SUMMARIES

LIV TORTOISE BROOCHES

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The paper deals with Liv tortoise brooches in particular, spanning the period from the 7th to the 13th century. Its aim is to distinguish the main types of those artifacts and to determine their origin, development and chronology. The tortoise brooches were found on the territory of Latvia in the former Scandinavian colony of Grobina (2 brooches) and in three areas inhabited by ancient Livs: in the Lower Daugava (391 brooches), the Lower Gauja (47 brooches) and in the Northern Kurzeme (15 brooches). Typology of tortoise brooches was firstly worked out by Norwegian archaeologist J. Petersen and was specified by Sweden scholar I. Janson. The author of this paper supplements the typology of the brooches with artifacts newly found during the excavations of the Latvian archaeologists.

All tortoise brooches found in Latvia are divided by scholars in two groups: the brooches made by Scandinavian craftsmen (63 artifacts) and those made by Liv masters (416 artifacts). Each group is divided in several types and variants according to their forms and ornaments. Although the two earliest Scandinavian tortoise brooches dated to the second half of the 7th century or to the first half of the 8th century were found in the Lower Daugava region, the most part of that group’s archaic brooches came from northern Kurzeme. The brooches from the Lower Daugava are mostly dated to the Viking Age. The comparison of Scandinavian tortoise brooches supports the theory of Northern Kurzeme Livs’ migration to the banks of the Daugava in the middle of the 10th century. The borrowing of the Scandinavian tortoise brooches took place
during the period of the most intensive contacts between the inhabitants of Latvia and Scandinavians. Those contacts resulted in the formation of ethnically mixed population in the Lower Daugava region.

Around the year 1000, tortoise brooches went out of use in Scandinavia. At the same time local-made brooches as Scandinavian imitations began to spread over the regions inhabited by Livs. Those brooches made by Liv craftsmen were smaller in size, with thicker castings and simpler ornamentation in comparison with Scandinavian prototypes. According to their surface decoration the Liv brooches are divided by the paper’s author into five types with several variants.

The types are: 1) “horned brooches”; 2) “medallion brooches”; 3) “brooches with rombus”; 4) “brooches with knots”; 5) “palmette brooches”. It must be stressed that the initial type 4 pieces were made in accordance with local tradition and were intended for high-ranking Liv women, but were made by some immigrants from Ancient Rus.

Besides, the 5th type of brooches represents the latest form of tortoise brooch among the Livs, occurred widely in materials of medieval Christian cemeteries. Their floral style in ornament had analogies in the patterns spread from Byzantium to Ancient Rus along with the Christian faith. It may be assumed that with the arrival of German traders in the Lower Daugava region contacts with Ancient Rus intensified. The Liv craftsmen obtained examples for creating new motifs, as a result of which characteristic motifs of the Slavs of the Middle Dnieper were borrowed. In the 13th century, tortoise brooches began to be simplified once again, disappearing altogether in the late 13th century.
The paper deals with some aspects of dating of documentary historical sources, which reflected the system of relations between Smolensk and Gotland in the 13th century. Versions A, B, and C of the Treaty represented its Gotland Redaction of the Treaty concluded by Smolensk, Gotland, and German towns in 1229, and versions D and E represented the Riga Redaction of the same Treaty. All these documents are kept in the Latvian State Historical Archive (record groups No. 8 and 673).

In historiography there are many discussible questions related to dating and attribution of the above-mentioned versions of the Treaty, since the order of their emergence as well as their functions in the process of documenting of relations between Smolensk and Gotland are not clear. On the basis of diplomatic, linguistic, and historical analysis of the texts of the documents, the author of the article substantiates some principle theses that can be useful solving the problems of dating and attribution of the versions of the 1229 Treaty. First, the Riga Redaction and the Gotland Redaction represent two successive stages of elaboration of the Treaty. Second, the text of the Riga Redaction represents the initial stage of elaboration of the Treaty; meanwhile the Gotland Redaction represents the final (approved) text of the Treaty. Third, neither the text of the Gotland Redaction, nor the text of the Riga Redaction can be seen as translations from (hypothetical) documents written in German or Latin. However some linguistic borrowings can be found in the texts of the versions compiled in Old Russian.
RUSSIA AND THE BEGINNINGS OF URBAN LIFE IN MEDIEVAL LIVONIA

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The medieval town as an institution was introduced in Livonia in 1201, when the crusading bishop Albert established Riga as the first town there. In historiography the existence of pre-crusade towns in Estonia and Latvia has been discussed, however. Nationalist anti-German sentiment and the official Russian chauvinism of the Soviet Union in the 1950s forced to declare the existence of towns before the “German” conquest in the 12th-13th centuries. Also the term “town” is not used equally by authors of various schools. No firm archaeological evidence of continuity between urban settlements of pre- and post-Crusading periods has been found until now. Germans played the main role in economy and administration of medieval Livonia towns.

The most part of town-dwellers were Germans and representatives of indigenous peoples. Still in the 13th and the 14th centuries the sources also mentioned a number of permanent ethnic Russian residents. Some of them also gained the citizenry and owned real property. Ethnic Russian citizens (burgers) were in Riga and Dorpat (Tartu), and probably in some smaller towns. In Tartu, Revel (Tallinn), and Riga existed Russian Orthodox churches, which however served primarily visiting merchants from Novgorod, Pskov, or Polotsk and played predominantly the role of commercial factories. Ethnic Russian burgers’ integration to the Livonian urban community required their participation at the catholically shaped town life and it led to their assimilation (becoming German) during the 14th century.
THE BEGINNING OF TARTU UNIVERSITY
IN THE EUROPEAN CONTEXT

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A predecessor of Tartu University was the elementary Jesuit school, founded in 1583 and known as the Jesuit Gymnasium. In 1632 it was transformed into Dorpat University under the name *Academia Gustaviana Dorpatensis* according to the edict of Swedish King Gustav II Adolf. The new found University got its statutes on the pattern of Uppsala University. Another Swedish King participating in the fate of the University was Charles XI at the very end of the 17th century. In the 17th century all University’s professors were Swedes and Germans. And almost all the students were of the same nationalities. During the Great Northern war the University stopped its activity and was re-established only in 1802 as a European University of the Russian Empire.

In the 19th century Dorpat (Derpt) University was one of the most effective institution of higher education and scientific center of the Russian Empire, still German by the teaching language and by the most part of professors, lectors and students. Nevertheless the University was the area where Estonian language, history and folklore were studying already since the 17th century. First Estonian and Latvian students – but only few persons – were mentioned in the University already in the 17th century. Their quantity began to increase from the middle of the 19th century. There were also several lectors and professors of native Estonian and Latvian nationality, still the most part of students and of the teaching staff till 1918 were ethnic Germans. The ethnic Russian component was not substantial in Derpt University, even since 1880s, when the realization of the program of russification began.

The teaching language was changed from German to Russian, a lot of ethnic Russian professors were sent to take
vacancies at the University (from 1893 – Jurjev University). In spite of russification the quantity of ethnic Russian students at Jurjev University was small enough. On the contrary, Russian scientists contributed a lot to keep up and increase the level of physics, chemistry, astronomy, philology, medicine, geography and other disciplines. The University was glorified by such scientists as Swedes G. Lidenius and P.S. Löfgren, G.Y. Humble, Germans J.P.G. v. Evers, V. Struve, C.-E. Baer, M.G. Jacoby, Russians N.I. Pirogov, F.I. Inozemtsev, A.N. Savich, Estonians O.V. Masing, F.R. Faemailmann and many others. In February 1918 in order to salvage the University’s property of the war the main part of the library, museum collections and equipment were evacuated to Voronezh (Russia). 80 professors from Jurjev arrived also to Voronezh, taking part in foundation of Voronezh University. In 1919 the National Estonian University was re-established in Tartu on the remains of the old one.

“FINLJANDSKAJA GAZETA” MATERIALS ABOUT THE RUSSIFICATION OF THE BALTIC PROVINCES AND FINLAND (1900–1904)

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The author studies the data of the first Russian language newspaper “Finljandskaja gazeta” (“Finland’s newspaper”) which dealt with the imperial policy of russification of the Grand Dukedom of Finland. The program of russification was worked out and submitted for approval of the Emperor Alexander III by Finland’s general-governor N.I. Bobrikov (1898–1904). Edition of a Russian language newspaper was one of that program’s planks. The newspaper edited by I.A. Bazhenov was issued since 1900 and declared a “mouthpiece” of the Russian government policy in order to integrate Finland to the Russian state and to limit the Grand Dukedom’s autonomy.
The newspaper was aimed to unite the Russian community in Finland, to explain the matter of the Russian governmental policy in the Grand Duchdom to the European countries. But the most important task was to convince Finns of the imperial reforms’ real preferences for the economic and cultural situation of their nation. In order to make the idea of russification more attractive for Finns, the “Finljandskaja gazeta” published materials about the results of the same reforms in the Baltic Provinces (Pribaltijskij kraj) which were considered favorable for Latvians and Estonians. Still, appreciating results of the reforms, the “Finljandskaja gazeta” couldn’t disengage itself from the great-power point of view and insisted that the Baltic nations had to “fuse with the Russian nation”. The movement of the national awakening was estimated negative. Those statements were interpreted by Finns as the position of the Imperial government reforming the Finland’s autonomy. That is why they denied all projects which were issued from St.-Petersburg, including the studying of the Russian language.

ESTONIA AND SWEDEN DURING THE PERIOD BETWEEN THE WARS (1919–1940)

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The aim of this article is to examine how Sweden responded to the independence of Estonia and the other Baltic states and to the participation of Swedish volunteers in the Estonian war for independence. It provides an overview of the political and economic relations between Sweden and Estonia during the period 1920–1940 and looks at Sweden’s reaction to the annexation of the Baltic states by the Soviet Union in 1940.

From October of 1918 to the beginning of 1919, British diplomats exerted themselves to promote cooperation between
Scandinavia and Estonia, Latvia and Lithuania and to further the formation of an alliance of sorts among them, led by Sweden. The Scandinavian countries reacted unfavorably to this idea and did not even discuss it seriously.

During the Estonian and Latvian struggles for independence Swedish sympathies tended toward the Baltic Germans. In 1919 Sweden declined to get involved militarily in the events in the Balticum even though Britain advocated this. Sweden’s position was that military involvement could, in the long run, have an adverse effect on its relations with Germany. At the same time, no obstacles were placed in the way of Swedish volunteers’ participation in the fighting in Estonia. The decision to recognize Estonia and Latvia de jure was adopted by Sweden on 4 February 1921. Lithuania was not recognized by Sweden until September, 1921.

After the former Baltic Provinces of the Russian Empire had gained the independence, Sweden endeavored to sustain the new states’ stability and security against possible attempts by the Soviet Union and Germany to restore the pre-war political map. The objective was to help preserve the strategic status quo which was favorable to Sweden. There were those in Estonia who favored the idea that Estonia should orient itself toward Scandinavia.

After Hitler came to power, Sweden did not wish to appear to have other than economic and cultural interest in the Balticum. It regarded the prospects of the Baltic States to protect them against German or Soviet aggression to be negligible. But a share of the blame for Sweden’s negative stance toward Estonia, Latvia and Lithuania belongs to the authoritarianism of their regimes. Calls by Swedish and Estonian politicians to strengthen and broaden their cultural and economic ties also produced no noticeable results. On 6 November 1940 the Swedish government recognized the incorporation of the Baltic States de jure. Behind this was a desire to receive compensation for the property and investments still remaining in the Baltic States.
Since the emergence of independent Latvian Republic in 1918 its relations with Sweden were developing mainly in the fields of economy and culture. Close rapport was established between the influential social democratic parties, but political cooperation did not become very active. Plans for diplomatic and military alliances were widely discussed, but did not materialize. This situation did not change in its foundations even after the advent of Hitler to power in 1933. The coup d’état in Latvia, which took place on 15 May 1934, became the last of similar events in the region of Central-East Europe. It happened due to reasons of internal politics. Swedish Social Democrats reacted strongly to the defeat of democratic values in one more country of the region. They felt that the situation around the country was deteriorating. At same time the governmental authorities of Sweden, kept low profile, reaffirming the basic course of neutrality in foreign policy.