



Linda's Stone in Lake Ülemiste. Photograph: Alar Madisson, 2011. ERA, DF 18 164.



www.folklore.ee/era

Did You know that there is a lake right beside Tallinn Airport that was formed by the tears of a woman?

One of the best known sites of tradition is Linda's Stone in Lake Ülemiste, dropped by Linda – mother of Estonians' mythical national hero, the strongman Kalevipoeg – who shed a lake of tears around it. Tallinn, which presses up against the lake, however, must never be completed – or else, the Old Man of Ülemiste living in the lake will flood the whole city. Estonia's landscape abounds in wonderful and interesting stories, which you can learn more about at the Estonian Folklore Archives or by using the various databases compiled by folklorists, which are available at en.folklore.ee/dbases/.

Tiesitkö, että aivan Tallinnan lentokentän viressä on naisen kyynelistä syntynyt järvi?

Viron yksi tunnetuimmista perinnekohdeista on Ülemistenjärvessä oleva Lindan kivi, jonka pudotti Viron myyttisen kansallissankarin voimamies Kalevipojan äiti Linda ja itki kiven ympärille järven verran kyyneliä.

Järven rannalle jäävä Tallinna ei kuitenkaan saa koskaan olla valmis – muuten järvessä asuva Ülemisten peikko hukuttaa koko kaupungin! Viron maisema on täynnä ihmeellisiä ja mielenkiintoisia tarinoita, joista saa tietää enemmän Viron kansanrunousarkistosta sekä folkloristien kokoamista erilaisista tietokannoista en.folklore.ee/dbases/.

Знаете ли вы, что озеро рядом с Таллинским аэропортом возникло из слез женщины?

Один самых знаменитых объектов древнего культурного наследия Эстонии – камень Линды в озере Юлемисте. Его уронила Линда, мать эстонского богатыря, героя национального эпоса Калевипоэга. Она села на камень и от расстройства наплакала целое озеро. А находящийся рядом с озером город Таллинн никогда не должен быть достроен – иначе его затопит живущий в озере колдун-старичок. Ландшафт Эстонии изобилует удивительнейшими историями, подробнее о которых вы можете узнать в Архиве эстонского народного поэтического творчества, а также в базах данных, составленных фольклористами en.folklore.ee/dbases/.

Kas teadsid, et otse Tallinna lennujaama kõrval on naise pisaratest tekkinud järvi?

Eesti üks tuntum pärimusobjekt on Linda kivi Ülemiste järves, mille pillas eestlaste müütillise rahvuskangelase vägimehe Kalevipoja ema Linda ning nuttis ümber selle järvetäie pisaraid.

Järve äärde jääv Tallinn ei tohi aga kunagi valmis saada – muidu uputab järves elav Ülemiste vanake kogu linna! Eesti maastik on täis imelisi ja huvitavaid lugusid, millest saad teada rohkem Eesti Rahvaluule Arhiivis ning folkloristide koostatud erinevates andmebaasides www.folklore.ee/ebaas.



The oak forest at Lehmja is a sacred grove, considered holy, where the manor also did not allow trees to be cut, since the tree might bleed if even a branch were broken off. A legend about wedding guests under a spell is connected to the place. The gnarly oaks by the roadside have been known as Bridal Couple and Groomsman.

Oak forest at Lehmja. Jüri Township, Jüri Parish, Harju County.

Photograph: Mari-Ann Remmel. ERA, DF 18165.



The 405 dents carved into the Assaku Magic Stone are the record in the vicinity of the Baltic Sea. Furthermore, a cross and the number 7 may be discerned on the magic stone. It is believed that women would slide down the depression that looks like a luge track for good luck in having children. Amateur archaeologist Oskar Raudmets, who made the stone famous, counting dents on the stone with his daughters.

Assaku Village, Jüri Parish, Harju County. Photograph: Artur Lass, 1964. ERA, DF 18167.



Because of the centuries of serfdom, manors are objects of hatred; yet, they have also provided an example: a manor symbolised wealth and beauty. The former glory of the pictured Kurna Manor has now given way to dilapidation: the building suffered in a fire in the early 21st century.

*Kurna Manor, Jüri Parish, Harju County.
Photograph: Mari-Ann Remmel 2006. ERA, DF 18166.*



According to tradition, Harilaid in Saaremaa is nothing but a couple of handfuls of sand from Old Nick. Old Nick wanted to escape to Sweden from the legendary giant Tõll of Saaremaa and began to build a road of sand in the sea, yet did not get far. At the site of the drowning of Old Nick, Laevarahu Reef, many vessels have been subsequently shipwrecked.

Kihelkonna Parish, Saare County. Photograph: Mari-Ann Rimmel, 2013. ERA, DF 18168.



Standing in Central Estonia, with a limestone outcrop, Paka Hill has been thought to be the site where Estonian tribes held their conferences, described in the Chronicle of Henry of Livonia. According to popular legend, monks used to live there, and an underground passageway is said to have begun in Paka Hill. The field of scattered stones near the road is said to be the handiwork of Old Nick.

Raikküla, Rapla Parish, Harju County.

Photograph: Jüri Metssalu, 2011. ERA, DF 18169.



Estonians would go to natural sacred places to make sacrifices and to heal themselves. Sacred groves may be considered our oldest nature conservation areas, as you were not allowed to break off a single twig there. Often, a wider area has been considered sacred, such as Hiiemägi (Sacred Grove Hill) in Paluküla Village in Rapla Parish, which supports sacred trees, and Tõnni Pit, to which sacrificial gifts would be taken.

There also used to be a sacrificial stone on the hill.

Paluküla, Rapla Parish, Harju County.

Photograph: Jüri Metssalu, 2011. ERA, DF 18170.



According to popular legend, Uhtjärv appeared in the primeval valley of Urvaste at a time when lakes still roved. Church bells are said to have been hidden at the bottom of the lake. On the shores of the lake are a church and a cemetery but also a fort hill, a sacrificial stone, an eye-healing spring and a stone thrown by Old Nick. Swimmers, beware: Uhtjärv may claim victims!

*Urvaste Parish, Võru County. Photograph: Richard Hansen, 1957.
ERA, Foto 3045.*



Springing from Pühälätte, the River Pühajõgi (its lower course known as the Võhandu) is the longest river in Estonia. The water in the river was kept clean, lest there be poor weather and crop failure. On the banks of the river, there have been sacred trees and sacrificial stones; however, baptismal water has also been drawn from it.

Alapõdra Village, Urvaste Parish, Võru County.

Photograph: Valdo Valper, 2009.

ERA, DF 18171.



According to tradition, the King of Sweden has planted over 100 trees in Estonia. As the legend goes, the Tamme-Lauri Oak in Urvaste Parish, too, was planted by the King of Sweden. The tree is said to be inhabited by the fire spirit Laurits, who has caused many fires in the area.

Urvaste Parish, Võru County. Photograph: Richard Hansen, 1957.

ERA, Foto 3070.



Miikse Jaanikivi (St. John's Stone) in Setomaa is an intersection of Christianity and ancient popular beliefs. To this day, Orthodox Christians from far and wide come on Midsummer according to the Julian Calendar (7 July) to heal themselves in Miikse Stream and on Miikse Stone, and to attend church services. Money, sweets and other gifts are left on the stone.

*Miikse Village, Setomaa. Photograph: Villem Kirs, 1939.
ERA, Foto 1073.*



Even now, the staff of the Estonian Literary Museum have had ghostly encounters with Tartu's most famous ghost, the Lilac Lady, who has been active in the former building of the nobility, the present-day Literary Museum. Stories about the Lilac Lady may be heard by visitors on the Night of Museums in May and on the Researchers' Night in September.

Lilac Lady in the Reading Room of the Archives Library of the Estonian Literary Museum on the international Night of Museums.

Photograph: Alar Madisson, 2010. ERA, DF 6795.