

Whispers of Spirituality

*A place for Maausk as a part of
the national identity of Estonians in
Tallinn*

BOOK: Hunt, J. D. (2003). “Lordship of the feet”: Towards a poetics of movement in the garden. In M. Conan (Ed.), Landscape design and the experience of motion, Dumbarton Oaks Colloquium on the history of landscape architecture (pp. 187–214). Washington, DC: Dumbarton Oaks, Trustees for Harvard University.

In this chapter John Dixon Hunt describes three kinds of movement through the landscape; the procession, the stroll, and the ramble. Each form of movement has its distinct characteristics but also be viewed on a scale. The Procession on one end: “a ritual movement that follows a preordained path and purpose, which is, on account of its prescription, repeatable on innumerable occasions; indeed such reiteration is expected.” (p.188). On the other side of the scale, Hunt puts the Ramble. “Rambles ... entail movement with no external prompt; they are promoted largely by the will of curiosity of an individual enjoying the leisure to wander ... without definite or preordained routes or destinations” (p. 189-191). Hunts regards the Stroll as the middle term on this scale. “... the Stroll implies an ultimate purpose within the site and a sense of destination ... which implies self-conscious activity and even some anticipation of being watched by others. Strolling also implies a defined route between whatever incidents punctuate and give rhythm to the movement.”(p.189).

QUOTE: Kovalainen, R., & Seppo, S. (2014). Tree People (New English Edition 2014). Hiilinielu tuotanto and Miellotar.

“As the forest changes, so does the mind. ... The language of poetry, which embraces the woods, changes into the language of economic thinking, in which the primeval forest is now merely a thicket in need of low-yield final felling. It is a question of values. The habit of regarding the forest as objects – as production facilities- has been instilled just as effectively as the old beliefs have been eradicated.” (p.12)

BOOK: Girot, C. (2016). The course of landscape architecture. Thames and Hudson.

In the introduction, Philip Ursprung states that landscape architecture has potential as “a practice that opens up the field for the unexpected, for the experimental and the playful.” In further chapters, Christophe Girot speaks on landscape architecture in the urban environment: “Rapid urban growth has pushed landscape towards the fringes of society. There is an absence of purpose between a town and its immediate surroundings. A more meaningful interaction between dwelling and landscape requires a symbolic act...” (p.336). He advocates the return of the Beautiful and the Sublime on a local scale to be resurgent, so a shared understanding of nature can return. Girot states that “a renewed willingness to conceive landscape as infused with symbolism, tapping into the signifiers of a culture, would help to recover sensitivity and meaning.” (p. 335).

DOCUMENTARY MOVIE: Hints, A. (Regisseur). (2023). Smoke Sauna Sisterhood. Alexandra Film.

Through poetic videography, focus on the elements and conversations, the importance of the celebration of femininity and solidarity as the healing power of the sauna ritual. Seeing a glimpse of this ritual was illuminating in the development of places of ritual and sauna areas. Understanding the culture of sauna through the subtilities of this movie and the stories told in the movie, also made for a broader understanding of the culture of Estonia.

QUOTE: M. Conan (2003). Landscape design and the experience of motion, Dumbarton Oaks Colloquium on the history of landscape architecture (p. 1-34). Washington, DC: Dumbarton Oaks, Trustees for Harvard University.

“We live in two worlds: the lifeworld and the world of science and technology. In the first one we see the sunrise every morning above the surface of the Earth where we stand in perfect stillness; in the other one we know that the sun does not move, but the Earth does and we do.” (p. 9-10)

BOOK: Rinne, J. (2016). Searching for authentic living through native faith: the Maausk movement in Estonia (Doctoral dissertation, Södertörns högskola).

To form an understanding of Maausk as a lived religion, Rinne addresses in her dissertation individuality and the religious experience from a phenomenological point of view to try to answer the question of how to approach religiosity in our present-day society. Maausk practitioners experience an animated nature and are in deep relation to their surroundings. Studying folklore and visiting sacred places is a big part of the practice. In an interview Rinne held with a practitioner, the practitioner says: “Maausk is in everyday life is knowing how to do things with your hands. Tradition is that you know the right way to wash wollen socks with your hands. The technique is important when it comes to drying the sock and keeping it soft.” (p.71). And the countryside home is considered as the true home. Building and maintaining the house and garden are (sometimes) considered as Maausk practice.

MOON: Cycle of the moon connected to the Maavalla calender’s sowing and reaping holidays

New Moon	Soft timeWest Hard time	Time of Growth
Full Moon	Hard time	South
Old Moon	Soft timeEast Hard time	Time of Destruction
Moon creation	Soft time-	



- GARDEN: Piet Oudolf inspired wild flower garden.
1. Saussurea esthonica: native to Estonia, middle high
 2. Saaremaa Yellow Rattle: native to Estonia, middle high
 3. Orchid Liparis Loeselii: side of the flower bed, low/middle high
 4. Pyramidal Orchid: middle of the flowerbed, high
 5. Seaside Brookweed: edge of the flowerbed, low
 6. Longbract Sedge: middle of the flower bed, needs some space, middle high/high
 7. Garden Angelica: main- charachter, high
 8. White Stonecrop: edge of the flower bed, low
 9. Blunt-flowered Rush: a veil through the flowerbed, middle high
 10. Lesser Twayblade, black pearl: side of the flowerbed, middle high
 11. Dark red Helleborine: single lady, scattered over the flower bed, middle high
 12. Tufted Forget-Me-Not: side of the flower bed, as a low veil, low

CALENDER: Maavalla Koda. (2024). ILMUS MAAVALLA KALENDER 10237. Consulted at 8 may 2024, from <https://www.maavald.ee/uudised/uudised/uudised-10236-2023/ilmus-maavalla-kalender-10237-2024>

The first modern runic calendar was published in 10192 (1979 AD). When the idea arose to publish a calendar with religious holidays, it was clear that the old leaf tables should serve as a model. For the calendar, holidays have been selected whose religious meaning and/or customs are more or less known. Local names of holidays and months have been preferred to loan names, with Christian and other influenced names omitted where possible. They may not be known all over the world, but some have been found that have been preserved only in some places.

Until Estonia regained its independence, the calendar was reproduced “under the floor” using useful tools, from the Riga rotary press of the washing machine to screen printing and sometimes photocopying. As knowledge has increased, substantial changes have been made, most recently to mark the calendar’s 40th anniversary. The main sources for compiling the calendar are the Estonian Folklore Archive, “Estonian Folk Calendar I-VII” (Selma Lätt and Mall Hiemäe) and its additions (folklore.ee/erk).

Date - Name - Details		
Jan 14	Korjusepäev (Carcass Day)	Winter breaker
Jan 17	Taliharjapäev (Winter Brush Day)	
Feb 2	Pudrupäev (Porridge Day)	Last Christmas day / Candles day, announcement of Spring
Feb 9	Luuvalupäev (Bone Pain Day)	Resting day for physical strain
Feb 5 – Mar 8	Kihlakud (Engagements)	New moon, jumping over open fires, Ash Wednesday
Mar 9	Sigrupäev (Pig Day)	
Mar 20	Kevadine pööripäev (Spring equinox)	Beginning of the astronomical Spring (12 hours of day / 12 hours of night)
Mar 23 (or Apr 1)	Karjalaskepäev (Cattle Shooting Day)	Cattle is let outside
Mar 25	Marjapunapäev (Berry Red Day)	Woman, beginning of Spring
Mar 17 – Apr 23	Vaikne nädal (Quiet Week)	Beginning of the Swing Season, Thursday is Swing Making Day
Apr 14	Künnipäev (Plowing Day)	First day of plowing of the year
Mar 22 – Apr 24	Munapyha (Egg holiday)	Swinging and games with eggs
May 1 – 31	Maahingaus (Earth Breath)	Forbidden to touch living nature
May 9	Ligupäev (Valentine’s Day)	Cleanse of the washing place by the women, no boys allowed
May 10	Suvisted (Summers)	Swing vacation, birch collecting, courting time
June 21-24	Suured Päevad (Big Days)	Summer solstice, big fires with eating with big groups
July 2	Heinaleedo (Hay Day)	Big fires along the coast after attending the smoke sauna
July 13	Karusepäev (Bear Day)	Eating above open fire and earth ovens
July 25	Jaakapäev (Jack’s Day)	End of the haying, beginning of the harvest
July 29	Jakepäev (Jake’s Day)	Sheep offering for the purpose of the welfare of the other cattle
Aug 10	Esimene rukkiemapäev (First Fasting Day)	One day of no fire, chimney sweeping
Aug 15	Suur rukkiemapäev (Large Fasting Day)	Decorating Oak trees with colorful ribbons
Aug 24	Vümane rukkiemapäev (Last Fasting Day)	Observing weather signals
Sep 22/23	Sügisene pööripäev (Autumnal Solstice)	
Sep 29	Kasupäev (Profit Day)	Offerings and prayers, opposite of Cattle Shooting Day
Oct 14	Kolletamispäev (Hallowing Day)	Trees chance color
Oct – Nov	Hingedaeg (Soul Time)	Waiting for, and honoring ancestors, making the table for them, sauna
Nov 10	Mardipäev (March Day)	Sharing food and eating in the barn
Nov 24/25	Haneõhtu ja lamba emapäev (Goose Evening and Mother's Day)	End of the Soul Season, giving thanks to nature spirits and powers
End of Dec	Jõulud (Christmas)	Old solstice (21 dec), sauna

ENERGY: AirLoom Energy: Utility-Scale Wind Energy at Extremely Low Cost. (2024, 1 februari). Airloom Energy. <https://airloomenergy.com/>

Airloom harnesses the power of the wind to propel wings along a lightweight track. The geometry generates the same amount of electricity as conventional turbines at a fraction of the cost. 10-meter wings travel across a lightweight track that can stretch meters or miles. 25-meter towers are held in place by a patented bridling system. High or low, short or long, the configuration is highly flexible depending on landscape and use.

