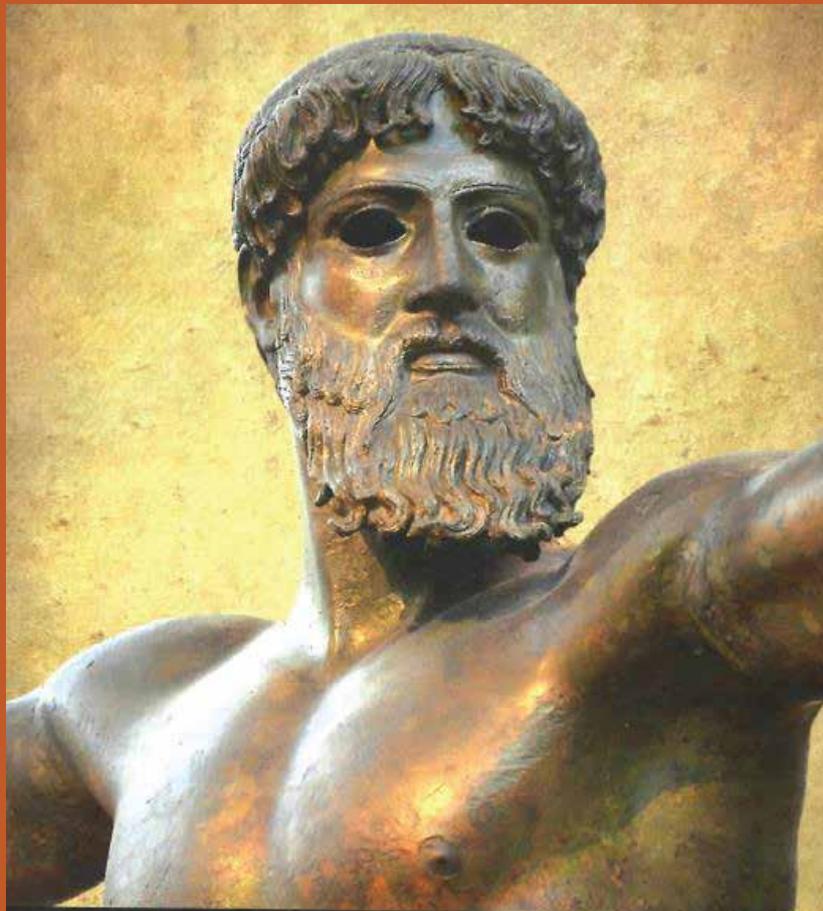


# THE INTANGIBLE CULTURAL HERITAGE - MUSEUM: MEMORY, VALUES



**Anna Jurkāne**  
on November 11, 2016

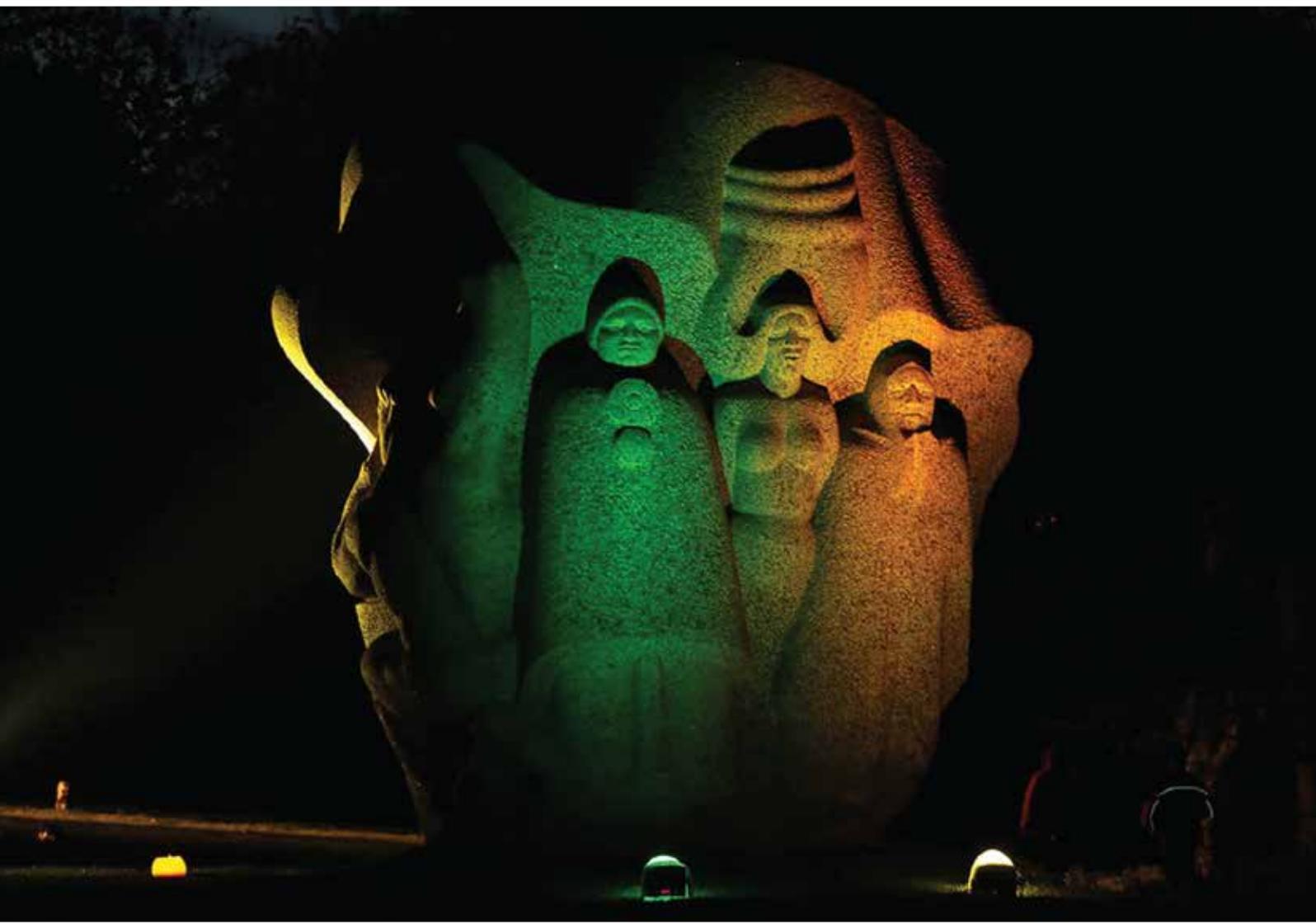
*Annually in the end of the summer season, before national holidays the Turaida Museum Reserve holds scientifically - practical conference about cultural heritage, history and current issues in museum's work. This year conference assembled interested audience for the 17th time. We are giving you an insight into the speech delivered by Director of the Museum Reserve.*



Harijs Tumans

## VARONI UN VARONĪBA SENĀJĀ GRIEKIJĀ

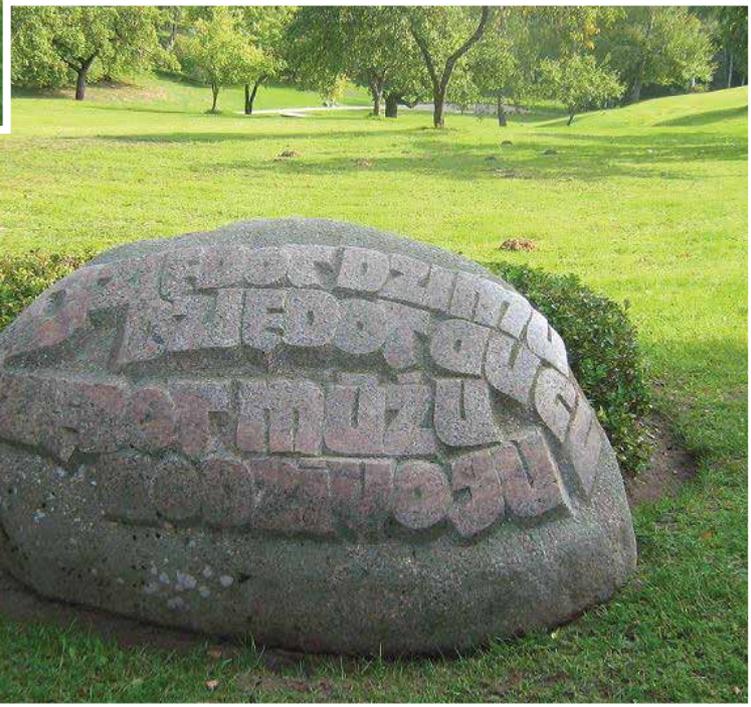
„The Intangible Cultural Heritage – Museum: Memory, Values” is the theme of my report this year. The Conference was started with an insight into cultural world of Ancient Greece, in the world of very ancient civilisation. While listening to the speech of professor Harijs Tumans and trying to go deeper in what is written in his book “Heroes and Heroism in Ancient Greece” **one should reflect about the fact that changes in the human world perception, world view and understanding of the Universe are slow.** Also the question about the existence of good and evil in man, about honour, the most important things in human life and about values has always existed and still exists. In all times people, being also influenced by environment and circumstances, have created and formed their own world, because there has always been the need for life’s order and predictability. In the same way people from generation to generation have handed over orally or in a form of texts stories, which have been transformed into myths that nowadays belong to the intangible cultural heritage of the world.



What our cultural heritage is speaking about, also thoughts encompassed in Latvian folk-songs? What is person's view towards the order of things in the world? What is acknowledged by our oral tradition? Those are the questions we have thought about already many years and looked for explanation starting with intention to establish Folk Song Hill in 1980-ies. What is the backbone of Latvians? What is the Latvian story within context of values? As Harijs Tumans writes – the backbone of Hellenism is Heroism. A hero in Latvian folk-songs is less highlighted, less praised in songs – instead the courage is praised – courage to defend, to protect our Fatherland.



The system of life values, views, ideas and ideals – those can be not only ideals of herosim, power, money but also ones of nature, divinised environment and divinised world. Long before the idea about establishment of Folk Song Hill came to our mind, the thought was developed about the inheritance and handing over tradition, about the way how to tell about the Balts – Latvians and Livs, also about the syncretism with Christianity that has formed through the centuries, how to tell in an imaginative way about **Latvian experience and wisdom of life**.



The idea was born, that best of all the museum could tell about it in the natural environment through the stone sculptures which would carry the message about folk-songs to society. Initially the idea was more modest – to chisel in stone only texts of folk-songs.

# Memory Institutions



L N B

LATVIJAS  
NACIONĀLĀ



LATVIJAS ARHĪVI



Nowadays both – the intangible and tangible cultural heritage are stored in **MEMORY** Institutions - museums, museum storage facilities, archives, libraries. There you can get news, information, material testimonies, also facts, learn about events in human life in a certain period of time and stories of experience of other generations.



However, not only in Memory institutions – museums, archives and libraries, but in a more comprehensive way that all is stored in **places**, ancient cities and historical centres. As it is known, the Turaida Museum Reserve includes and takes care about the Historical Centre of Turaida and maintains **cultural memory** of the space of the historical centre, which embodies processes throughout millennium related to the history, culture and way of life of inhabitants of Latvia in the life stories of more than forty generations.

# Law on Intangible Cultural Heritage



**Intangible Cultural Heritage** — a constituent part of Latvian Cultural and Historical Heritage that reflects Latvian cultural traditions and is inherited from generation to generation, established by surrounding environment, in interaction with history, nature and creative activity developed knowledge, skills, values and operational models, including oral traditions and expressions, games, customs, rituals, celebrations, knowledge about nature and Universe, traditional crafts as well as instruments, objects, artefacts and cultural space related to the above mentioned.

I am pleased by the recently adopted **Law on Intangible Cultural Heritage**. The law like other laws is intended to observation of a certain order. In this case a statement enshrined by the law is important that intangible cultural heritage is a constituent part of Latvian cultural and historical heritage. Intangible cultural heritage encompasses knowledge, skills, values and operational models, including oral traditions and expressions, games, customs, rituals, celebrations, knowledge about nature and Universe which have been developed in interaction with history, nature and creative activity, established by surrounding environment and inherited from generation to generation. The intangible cultural heritage includes also traditional crafts as well as instruments, objects, artefacts and cultural space – historical sites, historical centres of population.

# Law on Intangible Cultural Heritage



The aim of the Law is to preserve and hand over to next generations intangible cultural heritage as a resource attesting peculiarity and diversity of Latvian culture that facilitates understanding of values, creativity, development and improvement of the quality of life.

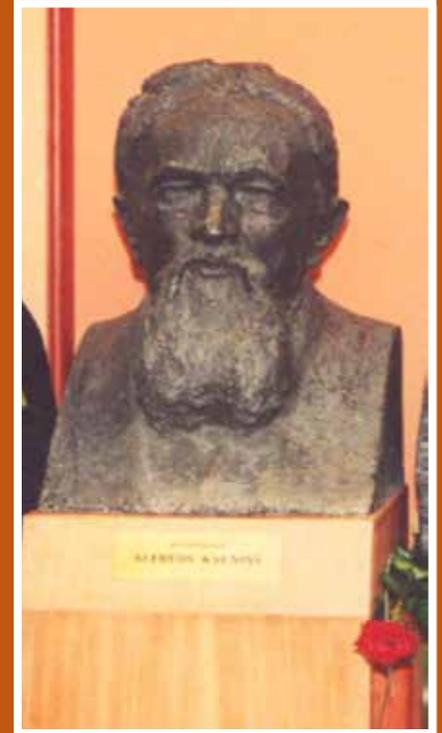
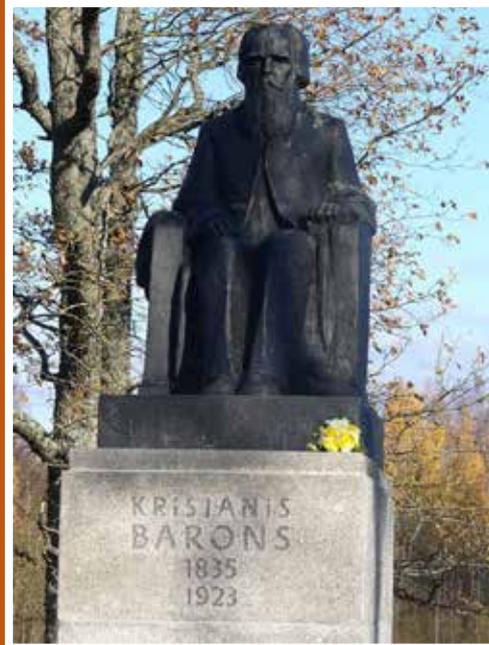


The aim of the Law is to preserve and hand over to next generations intangible cultural heritage as a resource attesting peculiarity and diversity of Latvian culture that facilitates understanding of values, creativity, development and quality of life. Certainly, the Law itself does not change anything. Folk-songs have been, are and will be, they have been sung and will be by those for whom they are the source of inspiration, the way how to maintain Latvian values and identity.



Also traditions and ancient crafts are preserved, however, it is important that intangible cultural heritage as a constituent part of Latvian cultural heritage is enshrined by law. In future everything depends on the will to honour our national heritage, to master experience of generations, understanding, to maintain **historical memory, to recognize and understand the ideals of previous generations.**

**CULTURE**  
creates ideals  
**CULTURE**  
maintains  
ideals



**Thinking over what professor Harijs Tumans has written and said, most of all I was struck by idea that CULTURE creates ideals and CULTRE maintains ideals.**

At Sigulda there are erected monuments to the national heroes - Atis Kronvalds, Krišjānis Barons, Alfrēds Kalniņš, whose life or activity has been connected with Sigulda. Unfortunately for the last twenty five years this work has not been continued and a more extensive conversation about this issue would be needed in the nearest future.



**Law of the Republic of Latvia**  
**“On Protection of Cultural Monuments”**  
**Law of Museums**  
**Law “On Protection of Intangible Cultural Heritage”**

Going back to the aforementioned, in future the legal grounds of the Museum Reserve’s activity will be based on three laws: A law “On Protection of Cultural Monuments”, a law of Museums and recently adopted law “On Protection of Intangible Cultural Heritage”. Maybe some day also so much-needed Single Law on Cultural Heritage in Latvia will be developed and approved, which would encompass intangible and tangible cultural heritage and protection of values stored in the Memory Institutions and their accessibility to the public.





### Krājuma veidošanās

Muzejs ir unikāls veidojums – kultūrvēsturiskās atmiņas glabātuve, kur atmiņa tiek uzglabāta priekšmetu veidā. Cilvēks kopš savas pastāvēšanas pirmsākumiem intuitīvi ir apjautis un fiziski apzinājies, ka atsevišķi materiālās pasaules paraugi ir jā saglabā. Muzeji kā atmiņas institūcijas ir uzņēmusies cilvēces unikālā kultūras mantojuma krāšanas, saglabāšanas un pārmantojamības nodrošināšanas funkciju.

Muzejā uzkrāto priekšmetu kopums veido krājumu. Tās ir iepriekšējo paaudžu radītās materiālās un nemateriālās vērtības. Krājuma komplektēšanas jeb sabiedrības atmiņas materializēšanas procesā priekšmets tiek izņemts no reālās vides. Tas, nonākot muzejā, kļūst par muzejisku vērtību – muzeāliju. Tā



The creation of digital programme and story about museum collections was driven by necessity to analyse the work in storage facility and to find arguments that would persuade ourselves and others about significance of museum collections. The pressure made by information technology and sometimes aggressive message of the virtual world suggest that it is not so necessary to preserve the originals – objects of the museum, that virtual museums would be excellent, those then will be future museums. However, as always the truth is somewhere in between. The trend that object of museum has no particular value, that object of museum as a source of history could not be a basis of museum, emerges also in Latvia. It would mean that also a document in the archive and a book in the library will not be considered as fundamental values of Memory Institution activities.



Muzejs ir **CILVĒCES VĒRTĪBU KRĀTUVE**

Muzejs ir **ATMIŅAS INSTITŪCIJA**, kas ar mantojuma starpniecību nodrošina pieredzes - sakrē starp paaudzēm

Muzejs nodrošina sakrē starp **PAGĀTNI un TAGADNI** un ir atspēlens - pūrkts **NĀKOTNES** veidošanai

**MUZEJS** ir unikāls veidojums - dabas un kultūrvēsturiskā mantojuma krātuve, kur **ATMIŅA** tiek glabāta priekšmeta veidā

**KRĀJUMA PRIEKŠMETS** atklāj un parāda pieredzi, tradīcijas, zināšanas un vērtības

**MUZEJA KRĀJUMS** ir iespēja uz pagātnes **NOTIKUMIEM UN PRIEKŠMETIEM** lūkoties ar tagadnes acīm, ļaujot izprast pagātni tagadnes un tagadni pagātnes kontekstā

Turaidas muzeja rezervāta krājums  
**ATMIŅAS FENOMENS**



This is why the museum is a unique formation – a storage of cultural and historical memory, because memory is stored there in **a form of objects**.

**The existence of culture depends on cultural memory, e.i., on what is preserved by cultural testimonies and witnesses and on transfer of the related message that is a basis of cultural continuity.** Already several centuries a man intuitively knew and was physically aware that some singular samples of material world are valuable witnesses of history and they have to be preserved. Museums as memory institutions provide the function of collecting, preserving and handing over the unique cultural heritage. The totality of objects stored in the museum forms collections, that are tangible and intangible values created by previous generations. In the process of collection building or materialization of public memory, the object is taken out of the genuine environment.



In this process a question always arises - what values, maybe even ideals characterize and attest a cultural object or museum object? I have thought about that a lot, going on expeditions between the 1970-ies and 1980-ies, when most of all and with the highest number our museum collections increased. Then the main criterion for acquisition of museum object was its age – the older was the object, the more valuable. Certainly, also aesthetic quality was not less important. For museum workers attic was like the island of mysteries and riches. The main thing was to get a permission from houseowner to look at the attic. The Turaida Museum Reserve has a rich collection from Allaži expedition. I have a dream that using knowledge of today and understanding about museum's work to review again the acquisitions of Allaži expeditions, the unique riches of historical tangible and intangible heritage, especially those that come from old farmsteads to read the stories of people, who dealt with ideals, values, sadness about well-being which is gone and hope that everything will work out for the best. This could be a potential for creation Latvian version of heroic saga about the force of life and survival.



Each object from the museum's collection carries not only tangible, but also intangible testimony – value. It tells about knowledge, experience, skills which have been used in creation of this object. It characterises also time, place and activity. Therefore each object can be examined manifoldly from different standpoints.



The world of objects is immeasurably rich. Before any object arrives in the museum's storage and becomes a museum value, the totality resulting from research work has been evaluated, that characterizes tangible and intangible value created by man. A person has created and is creating material world, within which he conducts his regular life, because material world is materialization of human thoughts – mental activity into environment and objects. Things, objects created by man himself have helped him to ensure existence in different circumstances.

# Value of the collection object

Unique  
value



Historical  
value



National  
value



Oldness  
value



Museum  
value



Scientific  
value



Cultural  
value



Economic  
value



Social  
value



Material  
value



Artistic  
value



Memorial  
value



Object of museum can be characterized and evaluated as a **unique** value, certainly– **historical** value, **antique** value. This object can be used speaking about events of **national significance**, it **may have a memorial**, also **social value**, **economical**, and many other qualities in recognition and evaluation of which the necessary knowledge is needed.

Initially each object is created with a specific purpose and aim. It has its own function and application. An object becomes obsolete over time, it does not have application anymore, and instead a new, modern innovation comes.

Therefore it is important to recognize, record, make inquiries, gather information about objects, their history and the whole heritage. **Each object characterizes also period of time and person's daily life. Person always names each object, gives it a name.** Therefore documentation of objects is so important. The recent trend in museum exhibitions is to place objects as things without naming them. In my opinion, it can not be called a dignified attitude towards heritage. It rather gives the impression of old stuff storage.



- ◆ **Protection and preservation of nature and cultural heritage in the Historical Centre of Turaida.**
- ◆ **Popularization of universal values and Latvian wisdom of life and education of society through cultural and natural heritage accumulated in the Historical Centre of Turaida and region over the last millennium, making available a qualitative and diverse offer of the Museum Reserve.**

The priorities of the Museum Reserve's activity is protection and preservation of cultural and natural heritage in the Historical Centre of Turaida and, not least—popularization of universal values and Latvian wisdom of life and education of society through cultural and natural heritage of the Historical Centre of Turaida and region accumulated over the last millennium, making available a qualitative and diverse offer of the Museum Reserve. Therefore it is important to find explanation for the essence of these values.

In the cultural development there have always been quests: what to take as example? how to apprehend the meaning of life? what values to hold in respect and praise? from what values draw inspiration and find help in different life situations?



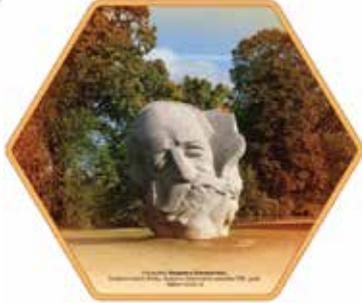
As I said before, an exhibition is created in the museum – a story about values, which result from the texts of folk-songs. However, ten fundamental values chosen for our exhibition are mostly rooted in the value system and world view expressed in the folk-songs, I think that they as our cultural code are living in our people also today. Public enquiries also show that. People name the same values that are expressed in the folk-song texts – language, family, freedom, life, love, respect and also others which might be called as existential values. Certainly, the necessary things for survival today also are mentioned in the questionnaires – money, communication, often – status, etc. Are money and entertainment the most important values of present-day Europe? In my opinion, at times, when people, nation feel that the true and existential values are endangered, in most cases they are on the side of spiritual and universal values. Folk-songs testify that one of the fundamental values is language, just as family, freedom, life, morality/ ecology, love, belief, respect and careful attitude towards nature, identity/ nationality.

### Valoda

Esmeņi, leviņi, man dārdāki,  
Tikamēdri runājot:  
Gimenes' mēnā tūkstotim,  
Valodā Dieva spēks.

"Saulī' atli, mēnā' jaudā  
Aizs klona labmācību,  
Ne saulītas eiti nā,  
Ne mēnānā mīl vārdu."

Ne ar mēnā spēka spē,  
Ne ar spēnā mēnā spē,  
Ne saulītas spēka spē,  
Ne saulītas spēka spē.



### Gimene

Būtu biju mēn' mācība,  
Kur arī būtu balinājot  
Tava mācība, mēn' spēnā,  
Mācība gudrība padomot.

Sīta, ja mēn' mācība  
Būtu mācība būcība,  
Vai sīcība, vai jaudība,  
Kad mācība būcība.

Karī mēn' mācība  
Kārī mēn' mācība  
Kārī mēn' mācība  
Kārī mēn' mācība.



### Brīvība

Laimā mēnā mēnā  
Kā Laimā mēnā mēnā  
Kā mēnā mēnā mēnā,  
Tā mēnā mēnā mēnā.

Uz mēnā spēka spē,  
Tā mēnā spēka spē,  
Laimā mēnā spēka spē,  
Tā mēnā spēka spē.

Mēn' spēka spēka spē,  
Kā spēka spēka spē,  
Mēn' spēka spēka spē,  
Kā spēka spēka spē.



### Dzīvība

Kā dzīvības spēka spē,  
Mēn' spēka spēka spē,  
Kā spēka spēka spē,  
Mēn' spēka spēka spē.

Kā spēka spēka spē,  
Mēn' spēka spēka spē,  
Kā spēka spēka spē,  
Mēn' spēka spēka spē.

Mēn' spēka spēka spē,  
Kā spēka spēka spē,  
Mēn' spēka spēka spē,  
Kā spēka spēka spē.



### Tikumība (ekoloģija)

Kā mēnā spēka spē,  
Kā mēnā spēka spē,  
Kā mēnā spēka spē,  
Kā mēnā spēka spē.

Mēn' spēka spēka spē,  
Kā spēka spēka spē,  
Mēn' spēka spēka spē,  
Kā spēka spēka spē.

Mēn' spēka spēka spē,  
Kā spēka spēka spē,  
Mēn' spēka spēka spē,  
Kā spēka spēka spē.





# EESTI RAHVA MUUSEUM

Estonian National Museum



One of the strongest trends in the development of world museums is to demonstrate and connect human daily life in the past with one in the present. It was also purpose of the recently opened Estonian Castle of Light – the People’s Museum in Tartu, in the exhibition named “Encounters”, where they show Estonian people’s life through the period of eleven thousand years. To follow this trend in exhibitions with the help of utilitarian objects to show and highlight various aspects of daily life, giving a particular relevance to daily household items – in my opinion, it is an acknowledgement to the diversity of museums and their potentialities. The museums have already been available to the public right from the outset, based on the experience of mankind they demonstrate to the society what is honourable, what is relevant in the life of nation, state and people. There is no greater honour as a museum dedicated to a certain event, place, process or person.

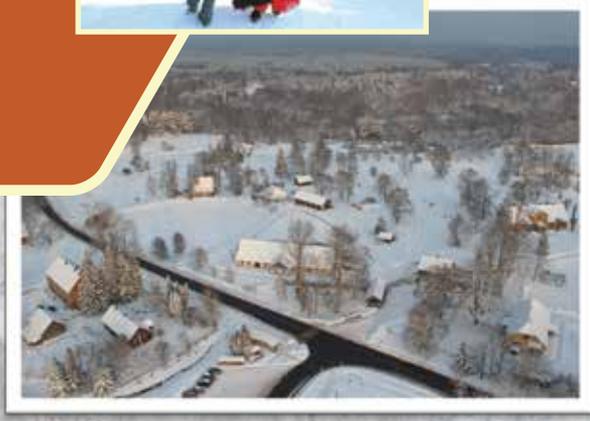


In September 2016, the Turaida Museum Reserve was awarded the first prize of European Cultural Tourism Network in Guimaraes, Portugal **for preservation of intangible cultural heritage**. The greatest satisfaction was about that, how changes vision of European cultural tourism about quality of offer in tourism. A consequent policy of the Turaida Museum Reserve for many years have been building of museum's activity on research – on the trinity of science, culture and education.

**The mission of the Turaida Museum Reserve is to form a harmonious society demonstrating the development of Latvian wisdom of life and universal values through natural and cultural heritage accumulated in the Historical Centre of Turaida and region over the millennium.**



Preservation of natural and cultural heritage and promotion of availability form a basis for creativity, make human life more concordant and in the course of years enable to implement the mission and dream of the Turaida Museum Reserve about forming of harmonious society



A year, annual customs - Christmas, Meteņi (Shrovetide), Easter, Summer solstice, Mārtiņi – marking end of autumn and beginning of winter, Winter solstice – traditions as a centre and cultural and historical environment around them.



**Wishing a successful New Year  
to all of us!**

**Anna Jurkāne,**  
Director of the Turaida Museum Reserve