop, the Chicory Museum, the Peipsimaa Handicraft and Art Shop, the Peipsimaa Art Gallery and have a meal at café Tädi Šura. The centre has bicycles, scooters and pushchairs for hire, a children's playhouse and a sandpit.



Other heritage sites along the Old Believer's dialect trail

Kasepää Street Village - The villages of Kasepää, Tiheda, Kükita and Raja run along the shores of Lake Peipsi in Jõgeva County, forming a 7 km street village. Here, historical Orthodox traditions come together with a unique lifestyle, endless onion terraces, plastic buildings, a second language environment, etc. Onion brades hang from the garden gates, small stalls sell smoked fish – and in summer, all kinds of garden produce. On the tour you can get an insight into the life and traditions of the Old Believers by visiting the Peipsimaa Museum and the Rajaküla Old Believers' prayer house with its bell tower. The Lake Peipsi Living Room gives an insight into the lake. The tour can start from the Omedu bridge, or from Mustvee.



Permanent exhibition "The Lake Peipsi Living Room" - a permanent exhibition introducing the nature and culture of Lake Peipsi, with more than 10 hands-on exhibits, 35 fish mullages, a 4-meter model of Lake Peipsi, information posters in Estonian, Russian and English.

The Rajaküla Old Believers' Prayer House -Raja Old Believers' congregation can be considered to have started in the I quarter of 18th century. It was not until 1879 that the

Raja Old Believers received permission to build their own church. The sanctuary was destroyed in World War II, only the bell tower remains. The present prayer house has 11 rooms. Between 1854 and 1930, Gavriil Frolovile, who taught children to write icons and to read and write in Old Slavonic, as well as to sing according to the Old Slavonic musical notation, settled in the house. The church is open on Sundays from 11 am to 1 pm during prayers and can be viewed from outside at other times.

Kükita Old Believers' Prayer House - Kükita Old Believers' Prayer House is an Old Believers' prayer house in Kükita, Kasepää municipality. According to some sources, it was built in 1740 by Nikita, a Novgorod merchant who fled here, and one of the Moscow boyars, the Morozovs. The old prayer house in Kükita was destroyed in the Second World War. In 1949, with the help of the locals, the present prayer house was completed. The house was built of wood. In the mid-1990s a layer of brick was put around the house.

Kalevipoeg's slingstone on the shore of the Peipsi in Mustvee - Kalevipoeg deals the most with stones. Not only does he throw stones for drawing lots, not only does he throw stones to the water and not only does he sling stones towards wolves, as in Kreutzwald's epic "Kalevipoeg", but the Kalevipoeg of folklore is involved in throwing stones far more than that. Nearly half of our known legends speak of Kalevipoeg as a stone-thrower. Kalevipoeg competes with the Old Devil in stone-throwing, sometimes fighting against the Old Devil with his own stones; quite often he also throws his stones at castles, manors and churches, or at unnamed enemies.

Mustvee Lutheran Church - Mustvee Church is a neo-Gothic Lutheran church in Mustvee. The church is used by the congregation of the EELC Mustvee. At the beginning of the 19th century, Mustvee grew rapidly in population. Although the majority of the population was of Russian nationality, there were also several hundred Lutherans, for whom it was difficult to go to Torma Church because of the long distance. It took some time to build the church, as there was a big fire in Mustvee in 1866, which almost completely destroyed the Estonian part of the village. By 1876, the necessary permits, the building site and the approved church plan were obtained from the government. The architect of the church project was Johann Maas (1825–1892).

St. Nicholas Parish of Mustvee -The St. Nicholas Parish of Mustvee is an Orthodox parish in Mustvee, Jõgeva County. The congregation uses the church of St. Nicholas in Mustvee. The congregation is part of the Narva and Peipsiveere diocese of Estonian Orthodox Church of Moscow Patriarchate.

Mustvee Trinity Monotheistic Church - The congregation was active in the building until 1957, after which it became a flour and furniture warehouse. In 1980 the functions of the sanctuary were restored, but the building was given to the Baptist congregation instead of the Orthodox congregation. In 2004, the church was reopened as an Orthodox church.

Mustvee City Old Believers' Congregation - The Old Believers' prayer house of Mustvee is an Old Believers' sanctuary in Mustvee at Lohu street 2. The house is used by the Old Believers' Congregation of Mustvee.

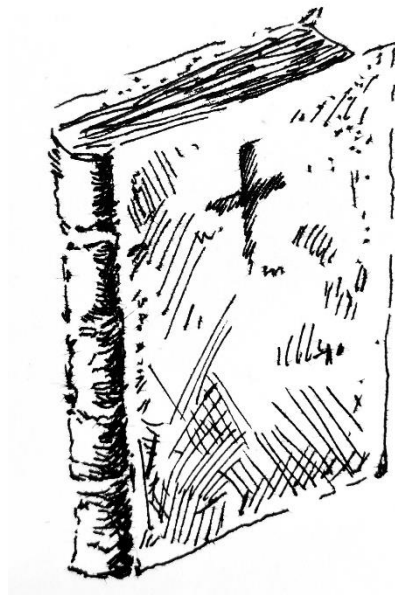
The first projects of the prayer house date back to 1927. The new building was built between 1928 and 1930 by engineer J. Jansen's project. The inauguration took place in June 1930. According to some estimates there were 3,500 people in the church on the day of the inauguration, but officially it is the largest Old Believers' prayer house in Estonia, with a capacity to accommodate over 1,000 people. The house was originally a wooden building. In 1933 the church was extensively rebuilt and plastered. In 1935 a cast iron fence was built around the building. A brick gate marks the entrance to the church.



Border stone in Mustvee - The Mustvee River was the border between the Livonian Order and the Tartu Catholic Diocese. A reddish ironstone with an inscription in Low German is thought to be one of the 15th century boundary stones found in the river. It marked the boundary between the lands of the Order of the Sword and the Bishopric of Tartu after the subjugation of the mainland Estonians by German crusaders in 1224. The stone was found near the right bank of the Mustvee River and was hauled to the bank in 1910. According to folklore, there was supposed to be a treasure under it. There was another stone nearby with a year and a key, but it had been broken.

TARTU DIALECT TRAIL

The Tartu dialect has been spoken in areas of the southern parts of Tartu County from Lake Peipsi to Lake Võrtsjärvi. Already in the 16th century, the Tartu dialect was used by the Jesuits as a basis for the Tartu language, or the written language of Southern Estonia, which was used almost equally with the written language of Northern Estonia in the 17th-19th centuries. Johannes Gutsclaff compiled the grammar of Tartu in 1648. In 1686, however, the “Wastne Testament” was the first to be published in southern Estonian. People from the Tartu dialect can be recognised today by the use of the words *too* and *nood*, as well as *kunas* and *millal*. The eastern group of the Tartu dialect is located on the shores of the Peipsi: the Kambja and Võnnu dialects and the Kodavere Kavastu dialect, which is part of the northern group.



Other heritage sites along the Tartu dialect trail

Mäksa Manor - Mäksa Manor was a knight's manor in Võnnu parish, Tartu County. Today the former manor is located in the territory of Kastre municipality in Tartu County. Mäksa Manor (German *Mäxhof*) dates back to the Middle Ages and was first mentioned in 1555. The manor is named after the Mecks of the then owners. The manor is privately owned.

Kaagvere Manor - Kaagvere Manor (German *Kawershof*) was a manor in Võnnu parish, Tartu County. Nowadays the manor is situated in the village of Pupe in Kastre municipality. The first mention of the manor dates to 1544.

Jaago Handicrafts Farm -Jaago Farm is a place where nature-oriented thinking, the beauty of plants and the wisdom of ancestors are woven into a beautiful brade. It offers a variety of crafts at different times of the year – for example, making clay candleholders and pouring candles and baking gingerbread before Christmas.

Ahja Manor - Ahja Manor dates back to the Middle Ages (1553). The two-storey baroque mansion, with a half hipped roof, was built in the late 1740s and was one of the most luxurious in South Estonia at the time. From 1929 to 1997 a school was run in the manor house. In 2007 the building was destroyed by fire and only the walls remained. Several outbuildings of the manor house have been preserved, although most of them have been rebuilt. The beautiful park with a pond, which is protected as a natural and historical

monument, is worth seeing. The manor and the park are known to many from the book *Little Illimar* by the Ahja-based writer Friedebert Tuglas, based on his childhood memoirs.

Kärsa Church - Kärsa Orthodox Church is a church in the village of Kärsa in Põlva County, Põlva municipality. The church was built in 1878. The church was used by the Võnnu Parish of the Nativity of Christ. Today the church belongs to the Kärsa congregation of the Estonian Methodist Church. The church has been under state protection as an architectural monument since 1999.



Mehikoorma lighthouse - Mehikoorma lighthouse is located on the western shore of Lake Lämmijärvi in the southern part of Lake Peipsi. The earliest scarce records of beacons at Mehikoorma pointing northwards towards Piirissaar and southwards towards Salusaar date from the First World War. By 1929, a tank with a flashing sector light had been set up at Mehikoorma. The wooden lighthouse was replaced by a reinforced concrete lighthouse in 1938. The lighthouse, 15 m high and 3 m in diameter, was powered by acetylene. With its 15 metres, Mehikoorma lighthouse is the highest lighthouse on Lake Peipsi. The lighthouse can only be seen from the outside.

The King's Pine - The King's Pine is a protected species of Scots Pine in the village of Järvselja in Kastre municipality, Tartu County. The tree's name derives from its tall stature and majestic appearance. The King's Pine is more than 33 metres tall, but more remarkable is the circumference of the trunk, which is 3.4 metres at breast height, the width of the crown is 23 metres, and the volume is estimated at 11 m³.

Järvselja primeval forest nature trail - The Järvselja nature trail introduces you to the forests around the learning and experimental forest centre. The trail is varied and crosses several types of forest habitats - you will see the King's Pine, which is over 380 years old, and spruce trees with tops over 40 m high, which are among the tallest trees in Estonia. The trail is partly on a boardwalk and the route is 1-5 km long. A good starting point is either the Järvselja hunting lodge or the guest house, where information boards with a map of the trail are available. The Järvselja educational trail with its primeval forest represents one of the places worth discovering in South Estonia, which is marked with a National Geographic yellow window.

Rõka dome tower - Peramaa Holiday House is like a small oasis in the ancient forests of Järvelja. The unspoilt nature and the peace of the pristine forest help you to forget about your daily chores and work. It offers accommodation, catering and active activities (archery, cycling). In the immediate vicinity of the recreation centre is the Rõka Dome Tower, just a short distance from the Järvelja nature trail and Järvelja primeval forest.

Kriimani Manor - Kriimani Manor (German *Brinkenhof*) dates back to the Middle Ages. The place is named after the Brinken family, who owned the manor. In Swedish times the manor belonged to the Riegemanns, hence the Estonian name. After the Great Northern War, the manor belonged to the noble families of von Kawer, von Boettiger, von Rosen, von Blankenhagen and von Stryk. The last owner of the manor before its alienation in 1919 was Margarete von Brasch. The manor complex is situated on the shores of the small but beautiful Lake Kriimani, on the top of a small hill. The one-storey wooden main building probably dates from the mid-19th century. The central part of the façade has a three-window wide superstructure. It is currently used as a social house for the municipality. The manor also had numerous outbuildings, but most of these have been destroyed. Some of the surviving buildings are either derelict or have been converted beyond recognition.

Kavastu raft - The raft was put into operation in 1899 by order of W. Wulff, the landowner of Kavastu, to facilitate the crossing of the river Emajõgi. In 1983, the raft's transfer chain broke, the raft itself disappeared downstream and the flywheel sank into the river. In 1999, the century-old tradition was revived, the original paddle wheel was lifted from the riverbed and put back into operation. Unique in Europe, the raft has a hand-cranked mechanism that is more than a century old and is used by the ferryman to help you to the other side. Riders often like to spin the ferry themselves for a fun ride. The raft is popular with hikers, both by car and on foot, as well as with cyclists in the South of Estonia.

Kavastu Manor - Kavastu Manor (German *Kawast*), located on the left bank of the Emajõgi River, downstream, was first mentioned in 1544. At that time the manor belonged to Jakob Krabbe. Later, during the Swedish period, the manor belonged to Georg Oxenstjerna, and in the middle and second half of the 17th century to the von Schwengeln. In the 18th and 19th centuries, the manor had many different owners, and the manor house was rebuilt in the late 19th century. In the 1890s a large two-storey neo-baroque main building was completed, one of the most majestic in the area. The main part of the building was single-storey, covered with a high mansard roof, with the underside also built out to a storey. The central section was a two-window wide addition on the second floor. The eastern end of the building, however,



was designed as a stubby three-storey stone tower, also covered by a mansard roof. From the river and the other side of the river, the main building had several beautiful views. The resemblance to the main building of Kaagvere Manor (destroyed), built in the same period, suggests the work of the same architect.

Melliste windmill - The windmill in Melliste was restored in 2013 and was to house an information point, a viewing platform and an outbuilding with other facilities. Unfortunately, the project fell through and the windmill is now standing idle.

RÄPINA DIALECT TRAIL

The Rāpina dialect belongs to the eastern group of the Võru dialect. The Võru dialect is historically the purest dialect in southern Estonia, which has preserved many archaic features. On the other hand, there are ancient Baltic, Slavic and even Germanic linguistic influences. The Rāpina district was at one time the border of three governorates - St Petersburg, Pskov and Livonia. The waterways were the route of frequent traffic between Pskov and Novgorod. As the area was inhabited by a mixture of Võros, Setos, northern Estonians and Russians, the inhabitants often spoke several languages.

Museums and heritage centres along the Rāpina dialect trail

Rāpina Local History and Gardening

Museum - The Rāpina Local History and Gardening Museum is located in the heart of Rāpina Manor, in Sillapää Castle, surrounded by a species-rich park. The museum is located on the first floor of a majestic building dating from the mid-19th century. Its exhibits present Rāpina manor and parish, horticultural education and one of the oldest paper mills in Europe.



Rāpina Creative House - Rāpina Creative House presents the skills and crafts that local people have practised in the past and still do today. The handicrafts and souvenirs corner sells works by local masters: ceramics, stained glass, postcards, scrapbooks and notebooks, textiles, jewellery and much more. A variety of workshops are available for groups by reservation. The exhibition hall will feature works by local artists and authors.

Mooste Folk House - The Folk House, part of the Mooste Manor complex, is a great venue for large events, with a modern sound and light park and video equipment. The Mooste Folk House is a suitable and stylish venue for wedding receptions, and the rooms are also ideal for conferences and corporate events. The historic and stylish hall is a renowned concert venue, hosting a variety of concerts whatever the season. The cosy venue attracts thousands of concertgoers every year.

Other heritage sites along the Rāpina dialect trail

Mooste Manor - Mooste Manor was a knight's manor in Põlva parish, Võru County. Nowadays, the former manor village is located in Mooste village in Põlva municipality, Põlva County. Mooste Manor was founded at the end of the 16th century, when the Polish King Stefan Batory fiefdomed the area to the Võnnu County judge Wilhelm Sturtz.

Mooste Manor Mill Theatre - A few hundred metres from the courtyard of Mooste Manor is a centuries-old saw and grain mill. The building was renovated in 2006 and has served as the creative stage for the local village theatre. The theatre auditorium is located in the old flour mill and seats 60 people. The old sawmill building connected to the mill has also been renovated and now houses a museum, an exhibition hall and a party hall for a smaller group. The mill theatre can be used for seminars, parties (with room for up to 50 people), and summer performances in the courtyard. The mill theatre complex also includes a smoke sauna with a capacity of 15 people.

Rāpina Flour Mill - Estonia's longest river, the Võhandu River, is full of water and calm when it reaches Rāpina, which is why it was probably the most natural place to build a unique mill complex consisting of three mills. The flour mill is a massive stone building with a large winch on the top floor for lifting bags onto a sackboard. The original doors have been preserved, along with a number of details that enhance the overall design. The mill was built at the end of the 18th century.

Rāpina Paper Mill – The Rāpina Paper Mill is a paper mill in Rāpina on the Võhandu River. The mill uses only wastepaper collected in Estonia as raw material. Papers, cardboards, cartons, packaging, art and office supplies are produced. Rāpina Paper Mill is the oldest industrial enterprise still in operation in Estonia.

Rāpina EELC St Michael's Parish – The St Michael's Church is a Lutheran church in Rāpina. St Michael's Church was built in 1785. The church combines the late Baroque and early Classicist styles, the walls of the church are made of ore stone and covered with plaster. The front of the church is decorated with allegorical sculptures from the same period, depicting hope and faith. The bell tower is in the Baroque style. The church houses a two-part altarpiece painted by Carl Antropoff in 1871, entitled 'The Appearance of the Resurrection to Mary Magdalene' and 'The Entombment of Jesus'. The church is used by the congregation of the EELC St Michael's congregation in Rāpina.

Sillapää castle - Rāpina Mäemõisa manor house in late classicist style, popularly known as Sillapää castle, was built in the mid-19th century. With a two-storey central section and wing buildings, the manor house is one of the most magnificent classicist buildings in South Estonia. The manor house is home to the Rāpina Local History and Gardening Museum, the Rāpina Music School and the Rāpina Folk School. Sillapää Castle is surrounded by a manor park (nearly 800 taxa), which can be visited at any time of the year.



Rāpina Manor Park - Rāpina Park is located on the banks of the picturesque Võhandu River, with Sillapää Castle at its centre. The manor park, together with the park around the Rāpina School of Horticulture, covers an area of 8.5 ha. The park is home to nearly 600 species of trees and bushes, 60 species of birds and 7 species of bats. The park is mixed-style, with English, French and woodland sections. The park was completed by Baron Peter von Sivers in 1856. The park was designed according to the principles of the famous Baltic German gardener Walter Engelhardt.

Lake Meelva and swamp - Lake Meelva or Mulva Lake is located in the Meelva Landscape Reserve, 8 km northwest of Rāpina. The lake covers an area of 78.7 ha, has a maximum depth of 3.2 m, a length of 2,650 m and a width of 550 m. The lake is located in the Mälva district. Lake Meelva is surrounded by marshland to the west and south, with higher ground to the north and east. Lake Meelva is drained by the Toolamaa stream, which flows into the Võhandu.

Leevaku hydroelectric power station - The Leevaku hydroelectric power station is located in the village of Leevaku, Rāpina municipality, Põlva County, on the Võhandu River. The power station was in operation from 1917 to 1968 and has been in operation again since 1993.

SETO LANGUAGE TRAIL

Historically, Setomaa is divided into 12 *nulk*'s, or regions, in each of which people spoke a slightly different language. Today, the Seto region is divided into two by the Estonian-Russian border. The Seto language is very close to Võro language. It was only in the 19th century that the people of this region began to be called Setos. Earlier, they were called the Estonians of Pskov, as they lived for centuries under the rule of the Pskov Principality, later the Pskov Governorate.

Museums and heritage centres along the Seto language trail

Värskas Visitor Centre – Reegi House – The aim of the Visitor Centre is to exhibit and promote the unique historical heritage of the Värskas region. The exposition links the themes of the Northern Camp of Petseri and Värskas as a resort area. The exhibition will appeal to both history-loving adults and families with children. The beautiful natural environment will gradually allow the exhibition area to be extended to the outdoor area of the Reegi House, where there is a picnic area, children's activities and the possibility to rent boats, bicycles, water wheels and ice skates.



Värskas Farm Museum - Värskas
Farm Museum – it all starts in the sauna! The building of a home started with the selection of a

suitable plot of land. It was good if the forest was close by, where you could find food, good if the water was close by, where you could catch fish and crayfish, good if the land was a little higher than the rest of the land, a flat place where you could set up your home and a field. The next thing was to build the two most important things - a sauna and a well. This was the beginning of the story of the Värskas Farm Museum - there was no real traditional old farm complex to settle in, but the flat land on the outskirts of Värskas village stood out – the forest was close by and water was not far away. In accordance with the old building logic, the first building to be erected was the smoke sauna. And since it was a young and budding memory institution, the museum collections were started just as quickly. Almost everything related to Setomaa, its people and culture was collected, from wooden spoons

to buildings. And so, in the Värskä Farm Museum's traditional farmhouse, you can feel the touch and the stories from the different villages and different regions of Setomaa.

Obinitša Museum - In the cosy Obinitša Museum you can learn about the unique culture and history of Setomaa, take part in various workshops and events. A museum lesson gives you the chance to get a deeper insight into a particular area of Seto culture - for example, sing a Seto song or learn about folk costumes. Most of the artefacts in the museum's collection come from the surrounding villages, and the fine handicrafts of Seto women are particularly valued. The museum reopened after renovation in June 2019, when the first phase of the creation of the new permanent exhibition "Seto Song and Song Mothers" was completed.



Saatse Museum - Saatse Museum is located almost opposite the Russian border. The museum building does not resemble a Seto house - it's more like a stately mansion! It was originally a residential building, then a schoolhouse and now a museum. What makes the Saatse museum special are the texts painted on the walls and the opportunity to watch old film clips about the history and religion of Setomaa. On the top floor of the house, a classroom has been set up in the style of the Soviet era. The museum has a spacious courtyard and a small stage. The museum has a large garden and a small stage, so it is a nice place to have a picnic. A small hiking trail starts and ends at the museum, going along the border, which can also be used when the museum is closed.

Other heritage sites along the Seto language trail

Õrsava Lake hiking trail - The Õrsava Lake hiking trail runs around the lake of the same name. The 5 km long trail officially starts at the Värskä school stadium, but you can start from any point. The lakeside footpath is made more exciting by a series of bridges. On the shore of the lake there are RMK campfires and a forest house, as well as a swimming spot. In addition to the picturesque views of nature and the pine forest air, the hiking trail offers a history lesson: the trail runs partly on the grounds of the former training centre of the Estonian Defence Forces, the so-called Northern Camp, and although the camp was largely razed to the ground in World War II, some of the soldiers' barracks and other buildings have been preserved.

Laskevälja cycling trail - The 43-kilometre Laskevälja cycling trail runs through the forested hills, salt marshes, lakes and sandbanks of the Mustoja kame field. The trail introduces the military history of the area, which was home to the Estonian Defence Forces' shooting range in the 1920s and 1930s. The trail is a challenge even for fit hikers: due to the difference in altitude and the sandy paths, you will have to push the bike in some places. While the 17-

kilometre section from Värskä to Southern Camp is fairly flat, the return section is longer (26 km) and considerably more difficult.

Värskä promenade - A 300 m long lakeside promenade with two viewing platforms starts at Värskä harbour, on the shore of Värskä Bay. The promenade is made of granite and wood, which link the different sections of the promenade into a coherent whole. A variety of seating areas and attractions are located along the well-lit promenade. The bay is ideal for water tourism, and during the summer the Seto Line ferry takes holidaymakers to the bay.

Värskä spring - Several springs gush out from the banks of the Värskä promenade. One of them, the largest, is called *Silmäläte* by the locals. You can find the spring if you walk to the end of the promenade.

Värskä Orthodox Church - With its fieldstone walls and brick cornices, the name saint of the high Värskä Orthodox Church is St George. The church's most important feast day is therefore St. George's Day, which is celebrated in Setomaa on 6 May. It is a great feast, which culminates in an afternoon *kirmaski* or village feast. The church has an original iconostasis, or iconostasis wall, and numerous beautiful handmade holy relics. Many cultural figures important to Setomaa are buried in the cemetery surrounding the church, such as the singer Anne Vabarna (1877-1964) and the poet Paul Haavaoks (1924-1983).

Mikitamäe Orthodox village chapels - The square in front of the Mikitamäe centre is called Square of *Tsässona's*, because two *tsässona's* or Orthodox village chapels are located next to each other. The old chapel is the oldest wooden building in mainland Estonia: its probable date of construction is 1694. The building was originally located on the Tartu–Petseri road, from where it was removed during the Soviet era and then fell into disrepair. In 2009, it was renovated and moved to the square in front of the former town hall. In the meantime, however, in 1998, a new building had been constructed. Both of Mikitamäe's chapels are dedicated to St Thomas the Apostle, and the village feast is St Thomas's Day held one week after Easter.

Laossina cemetery and village chapel - The Laossina *tsässon* or village chapel is located in a village cemetery dating back to the Middle Ages, which is still in use today. The building was probably built in 1865. Several medieval stone crosses stand behind the chapel. The building is named after the Virgin Mary, and the village feast day is held on 21 September. People from near and far come to the cemetery, the priest conducts a service, food and drink is served on the graves and sometimes there is a proper *kirmask* or village party.

Lüübnitsa viewing tower - Lüübnitsa is a Russian village in the northern part of Setomaa, on the shores of Lake Pihkva. Its inhabitants are mainly engaged in onion farming and fishing. A magnificent viewing tower has been built at the southern end of the village, right on the shore of the lake, offering a good view of the village and the island of Kulkna (Kolpino) across the bay. On a clear day you can see the Orthodox church at the southern end of the island and, on a particularly clear day, the eastern shore of Lake Pskov. The Estonian-Russian

border runs between Lüübnitsa and Kulkna Island, and its markings are clearly visible from the viewing tower and the shore of the lake. Up to 20 people can climb the tower at a time.

Lüübnitsa village chapel - Lüübnitsa *tsässon* or village chapel was a village chapel in Setomaa, according to the modern administrative division in the village of Lüübnitsa in Setomaa municipality. The date of construction or demolition of the chapel is unknown, only a 1937 survey shows the former location of the chapel.

Võõpsu village chapel - Võõpsu *tsässon* or village chapel is located right next to the northern gateway to Setomaa, the Võõpsu bridge over the Võhandu River, in the medieval village cemetery. It is the largest wooden chapel in Estonian Setomaa, which was probably originally a barn. It was rebuilt as a chapel shortly before the middle of the 18th century, and properly renovated in 2010. Architecturally interesting is the large open vestibule, which partly surrounds the side walls. The saint of Võõpsu *tsässona* is St. Nicholas, or St. Migul in Seto, which is why the chapel's feast days are the spring and winter feast days of St. Nicholas. It is open only on St. Nicholas' Day.

Säpina Nahtsi village chapel - Säpina *tsässon* or village chapel is situated in the village of Säpina in Setomaa municipality, Setomaa. As the neighbouring village of Matsuri is larger, it is sometimes called Matsuri *tsässon*. The chapel is dedicated to Nahtsi (Anastassia the Elder), whose feast is celebrated on 11 November (29 October according to the Julian or old calendar). A dendrochronological survey was carried out in 2004–2005 to determine the age of the chapel, and it was found that it was probably built in 1711.

Saatse Church and cemetery - The Saatse Church was completed in 1801. The congregation there has been a mixed congregation of both Setos and Russians. Saatse's biggest feast day is *päätnitsapäiv* (the last Friday in July), the church's name feast. *Paraskeva* is the Greek word for 'Friday', and the Seto name is derived from the Russian (*пятница*). The church has 'royal gates' from an old wooden church and a 15th century stone cross. The only Seto saint associated with Saatse Church is St Stephen, who is depicted on icons in Seto folk costume. St. Stephen was buried in 1919, together with Father Vassili, a priest.

Lõuna Laagri hiking trail - The 2 km-long hiking trail in Lõuna Laagri was built on the former site of the Estonian Defence Forces. In the 1920s, a military complex was built there, where infantrymen used to train in the summer. Although nothing has remained of the buildings, the shimmering reservoir among the trees, the old bridge, several foundation stones and trenches tell a story of the past. There is a RMK camping site and camping facilities by the reservoir. At the information board, the hiking trail meets the Laskevälja cycling trail.

Old Jüri's Soap Chamber - The first and only male soap maker in Setomaa, Silver Hüdsi, who named the soap shop after his grandfather Jüri, works in the Old Jüri's Soap Chamber.

Each soap has something of Setomaa nature in it. The most special ingredient is the holy water from the nearby Petseri Monastery, which is found in no other soap in the world. The hits are tar soap, marsh soap and Piusa sand soap.

God's Hill – God's Hill is an ancient sacred place of the Seto people. According to legend, this is the place where God takes souls to heaven in his chariot. In the past, the mountain was a place of rather local importance, lost in memory, but in 2007 the people, under the initiative of the village mayor, reintroduced the mountain as a holy place. A local sculptor, Renaldo Veeber, made a statue of Peko on the hill. Peko – the traditional Seto god of fertility – is visited before major undertakings to wish for good luck and prosperity by placing an offering at the foot of the statue.



Obinitsa Church of the Transfiguration of Our Lord - The construction of the former Obinitsa school-church began in 1897 and was consecrated in 1904. Unique in the Baltic States, the school-church was a wooden two-storey building with a belfry. In 1950 the church was closed and the building was given to the school. The congregation was given one hectare of land and two old abandoned buildings for the new church. The new church in Obinitsa is located on the road from Obinitsa to Piusa, next to the cemetery. Next to the church is the Obinitsa cemetery.

The statue of the singing mother and the old church-schoolhouse (the future Ilmaveere Centre) - A stone statue of the Seto singing mother stands on the high bank of Obinitsa reservoir. It is a memorial to all the singing mothers of Setomaa. The three-metre-high statue, completed in 1986, is surrounded by a number of memorial stones to local singing mothers. From the statue of the singing mother there is a good view of Obinitsa Lake and the older part of the village. To the left of the statue is the old Obinitsa school-church (1904). The nearby Obinitsa Museum has a room telling the story of the singing mothers, where you can learn more about the singers of the area.

Härma walls - Two high sandstone outcrops (in Võro language *müür*) along the Piusa River are known locally as Härma walls. The Härma Upper wall or Keldri wall is the highest Devonian sandstone outcrop in Estonia. It is 43 metres high. The 150-metre-long outcrop can be seen up to a height of 19 metres. Härma Lower wall or Kõlgusniidu wall is a 20.5 m high cliff and is one of the most beautiful in the Piusa Gorge, with its brightly coloured clay layers and majestic pyramid shape.

Seto Studio-Gallery - In the house built in the 1930s by the family of the Seto merchant Ivan Kalju, the Seto Gallery "Hal'as Kunn" has a permanent exhibition of old and modern Seto art and folk art. The gallery building houses a studio for making historical Seto jewellery, a block and silk printing workshop, and a production of wallpapers and textiles with Seto patterns. The Obinitsa Art Hall is located next to the gallery.

Vastseliina Castle - The medieval entertainment centre of Vastseliina Episcopal Castle is a place steeped in legend, with 14th-century fortress ruins and sanctuary, the main building of the entertainment centre, the fortress inn, the pilgrimage house, the small travellers chapel and the manor park. In addition to visiting the Entertainment Centre, you can also take part in guided tours and workshops by reservation.

Meremäe Viewing Tower - Meremäe viewing tower is located between Meremäe village and Vastseliina castle on Meremäe hill (204 m above sea level). From the name you might think that you can see the sea from the tower. However, the sea as we know it today is about 250 km away, but Lake Pskov - whose opposite shore is also not visible and which was probably called the sea in the old days - is only 40 km away. In fine weather, the domes of the churches of the Petseri Monastery can be seen from the tower.

Piusa Caves Visitor Centre / Piusa Caves - Piusa Caves are man-made caves located in Võru County, near Piusa railway station in Võru municipality. The caves were created between 1922 and 1966, when glass sand was mined there. The excavations created about 20 km of passages. In 2001 the caves were reinforced and reopened to tourists but were closed again in 2006 due to the risk of collapse. A nature reserve has been created to protect the caves and the bats that live there. The Piusa Visitor Centre was opened in 2010 in the immediate vicinity of the Piusa Cave Nature Reserve Museum Cave. The aim of the Visitor Centre is to contribute to the conservation of Piusa Cave and its protected species through the coordination and targeted development of year-round tourism.

Treski barn - Treski is a music and inspiration centre located in the village of Treski in the municipality of Setomaa. Treski (then *Treski Küün*) was officially opened with its first concert on 21 August 2015. The owner of Treski is Jalmar Vabarna, the owner of Silla farm. In 2021, the Treski outdoor stage was opened, where Estonia's biggest names performed during the first season.

Treski village chapel - The tiny Treski *tsässon* or Orthodox village chapel, may go unnoticed as you drive by, although it is nicely situated on the roadside. The villagers tell us that the building was built around the middle of the 18th century. Treski chapel is named after St John the Baptist, which is why the village's feast day is Midsummer. Unlike in Estonia, Midsummer is celebrated 13 days later, as are the other feasts linked to the church calendar. Midsummer's Day is therefore on 7 July and the feast is on 6 July. Treski's festive celebrations have become famous further afield.

HERITAGE TRAIL

Project: **ER 164 Lake Peipsi Museums Ring**

Photos: Ederi Ojasoo and private collections of museums

Drawings: Artur Kuus

Extract from the map: AS Regio

Projekti PeipsiRing - ER164 kaasrahastab Euroopa Liit Euroopa naabrusinstrumendi raames.

Turismimarsruutide kokkuvõte valmis Euroopa Liidu rahalise abiga. Selle sisu eest vastutab vaid MTÜ Peipsi Koostöö Keskus ning selles kajastatu ei peegelda mingil juhul Programmi ega Euroopa Liidu seisukohti.

Project ER164 Chudskoye / Peipsi Museums Ring is implemented under the European Neighbourhood Instrument and co-financed by the European Union.

This overview of the tourism route objects has been produced with the financial assistance of the European Union. The content of this publication is the sole responsibility of Peipsi Center for Transboundary Cooperation and can under no circumstances be regarded as reflecting the position of the Programme or the European Union.



Co-funded by
the European Union



Peipsi
Koostöö
Keskus