Hereditary cultural in Estonian forests
Especially valuable objects having public importance possess national importance and protection. The Tamme-Lauri oak in Võrumaa is one of the oldest and thickest ancient trees of Estonia and therefore of inestimable biological value. The tree is also connected to many folk tales adding cultural value to it. (JP)

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Types of the objects of hereditary culture

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About hereditary culture

The treasury of hereditary culture is diverse. Old farmsteads and ancient trees, stone fences and lime stoves, flax-retting pits and winter roads lead our thoughts to the traces of the way of life of previous generations. In order to better orientate in this material and to understand the reasons of its diversity it is necessary to delve into the nature of hereditary culture with the aim to work out a way of systematization of the forms of revelation of that particular cultural phenomenon. Hereditary culture is as diverse as human creation expressing itself specifically in the abundance and variety of its forms of revelation or types.

In hereditary culture the material and mental substance intertwine into one whole. The “body” of this cultural phenomenon is formed by buildings and facilities descending from the past with their location on the landscape, whereas the “soul” is formed by our knowledge about these objects including place and personal names and folk tradition. The basic characteristic of hereditary culture – connectedness to human activity – manifests itself in different objects differently. For example all buildings are created as a result of human work. At

Additionally to material objects also tricks of work, manners and other nonmaterial phenomena have cultural value. In this behalf hereditary culture has connections with folklore and constitutes a part of the national cultural heritage. (JP)
the same time holy springs, stones and trees had existed in a physical, natural form before man animated them by its belief or tradition. The third group connects the types of hereditary culture that have arisen in the interaction of natural processes and human influence, for example national heritage areas, forest roads, groves founded for some special purpose. The presence of differences in the physical nature and the way of formation of hereditary culture includes a possibility to systematize hereditary culture.

*Cobble roads still preserved had importance to the whole society of those days and facilitated movement between larger centres. (TN)*
The main source of hereditary culture is the pre-urbanization period village environment and the traditional way of life of that time, the types of hereditary culture constituting its core form a motley cross-section of the bygone village milieu: farm and manor housekeeping, forestry, local industry and functioning of the village community. Objects addition whereof is connected to historical events and changes in social and economic life are in their turn associated to these phenomena. For example military facilities generally and especially the Soviet military objects demonstrate expressively the fact how the sphere of concern of hereditary culture expands outside the creations of traditional village life substantially as well as temporally.

As hereditary culture as an abstract whole has considerable importance from the point of view of the identity of the nation every single object of it has an importance of its own. A hay barn located on a forest hayfield had practical value for a farm family, a schoolhouse located by the roadway had importance for the whole village. The roadway itself had importance for a very large circle of people enabling communication between communities. We see that different types of hereditary culture are not quite equal by meaningfulness. This circumstance creates presumptions for an original systematization of the types of hereditary culture.

**Circumstances connected to the formation of cultural landscape and hereditary culture shedding light to the history of the land and nation**

This group includes monuments having carried a nationwide function or meaning already in their time or having acquired such prominent meaning thanks to the connection to a historical event to our days. Ancient settlements and mounds as monuments of the period of the beginning of the formation of the cultural landscape, military objects as signs about different powers and manor hearts as reminders about the complicated history of our nation as well as a monument about the arrival of the styles of modern architecture to Estonia may be brought as examples. Many objects of this group are protected as national heritage by the state.
Hereditary culture connected to the history of the community

Like today the local community of the past, be it the people of the village or the parish had many common values possessing mainly regional importance. The buildings and facilities having served the common benefit, holy places of the local people as well as old place names belong to this group.

Hereditary culture connected to farming

Farming was an inherent and appreciated way of life in the agrarian society. The vital capacity of the nation preserved in the farm through the hardships of the centuries and the Estonian national culture was also born here. Farms as principal units of housekeeping and land use have left behind an abundance of hereditary culture. Though awaking broader interest nowadays all that constitute a farm was once meaningful first of all to the particular farm family.

Hereditary culture connected to processing production

This group connects the types of objects from the spheres of activity having existed besides agriculture and forestry like use of natural
resources, reprocessing of the products of field and forest, hunting and fishing. From the point of view of obtaining the raw materials necessary for these activities and tendering services these undertakings had mainly local meaning, but they also acted as pioneers of open economy participating in the goods exchange between regions.

**Hereditary culture connected to forestry**

A separate group is formed by silvicultural objects a great part of the representatives whereof are of biological nature (groves). Along with buildings and facilities for forest management they possess a specific meaning from the point of view of this field of activity having long-time traditions. This kind of hereditary culture obtains certainly a wider significance in the light of the fact that the Estonians have been always known as forest people.
About hereditary landscapes

A hereditary landscape reminds about the past

A hereditary landscape is a landscape reminding us vividly about the past, be it a certain period and the way of life inherent to it or the whole history of our nation. The woodland, a beautiful landscape produced by traditional agriculture and having been destroyed by the triumph of machinery after the 2nd World War can be brought as the first example. At the same time the woodland was only one part of the whole composed by villages and separate farms with their fields, natural hayfields and pastures of different types and coppices. The whole included also a countless number of details characterizing the olden land use and way of life – stone and wooden fences, windmills and lime ovens, flax-retting pits and gravel holes, village commons and swing hills, cross-trees and holy trees.

Such integral village landscape in its whole diversity and genuinity has of course not persisted anywhere. Many landscapes have changed beyond recognition because of amelioration and growing of brush. A great deal of what we see in the landscape today has formed in the Soviet period. From the earlier times only fragments (objects of The alvars typical to Western Estonia have been used as pastures and hide objects connected to cattle-raising. Hereditary culture has also better persisted in a dry place open to the light. (JK)
hereditary culture) and small pieces (of traditional land use) have persisted. An area where both can be found in a greater concentration than usual can be called a hereditary landscape.

A hereditary landscape includes natural meadows having been used by traditional agriculture from one side and the building heritage – manors with parks, railway stations, older small enterprises etc. from the other side. Certainly the word hereditary landscape can be used in case of certain settlement types as well. There are quite a lot of former manor hearts where centres of collective farms were built in the Soviet period. Mostly there is a nearby settlement village founded in the 1920s on the manor lands and often also signs of a destroyed iron-age village (ancient mounds) can be found here. If there is a church in the neighbourhood of the manor heart it is quite possible that once a holy grove was located in the same place. And so on. So the whole history of our nation can be experienced in the boundaries of one settlement.

Wooden buildings perish quickly in the weather. Such Dutch-type windmills have mostly been out of use for more than six decades and only buildings with stone walls can be restored. (TN)
Hereditary landscape is valuable

What do we appreciate and want to preserve in the limits of possibility from the point of view of today’s “modern” life? The opinion is of course not quite unanimous and certainly it can’t be. For example – how to appreciate the heritage of the Soviet period (cowhouses of the collective farms, main ditches, new lands, military facilities etc)? We have a lot of protected cultural monuments, seaside meadows, woodlands, even whole landscapes (landscape protection areas). Still more numerous are objects that seem not to deserve official protection. A great deal of the objects of hereditary culture belong just to this category and their discovery, maintenance and exposing remains the task of the local people interested in such matters.

The problems with hereditary landscapes are more complicated as they cover big areas divided between many different landowners. The

*The hay barn is one of the most widespread objects on the national heritage areas. The hay was collected in the summer and transported in the winter when the roads were better and people had more time. The hay barn was a light wooden building and a hay barn with limestone walls is a real rarity. (LT)*
agricultural and landscape protection subsidies mediate to the landowner the assessment of the state that only open cultural landscape is valuable. After all the use of fields, hayfields and pastures and also cleaning of land grown into brush on the protected areas are being subsidized. At the same time a number of misunderstandings have arisen about the defining of traditional woodlands and wooded pastures – is it agricultural land or forest instead?

**Definition of hereditary landscape**

Every landscape contains patterns and signs about bygone times but a hereditary landscape can be defined as a landscape where the past shows itself especially expressively and authentically: a landscape formed as a result of the typical land use of a particular era (for example the village landscape typical to the agriculture of the change of the 19th and 20th century); landscape preserving clear traces of different historical periods from ancient times to nowadays located closely besides (upon, under) each other (f. ex. manor hearts); landscape surrounding a greater complex of objects of hereditary culture.

**Hereditary landscape and forest**

Can forest also be hereditary landscape? Anyway you can find several objects of hereditary culture in the forest. Some belong there naturally but some seem to be lost into the forest. What does a stone fence, charred ruin, ruin of a windmill or lilac bush do in the middle of the forest?

The landscape changes and single objects preserved from the past get into a new environment. The present forest could have been a woodland, forest pasture, seaside pasture, an open alvar or even a field 70 years ago. It was reasonable to collect stones from the field or pasture only and these areas needed also protection from the cattle by a fence. The windmill was erected to the most windy place – to a hill in the field or to an open ridge at the pasture near the village. A lilac bush is a symbol of a deserted farmstead.

So forest can be a hereditary landscape itself if it is an old woodland, wooden pasture or park grove. A sign about is a broad-crowned tree
with dried branches amidst of a middle-aged forest – a tree can form a broad crown growing only in a very rare grove or on a clearing. If there are only one or two such trees it may be an former farm yard. A lot of old foliage trees refer to a woodland, old stocky pines and spruces to a wooden pasture and abundance of foliage trees (oak, linden, elm, maple) and of course foreign tree species refer to a park.

Woodland

A woodland is a hayfield (i.e. a mowed area) where areas covered rarely with foliage trees and bushes interchange with clearings. Woodland is a more contemporary word to denote a forest hayfield. The woodland provided the farmer with hay, sauna whisks, firewood and lumber, nuts, mushrooms and berries. In addition a well-maintained woodland looked like a park.

Common tree and bush species growing on the woodlands have been silver and swamp birch, alder, ash, aspen, hazel, rowan, bird cherry, willow; more rare ones oak, linden, elm and wild apple-tree. Coniferous trees were generally not tolerated except some dense spruces to give shelter from rain to the haymakers. The herbaceous vegetation of a woodland could have included many species depending on the

The species richness characteristic to woodlands has developed as a result of continuous human activity. Due to the changed social situation the financing of the maintenance works necessary for the preservation of the species richness are being financed by the European Union. (JP)
soil because of yearly mowing as well as the interchange of light and shadow thanks to trees and bushes.

**Wooden pasture**

A wooden pasture or forest pasture is a quite rare grove where cattle is being permanently pastured. At the same time firewood and timber are collected there. Even today wooden pastures are left here and there but mainly it is a young forest recently cleaned from the brush or a former woodland. Therefore it is difficult for us to get a good idea about the forest pasture and especially because it has not been a fixed territory surrounded by a fence and the border between the economical forest and the pasture has been very vague. Structurally a wooden pasture may have looked like a woodland by its rare tree and bush layer and the more beautiful forests may have looked quite like a park with its mown “lawn” and bushes. But as regularly there were no or a few coniferous trees on the woodland the wooden pasture was rather a pine forest, mixed forest or even spruce forest.

**Park grove**

The Estonian manor parks are mainly English style landscape parks. The parks founded on the 19th century consist of park forest, park meadows and rare woodland-like parts and mostly a body of water is also located in the park or in its close vicinity. Views to bodies of water, buildings, ruins, single trees and other interesting details that may be also located outside the park itself may be very essential in the composition. The view and vacation sites are connected by a winding road network.

From the approximately one and a half thousand former manor parks over 400 are protected. The condition of the remaining parks varies depending on the maintenance but mostly the former park has grown into forest. The similarity to a park has persisted only in the presence of broad-leaved and foreign tree species. The park meadows, division lines offering views, pavilions and sitting places have disappeared.
Forest as a cultural phenomenon

Traditionally fixed monuments with protection value have been regarded as hereditary culture but actually all signs about the way of life of the former generations are hereditary culture for us, be they forest roads between lost villages, ancient yard trees of abandoned forest-guard farms, a flagstone cellar remaining as a single building from a farmstead, stone fence systems built in unknown time and with unknown purpose. Tens of cultural signs connected to the way of life of the Estonians as a forest people can be added here – places of peat cutting of the farms, ruins of lime stoves, locations of charcoal burning pits, tar ovens, old clay industries, potash ovens etc. Military objects originating from different periods, specimens of manor culture etc. belong here, too. The whole land population lived a life of natural economy depending largely on the forest beginning from building houses and cultivating fields to supplying food. Thus a trace of culture about the life and activity of tens of generations may be hidden in the forest. It must also be taken into consideration that a century ago there was twice less forest than nowadays. Instead of present forestland there were fields, forest hayfields and villages with all necessary facilities. In the 50s of the previous century the more distant farms and vil-

The main example of nonmaterial hereditary culture are old place names in case of which the information and its connections to the landscape have only preserved in the memory of the local citizens and the location in the nature can be expressionless. The storing of such information is especially important. (LT)
lages were gradually abandoned and the population concentrated into settlements and towns. The abandoned regions grew into forest. So empty farms, frequently whole villages with everything necessary for farm life remained into the areas presently often covered with mature forest nowadays.

In the last decades only one part of the hereditary culture has deserved great attention – the national heritage areas that form one part of hereditary landscape. If the protected area is for example a woodland it is usually surrounded with stone fences but certainly structured by groves not lacking other signs of human activity like cattlepaths, winter roads, barns, cattle wells etc. Thus hereditary landscapes have double value – both inestimable biological and cultural value.

It can be claimed that the bigger part of the national cultural heritage located in forest areas is still unidentified, its importance to the nation

Different eras have also left their traces into the history of forest management. Only three decades ago resin was collected from the pines. (LT)
has not been perceived and it is unprotected from both destroying consciously and mainly unwittingly. Let us recognize that legislation is not sufficient to protect cultural values. Much more efficient are proprietary protection, informing the landowner about the unique cultural sign located on its land. This dignifies the land property, highlights it in comparison to the neighbourhood, increases the self-consciousness of the owner. In a broader sense the exposed objects of hereditary culture dignify the location and raise the reputation of the community but firstly the local community must accept this cultural heritage.

**Hereditary culture and forest management**

The questions related to hereditary culture have risen to our agenda largely thanks to forest management. On the background of active civil land circulation and increased felling volumes it is well obvious that cultural values hidden in the forest (except monuments protected as national heritage) lack any protection. At the same time - in case of caring attitude preservation of hereditary culture is not impassably difficult in forest management.

Hereditary culture has existed on our landscape long before it got a reputation of a extra value. The conscious preservation of unprotected hereditary culture is still a theme of the 21st century. In the Soviet period the decision-makers regarded it as a bothersome relict of the agrarian society that had to give way to the socialist large-scale production. And so countless empty farmsteads, stone fences and charred ruins of ancient villages were pushed together in course of amelioration works to form massive fields. Thanks to less intensive forest management traces of human activity persisted better in the forest and farm holdings growing into forest. Therefore we speak nowadays often about hereditary culture just in connection with the forest.

Awareness and attitude have determining role in the preservation of hereditary culture. In this sphere positive development can be achieved for example by state policy, social agreements and explanatory work. The Standard of Sustainable Forestry of Estonia, a voluntary and legally not-binding set of principles for the sustainable management of Estonian forests composed in the cooperation of several interest groups in 1999–2000 foresees the propagation of information about the ar-
Old trees with singular crown shape should be certainly preserved in course of forest management. Their economic value is nonexistent but biological and cultural value is inestimable. (LT)

eas and objects of cultural value located in the forest and planning measures for the protection of these values. The development plan of Estonian forestry also composed in the cooperation of several interest groups and approved by the Parliament in 2001 says that „many preserved objects of hereditary culture prove the historically important role of the forest in the life of the inhabitants of Estonia“. The Nature Conservation Act adopted in 2004 refers in several cases to the cultural heritage and its protection in the context of reserves and protected single objects of nature. The Forest Act valid from the beginning of 2007 stipulates the description of the objects of hereditary culture and the measures of their preservation in the plan of forest management.

For the time being the information about the objects of hereditary culture getting into the plan of forest management comes from the forest managers, in the future also the data of the inventories of hereditary culture will be used as source material. Discovering an object of hereditary culture in the forest, the forest owner informs the environmental service about it by means of a forest report. Planning felling on a forest district containing hereditary culture the forest manager should think about the dangers connected to the process and plan the felling so that the objects would be preserved.
The armed movement against the Soviet power arisen in the 1940s (the so-called forest brothers) forced thousands of young men to hide themselves and fight in the forest. Many of them lost also their lives there. We should continually respect the marked graves and maintain them in course of forest management. (MM)

Here it is suitable to dissipate the doubts that the existence of hereditary culture brings along new restrictions to the management of forest. The fact of the presence of the so-called ordinary hereditary culture not protected as national heritage does not serve as a basis for the change of the forest category or giving up felling. Instead of setting administrative obstacles we are agitating the forest-owners to be culture-friendly besides being nature-friendly. We are emphasizing now that a charred ruin, stone fence, lime oven and forest road deserve preservation in course of forest management.

The main direct dangers to the objects of hereditary culture are connected to the felling of trees and dragging together lumber. Trees are dropped recklessly onto farm ruins, old yard trees are cut down, stone fences and ancient forest ways are damaged dragging together lumber. It must be admitted that interconnecting of hereditary culture and forest management can create complications as hereditary culture is of diverse nature and various situations arise at the contact of hereditary culture and forest management. Awareness about and consideration of hereditary culture are essential in decision-making.

In general lines the following work methods may be recommended in case of sustainable forest management on the objects of hereditary
Flagstone as the national stone of Estonia has been widely used in building and burning lime (as a binder in limestone walls). Not all of the limestone quarries now grown into forest should be taken under strict protection but they should be saved during felling works in such districts. The arising of proprietary care through informing is the best way to guarantee the preserving of the object. (JK)

culture. When felling forest the driveways should be directed past the object leaving a distance of at least 2–3 meters. In case of stone fences the ways should be planned parallelly to them. If it is unavoidable to drive over a stone fence with forest machinery certain places must be foreseen for this and the fence should be strengthened from both sides with a pad of branches. To avoid the demolition and littering of the object with logging waste the trees must be felled into the opposite
An ancient tree used as a beehive is also a part of hereditary culture. To expose it better and to preserve its viability the surroundings should be cleaned from bush. Generally removal of trees from the object of hereditary culture and surrounding has a positive effect. (JK)
direction to the object. If it is necessary to use old forest roads to drag the lumber together the works should be planned for the winter.

In case of well-weighed execution of works no buffer zone is needed for the protected object and then the forest management works carried through in the direct vicinity of the object have a meaning also from the point of view of the maintenance and exposure of hereditary culture. Here there is a leeway for the fantasy of the forest-owner – how he/she wants to see his/her personal hereditary culture. Some want it to be hided in a thicket as before, some create views to antiquities by maintenance felling, some leave a grove around the object of hereditary culture during clear felling, some open the objects fully.

If the environmental changes due to forest felling may be considered having a positive effect to the anthropogenic hereditary culture (more air and light), then the issue is not so plain in case of hereditary culture with biological nature (trees and groves). So an ancient tree once grown on the plain and buried into forest during decades may not survive cutting into open. Here it is reasonable to consider gradual thinning of the grove surrounding the tree to accustom it with the changing light and moisture conditions. Most difficult is to integer the management works into groves with cultural value. Indispensable maintenance fellings must be done there with the aim of maximal preservation of the grove elements valuable in the context of hereditary culture warranting at the same time the stability of the grove. But earlier or later also the ring of life of these forests comes to a point where the question of renovation felling must be decided. A grove of hereditary culture can not be equated with a virgin forest where we don’t interfere to natural processes. The preservation degree of the object lowers with the natural falling out of the culturally meaningful grove elements reaching finally to the point where is nothing to preserve in the given forest in the sense of hereditary culture. Foreseeing this a reasonable compromise must be found between the wish of the forest-owner reasonable from the point of view of forest management to use the wood resource of the old forest generation and the public interest concerned about the cultural heritage.

The direct and indirect effects occurring with felling are undoubtedly the most essential from the effects of forest management to the he-
In the protection of this special cultural treasury the society stakes on the conservative attitude of the landowners. Taking into account the slow growth of the forest the human gets near a particular object of hereditary culture in a particular place in the forest relatively seldom. It is essential that in these rare cases the forester would always find respect to the creation of the previous generations.
Types of the objects of hereditary culture

I Objects connected to the formation of culture landscape

- Ancient settlement sites
- Ancient mounds
- Ancient places connected to rituals

- Ancient strongholds
- Ancient fields

II Objects reflecting the history of the land and people through ages

- Historical boundary marks
- Reward land
- Objects connected to the Defence League and Scouts
- Roadways

- Objects of amelioration
- Bunkers of forest brothers
- Other production buildings of the manors
- Objects of manor architecture

*The Soviet period is signified by thousands of objects connected to military purposes and agricultural large-scale production. This is close history and including much negative for Estonia their evaluation is questionable. Yet it is a part of our culture and preservation of some specimens is important. (AM)*
Parts of manor culture: parks, pavilions, ponds, artificial islands
Memorial stones
Objects from the period of occupation
Signs of hereditary culture from the Soviet period: milk trestles, production buildings, silopits

Railway facilities
Military objects from the medieval period and from the previous centuries
Military objects from World War I and II and from the War of Independence
Old geodetic signs
Old road signs

III Objects reflecting community history
Graves
Grave monuments
Springs in holy groves, curing springs
Holy groves, holy trees, trees of tradition
Chapel hills
Bell-towers
Swings, swing hills
Sites of plague villages
Plague cemeteries
Crossing places made of stones
Stone bridges and culverts
Collections
Schoolhouses
Fords
Cult houses
Taverns
Village commons
Fair sites
Wooden gongs
Stockhouses
Mantle chimneys
Cobble roads

Labourers’ houses
Log roads
Escape and hiding places
Shops
Post stations
Fire stations
Locations of ancient villages
Ancient trees
National heritage areas
Stones with traditions, sacrificial and cult stones
Community houses
Cross hills
Trees with crosses
Club houses
Swamp bridges
Winter roads
Poorhouses
Community offices
Old chapel ruins
Old place names
Objects founded by joint and relief works
Milestones by the historical highways have been under double threat because of their littleness. They have been destroyed due to broadening of roads and because of good availability they have gone to private collections. (TN)
Fire brigades formed by local men had a special shed to store equipment. These sheds became meeting points and party places for the village youth. So one object of hereditary culture may have several functions and it may also change in course of time. (TN)

IV Objects reflecting traditional farm housekeeping

Settlement farms
Hay barns, haystack platforms
Wells, pasture wells, stone troughs
Cellars
Stone fences, enclosures
Stone debris
Examples of home culture
1920–1940
Dryers
Cattle-sheds, stables
Flax retting pits

Land houses
Ancient farmsteads
Tepees
Barn-houses
Clay houses
Saunas
Smithies
Farm granaries
Sites of cottager saunas
Gates
Yard trees
Often an indistinguishable foundation and a stone heap designating the threshing barn oven have persisted from former buildings. Such massive mantle chimneys deserve special attention and a cover to stop further breakdown. (MR)
Stone cellars located near bigger farms demonstrate the architectural level of those days – almost in every village someone was able to lay the arch crown. (TN)

The locations of the farmhouses are betrayed by ancient trees with crispate crown and decorative bushes resistant to our climate. (AH)
Clay was the natural resource evaluated in the brick ovens. A manufacturing building built in the thirties by a farmer demonstrates enterprise and courage to risk. (TN)

Wetlands constitute over 5% of the total area of Estonia and the production of peat has been important over a century already. The hand-dug peat ditches are characterized by clean outlines. An object not belonging to natural landscape refers to hereditary culture. (AP)
Connections between hunting and forestry have been strong through times. In connection with the development of traditions the mangers built for the additional feeding of the game have also become hereditary culture. (LT)

V Objects reflecting local industry

Places connected to hunting, fishing and apiculture
Gravel and sand quarries
Local power plants
Places of ship-building
Boat harbours
Lime ovens and sites of lime-burning
Creameries
Charcoal burning pits, places of charcoal burning
Boat-sheds
Limestone quarries
Floating places
Potash and glass workshops
Iron and ochre mines
Clay industries, small clay workshops, brick ovens
Windmills
Places of peat cutting
Tar ovens, places of tar distilling
Old power stations
Old seamarks
Watermills, watermill dams
Many of the dwellings of the forest-guards who watched manor and state forests are still in use. Often the house-owners have changed several times and the story of the farm and its owners has been lost. Evaluation of the objects of hereditary culture and public presentation of the collected information helps to continue the interrupted story and inspires the inhabitants to continue local studies independently. (LT)

VI Objects connected to forest and forestry

Historical signs of forest drainage
Groves founded and studied by historical persons
Groves connected to historical events and traditions
Groves founded with a special purpose (fixing of sands, wind-screens etc.)
Groves of special using purpose (resin collecting areas etc.)
Experimental cultures of special composition
Groves founded with special technology
Traces about the employment of more interesting methods of forest management
Cone driers
Objects connected to forest growing and forest use

Forests explored by known scientists
Forest decks and sawmills
Parks grown into forest
Forest range buildings
Ancient forest roads
Outstanding groves and groups of trees
Outstanding groves composed of foreign species
Groves connected to traditions
Water-taking sites for fire fighting in the forest
Fire-guarding towers
Resin collection spots
Cordons of guards
Old forest nurseries
Traces of older forests management (division lines between compartments etc.)
This publication gives an overview of the importance of the cultural heritage in the society and of the principles of its studying and preserving in Estonia. Cultural heritage is a new term as well as a way of thinking for the Estonians concerning additionally to the persons interested in local history also forest-owners and forest managers. Proceeding from this also the hereditary landscapes as areas concentratedly containing objects of cultural heritage are dealt with and the principles of forest management near the objects of cultural heritage are presented. Individual descriptions of object types including an exceptionally wide sphere have not been presented due to volume restrictions. An overview of the the objects of cultural heritage is given by photos with explanatory subscripts and a list in the end of the publication.