

ESSAY

Imar Vene. The Duality of Purgatory

The Duality of Purgatory attempts to elucidate a generalising type of question of long standing: was Dante “the last poet of the Middle Ages and the first of the modern era” (as was thought in the 19th century) or should he be considered the perfect Christian who subordinated everything to the only true teaching (as Victor Klemperer believed in 1921).

The author of this explanation points out that there is more modernity in Dante than there appears to be at first glance. He points to five circumstances in defending his position.

He considers “purgatory” first of all. This is undoubtedly a notion that can only belong to the Middle Ages but at the same time, another aspect merits consideration as well. The idea had been arrived at that mortals in this world could alleviate the sufferings of souls languishing in the nether world by their prayers. This consequently meant that this world and the nether world were connected. It could even be said that the nether world was in some way subordinated to this world.

Secondly, cosmogony has particular meaning in Dante’s poem. All three parts end with the words “celestial bodies”. In the view of medieval scholars, the kingdom of heaven came into consideration primarily as an exemplifier of the hierarchy of the angels, while in the early modern era, heaven started being seen in a more worldly light. The alteration of the “micro-cosmos” proves this most convincingly. This concept had denoted the connection between the spirit and matter since antiquity, but in the early modern era, “micro-cosmos” became a code name for analogies that showed the human body as giving indication of itself in comparison with the kingdom of heaven.

Self-consciousness is considered as the third circumstance. Dante has consigned Siger of Brabant, who did not consider humility to be a virtue and who was killed under “indistinct circumstances”, to Paradise. It is not out of the question that the subconscious recognition of a kindred spirit in this case may have compelled the poet to do so.

The author of this essay considers the fourth argument to be the peculiarity of Dante’s allegory. As a truly medieval intellectual, the poet recognised allegorical presentation exclusively but this can always retreat before the depiction of real life. Dante’s “topicality”, utterly foreign to the medieval spirit, catches the eye so sharply that he has even been referred to as the “newspaper of Florence”.

The author of this essay presents the special status of the state of Rome as the fifth and last argument. Dante had no intention whatsoever to admire archaic paganism, but he nevertheless saw the fact that the Roman republic was older than Christianity as a value of its own.

ARTICLES

Andres Johandi, Vladimir Sazonov. On the Royal Titulary of Darius I Based on the Example of the Behistun Inscription and Possible Influences from Mesopotamia

This article deals with the question of the origins of the royal titulary used by the Persian King Darius I (522–486 BC) in his well-known Behistun Inscription. Analyses of Teispid and Achaemenid royal titulary are used to show how the Persian tradition of royal ideology to some extent continued the earlier Assyro-Babylonian traditions. The main purpose of this paper is to look for the origin and counterparts of the royal titles used by Darius I in his Behistun Inscription in Mesopotamian sources from the third millennium BC onwards.

As our study shows, the Persian King Darius I from the Achaemenid dynasty seems mostly to have used royal titulary of ancient Mesopotamian origin. However, this titulary differed in some respects from that used first by the Persian kings Cyrus II and Cambyses II. Darius I did indeed borrow many royal titles and epithets from his predecessor Cyrus II, who had himself borrowed them from Babylonia and Assyria – supposedly without Median or Urartian mediation because Persians, Assyrians and Babylonians had direct contact from earlier times, as we have seen from Neo-Assyrian and Neo-Babylonian sources – but it seems that Darius I also knew of ancient Assyrian and Babylonian traditions because he used ancient Assyro-Babylonian titles, such as *king of all kings*, which were not used by Cyrus II but were used by many ancient Mesopotamian kings.

Aldur Vunk. New Beginning of Estonian Shipbuilding from the End of the 18th Century and at the Outset of the 19th Century

The beginning of the building of sailing ships with carvel planking on the Baltic Sea starting from the end of the 15th century and the accompanying changes in shipbuilding are recalled by way of introduction in the first part of this article. In the 16th century, the building of ships with carvel planking had begun in Finland as well as in Courland, with an even greater abundance of oak forests, where it already developed into an industry with a considerable export volume in the 17th century. In addition to Jakobstad, Riga and Narva also became shipbuilding centres by the end of the 17th century on the eastern shore of the Baltic Sea, which was possessed by the Kingdom of Sweden. Narva was at that time the largest shipbuilding location on the coast of present day Estonia. Dutch and British merchants located there were the primary customers who commissioned ships. Oak timber exported via Narva could be used as shipbuilding material. Pine trees of local origin for use as ship masts were in sufficient quantities to supply local shipbuilding needs with

a surplus for export. Smaller quantities of ships were built of pinewood in Hiiumaa as well, which was apparently connected to Jakobstad's shipbuilding traditions by way of the family of De La Gardie, the manorial lord of Hiiumaa who had previously owned Jakobstad. The use of local coniferous wood in shipbuilding had reached the point at the end of the 17th century that it later took 150 years to reach the same level of use.

The tradition of building sailing ships with clinker planking for the open seas was interrupted in Estonia in 1700–1711 due to the Great Northern War and the epidemics that devastated Estonian territory. It started up again only in the last quarter of the 18th century after economic recovery and when the population had been restored. The business landscape had been reformed by 1775 in the Russian Empire and thus the establishment of shipbuilding factories became easier. The merchant's apprentice Zacharias Jacob Harder started up a ship factory in Pärnu in 1777 that started building freighters. At the end of the 18th century, the shipwright Daniel Pertz, who had come to Pärnu from Holstein, which at that time belonged to Denmark, built ships at Harder's ship factory together with the journeymen Hans Peter Jürgensen and Daniel Friedrich Pertz. At the same time, shipbuilding continued at Hiiumaa as well, where the shipwright Johann Hannsen launched the galliot *Minerva* (88 lasts) in 1795. Even though the building of cargo ships out of pinewood had already begun in the 17th century in Jakobstad on the Gulf of Bothnia, Estland and Livland were tied to the shipbuilding traditions of the southern and eastern shores of the Baltic Sea by way of local Baltic German entrepreneurs. According to this tradition, mid-sized and larger cargo ships with clinker planking were built of oak wood only. Due to the shortage of oak wood in this area, ships were built at irregular intervals and often on the shore of the Gulf of Riga at temporary shipbuilding sites set up in places where the necessary materials were procured.

Väino Sirk. Russia's Ministry of Education as Myth and Inevitability. On the Theme of Education in the Letters of Grievances Drawn Up by Estonians in 1864 and 1881

The era of Estonia's national awakening (1860's – first half of the 1880's) is framed by conspiratorially drawn up memoranda. The primary demand regarding local self-government of the first of these memoranda, the list of grievances submitted to the Russian government (in 1864) in the name of 24 peasant communities, was the liberation of those communities from under the power of the manorial estate. The second, the list of grievances taken to the government by 17 Estonian societies, raised broader social questions: the unification of Estonian territory into a single province based on ethnicity, and the equality of Estonians and Baltic Germans in the province's autonomous administration.

In the field of education, the placement of village schools under the jurisdiction of Russia's Ministry

of Education was sought in 1864 in order to be delivered from the power of the local government led by the Baltic German nobility and clergy and to obtain material assistance from the state. At that time, the government's liberal educational reforms, including the first vigorous steps in fostering Russian public schools, increased the trust of Estonians in the Russian state. The government nevertheless did not alter the administrative jurisdiction of Estonian peasant schools. Legislation was nevertheless passed in 1866 that significantly broadened the rights of rural municipal communities in the Baltic region.

By the beginning of the 1880's, the Estonian peasantry had become more prosperous and more independent of the owners of the manorial estates. Additionally, a network of rural schools had been established and a great deal of progress had been made in the work of education. Schoolmasters participated in the nationalist movement. The modernisation of education and particularly the people's right to participate in running their own local school had become a generally recognised part of the emancipation of Estonians. There was, however, no unified strategy of action and a heated debate broke out at the end of the 1870's. Some nationalist activists idealised Russia's Ministry of Education and recommended the transfer of peasant schools to its jurisdiction, prompting groundless expectations. On the other hand, however, many saw a threat to Lutheranism and education in the Estonian mother tongue in altering the relationship of subordination of the schools.

The people who formulated the list of grievances of 1881 took the moods and hopes of the people into account while at the same time realising that the government, which was pursuing an ever more conservative, anti-liberal educational policy, would inevitably intervene in the administration of peasant schools in the Baltic region. The section of the list of grievances concerning education reflected a complicated situation that prompted Estonian activists to adopt tactics for steering a middle course. This section gave a devastating assessment of the local school administration that was out of touch with the people, which meant the wish to be delivered from under the power of the Baltic Germans, but at the same time there was not the slightest mention of any new subordination and the authority of the state, nor of the greater inclusion of Estonians in the administration of rural schools. Differences of opinion amongst Estonians themselves, yet even more so the still veiled tension between the expectations of Estonian society and Russian policy, were expressed in this kind of incomplete, as it were, and diplomatically non-binding formulation.

Tanno Tilgar. Discussion of the Conclusion and Ratification of the Friendship Agreement between Estonia and Turkey

The Republic of Estonia and the Republic of Tur-

key, present day NATO allies, signed a friendship agreement in December of 1924 but managed to exchange instruments of ratification only three years later. Even without delving into the matter, the time interval between the two events seems long.

The grounds for the Turkish side's postponement of the ratification have previously been considered to be only the mission undertaken on behalf of the League of Nations by General Laidoner to resolve border incidents between Iraq and Turkey, or also the report summarising the work of this mission, which was critical of Turkey. These arguments have seemed to be too general. Another notion started taking shape: analysis of a broader base of sources than has previously been examined is needed.

The key question was: why did Turkey's Grand National Assembly ratify the agreement as late as May of 1927? The following aspects are more important than the remainder. The Turkish government reached the decision to approve the friendship agreement between Estonia and Turkey, along with the friendship agreements that Turkey had signed at more or less the same time with Latvia and Finland, on 8 February 1925, prior to Laidoner's mission. The situation changed after the general had been to Iraq. While the agreements signed with Estonia's neighbours were ratified by Turkey's parliament on 4 January 1926, the agreement with Estonia was put on hold. In May of 1926, the Turkish Prime Minister at that time, Tevfik Rüstü, admitted that he had not attempted the ratification of the agreement in the parliament that was hostile towards Estonia because of Laidoner's deed since he feared that it would be voted down. The fact that even in the following spring, representative Ahmet Agaoglu demanded during the deliberation of the agreement by the foreign affairs commission either that the agreement be denied ratification or that the exchange of instruments of ratification be delayed – along with an indication of why this course of action was being adopted – demonstrates that opposition to the agreement really did exist. Whereas the Minister of Foreign Affairs himself was in favour of the rapid ratification of the agreement when he submitted it to the commission. Consequently, the ratification of the friendship agreement by Turkey's parliamentary representatives was delayed because the Minister of Foreign Affairs simply did not even attempt to secure it before he was convinced that the result would be positive. This took time.

The six month delay in exchanging the instruments of ratification is also an important question. In July of 1927, Estonia's ambassador in Warsaw Otto Strandman heard from his Turkish counterpart Yahya Kemal that the agreement had not yet been ratified... And the Estonian side was guided by this information until December when the agreement's instruments of ratification were suddenly unexpectedly exchanged. The question of whether Y. Kemal really did not know the details of the matter or attempted in this

way – as Ahmet Agaoglu had demanded – to delay the exchange of the instruments of ratification, may perhaps be settled in the future.

When would the friendship agreement have gone into effect if everything had proceeded as it should have? The point of comparison here is Turkey's friendship agreements with Latvia and Finland, the instruments of ratification of which were exchanged in October and November of 1926 respectively. In other words, Estonia lost a little over a year.

What was postponed further into the future as a result or did not transpire at all? Of the more important developments, the beginning of negotiations towards an economic agreement between Estonia and Turkey, and the establishment of diplomatic relations were delayed by about a year. The establishment of Estonia's consulate general in Greece instead of Turkey was, in turn, a consequence of the holdup concerning diplomatic relations.

It also took a long time to process the agreement in the foreign affairs commission of Estonia's *Riigikogu* (parliament), nearly 3 months. The most important factor was the fear that this agreement would damage the interests of Great Britain. Whereas the British ambassador in Estonia and Latvia, Sir Tudor Vaughan, considered this fear to be groundless. At the end of March, a conflict arose for the above-mentioned reason between some members of the foreign affairs commission, in other words between two representatives of the Democratic League and perhaps also including some of their supporters, and Minister of Foreign Affairs K. R. Pusta, who submitted his resignation after this incident. The resolution of the conflict is also associated with Vaughan. On 21 April, Vaughan found out from Vienne, the French ambassador in Tallinn, that Pusta's submission of his resignation was connected with the ratification of the friendship agreement with Turkey. Whereas Vienne did not favour Pusta's resignation since he believed that it would have been difficult to replace him. On that very same day, Vaughan met with Riigivanem (head of state) J. Jaakson, who was also a member of the Democratic League. The agreement was ratified and Pusta remained in office.

Additionally, the difficulties in communication between Estonian and Turkish diplomats arouses attention. The Estonians received at least four premature notices of the ratification of the friendship agreement in Turkey's Great National Assembly and one notification, in which the ratification of the agreement was groundlessly denied.

Olev Liivik, Triin Tark. From Occupied Estonia to the German Reich: Updates to the Research of the Later Resettlement (*Nachumsiedlung*) of 1941

Unlike the first resettlement (*Umsiedlung*) of Baltic Germans that took place in Estonia from the autumn of 1939 to the spring of 1940, the operation known as the *Nachumsiedlung* (later resettlement) was carried

out in early 1941 under the conditions of Soviet occupation and in a manner that was concealed from the public. Similarly, research of the *Nachumsiedlung* has been overshadowed by the first resettlement. This article analyses the course of how the *Nachumsiedlung* was carried out from its preparation to the reception of the resettlers in Germany, considering what took place on the background of the interests and motivation of Germany and the Soviet Union as well as the bureaucracy *apparat* of the German *Reich*. The objective of this article is thereby to elucidate the problems accompanying the carrying out of the *Nachumsiedlung* and the treatment of the people who were being resettled. It turns out that the interest of both Germany and the Soviet Union in carrying out the *Nachumsiedlung* was lukewarm and that the fact that this operation took place was to a great extent the result of the efforts of Baltic Germans who had connections in the corridors of power. The motivation of the German authorities for initiating the *Nachumsiedlung* can be explained by the addition of potential human resources and material benefit. The Soviet side quickly granted its consent for carrying out the *Nachumsiedlung*. The background for this decision, however, remains unclear. The slow pace of the negotiations held for concluding the *Nachumsiedlung* agreement and later hitches in carrying out the operation are indicative of the Soviet side's wish to make the *Nachumsiedlung* as complicated as possible. Joint commissions composed of representatives of the German and Soviet sides were formed for carrying out the *Nachumsiedlung*. Regular reports submitted by the German representatives reflect numerous incidents indicative of the arbitrariness, incompetence and malevolence of Soviet officials. Germany's actions in preparing and carrying out the *Nachumsiedlung* were contradictory. In addition to Germans, numerous Estonians and other persons not of German origin were registered as later resettlers with the assistance of officials from the German side. Germans in Germany, however, were not prepared to easily accept non-Germans as full and equal citizens. Later resettlers were divided into two categories in Germany: resettlers and refugees. While persons in the former category were equated with the resettlers from 1939–1940, the refugees were in turn divided up into four groups: 1) ethnic Germans with verified identity, 2) ethnic Germans with indeterminate identity but otherwise "respectable" people, 3) Estonians, Latvians and other nationalities, 4) criminals or politically suspicious persons who were ethnic Germans or of other nationalities. Persons categorised as refugees were placed in refugee camps upon their arrival in Germany, from which persons categorised in the first and second groups were released after initial checks. In principle, people in the third group were supposed to be sent back but it was nevertheless possible for those who expressed their definite wish to remain in Germany to do so. Persons categorised in the fourth group had to be sent to concentration camp. It is known

that several Estonians who claimed to be Germans were also numbered among the second group and expressed the wish to return to their homeland after the outbreak of war between Germany and the Soviet Union. Returning to the Baltic countries, however, was made complicated in the latter half of 1941 and essentially, this was possible only for persons in the service of the occupying power. The leaders of the Estonian Self-Administration of the later period of Germany's occupation of Estonia – Hjalmar Mäe, Oskar Angelus and Alfred Wendt – had left as later resettlers and returned to Estonia in this way. Later non-German resettlers, however, quite often got stuck in Germany's bureaucratic machinery, unwelcome in Germany on the one hand, yet without attaining the opportunity to return to their homeland on the other hand.

Enn Küng, Archival Historian Arnold Soom (3 June 1900 – 28 July 1977)

This article is dedicated to the Estonian-Swedish economic historian Arnold Soom, who was born on 3 June 1900 in Vao rural municipality in Viru County. In 1922, Soom was accepted as a student at the University of Tartu Faculty of Philosophy. His academic supervisor over the course of his university studies was the historian of Finnish origin Professor Arno Rafael Cederberg. His university course ended in 1930 with the defence of his diploma dissertation *Church and School Conditions in Saaremaa during the Great Northern War*, for which Soom was ascribed a *magister philosophiae* degree. Soom worked as an archivist at the Central National Archives alongside his university studies and as the director of Narva's municipal archive and museum in 1930–1940. Since he was familiar with modern archival science, Soom started reorganising the collections of the Narva Municipal Archive. By the end of the 1930's, the Narva Municipal Archive was one of the best organised provincial archives in Estonia. In parallel with his work as an archivist, Soom dedicated himself in the 1930's to researching the history of trade of Estonian cities and primarily Narva in the first half of the 17th century, focusing on the economic policies of Sweden's central authorities, and primarily on the role of Lord High Chancellor Axel Oxenstierna in bringing transit trade with Russia back from Archangel to the Baltic Sea in the first half of the 17th century. Soom defended his doctoral dissertation on this theme in 1940.

Soom came to Tallinn at the beginning of the Soviet occupation in 1940. He was appointed deputy director of the ESSR Central State Archive and in February of 1941, he became acting director of that same archive. Estonia's entire archival system was under Soom's direction during the years of German occupation. He was also the director of the State Library in 1941–1944. At the end of August 1944, Soom fled with his family to Sweden ahead of the advancing Soviet Army. Sweden became his new homeland and he became a Swedish citizen in 1954.

Thanks to the experience he gained in archival work in his Estonian homeland, Soom immediately succeeded in finding work in the autumn of 1944 at the Swedish National Archives in Stockholm. His greatest undertaking at the National Archives was the reorganisation of the *Livonica II* collection containing 16th and 17th century archival records concerning the territory of present day Estonia and Latvia. Thanks to the opportunity to thoroughly study materials of Swedish archives, Soom's pen produced monographs on Estonia's manorial estate economy in the 17th century (1954) and the Baltic grain trade (1961). Soom published a monograph on Tallinn's trade (1968) and Tallinn's craftsmen (1971) on the basis of materials from Tallinn's Municipal Archives, which were deposited in Göttingen, Germany. These monographs brought Soom international recognition. A study concerning the economic problems of Sweden's Lord High Chancellor Axel Oxenstierna's complex of manorial estates in Estland was not completed.

Soom was by his nature an archival historian first and foremost who did not allow himself to be swept along by great and modern historical theories, which often emerged only momentarily. His research papers abound with facts and it is difficult to find supplementation to them in the form of new archival records.

Arnold Soom died on 28 July 1977 and is buried in Stockholm's Forest Cemetery.

Aivar Jürgenson. From Assimilationists to Transnationalists – the Research of Migration in the 20th and 21st Centuries

On the one hand, the 20th century has, first and foremost, been called the century of refugees, bearing in mind the refugee flux due to WWI and WWII. However, if one adds voluntary migration to this, both linearly from emigration countries to immigration countries, as well as rotating and circulating migration flows, then from a wider perspective, one is then facing an era of migration. On the other hand, migration has been called a phenomenon of the postmodern world. It can be noted that the diaspora experience that has previously been described as rootlessness and alienation has currently become a classical phenomenon.

In this paper, the most noticeable trends in 20th and 21st century migration studies are examined. It illustrates how research paradigms resonate with general societal developments. It begins with a brief overview of characteristic developments in the migration studies of earlier decades.

Earlier migration studies understood migration as a unidirectional process directed from the country of emigration to the country of immigration. Research usually concentrated on either the country of emigration (migration studies, including history, geography, demography) or the country of immigration (diaspora studies, including ethnology, sociology, politicalology, psychology, etc.). Migration was designated as the

process of leaving the homeland, and adaptation and integration in the country of immigration. Assimilation was, for a long time, seen as a phenomenon of individualisation expressed through renouncement of old ties with ethnic communities, including their values and traditions. The ideology and politics preaching assimilation were replaced with those of cultural differences (multicultural turn) during the 1970's. Nevertheless, the turn to multiculturalism was soon followed by a turn to postmodernist relativism: the culture and ethnicity of migrants are treated as dynamic in recent research, independent of the context. Instead of unidimensional assimilation models, multidimensional movements are considered between the country of origin and the country of residence. This paper illustrates which societal changes brought about new trends in migration studies. The concept of transnationality is investigated, observing what transnationality research questions focus on and probing for the boundaries and limitations of transnational migration studies. A special focus is on problems of territoriality and locality. The paper argues that ideas of globalisation have strongly overemphasised the tendency of de-territorialisation in modern society. It concludes that traditional ideas of culture and its boundaries and ties to a locality are still viable and that there are no reasons to ignore them in migration studies.

DOCUMENTS AND COMMENTARY

Mati Mandel, Kalev Jaago. A Family that Died over 300 Years Ago Has Been Successfully Identified Using Pictures

In the early spring of 2015, one of the authors of this article started digging a pit in front of the front door of the vestibule of the Jaani-Aadu farm's new dwelling in Peanse village in Lihula Rural Municipality to build a stair. In front of the exterior wall of the vestibule at a depth of 60 cm from the ground surface, a skull came into view and shortly another as well. The National Heritage Board was informed of the find and an excavation permit was applied for.

The digging began on 1 and 2 May, impeded by groundwater seeping into the pit and by the clayey soil. It turned out that four skeletons were buried in a common grave, one of which was that of a child. Three coins, a small horseshoe-shaped brooch, and a severely oxidised metal object were found near the child's skull.

The numismatist Ivar Leimus determined the origin of the coins. The coins were Swedish 1/6 öres and a Charles XII öre from 1701. The coins confirm the presumption that the remains could be those of victims of the plague of 1710. Institute of History anthropologist Raili Allmäe analysed the bones. According to her assessment, the skeletons were those of an 11–15 year old child or adolescent, a man's skeleton aged 45+ years, a woman aged 50+ years and a child aged 7 years +/- 30 months.

There is no farm by the name of Jaani-Aadu listed under Peanse village in the oldest parish register of Karuse Church (1685–1728). Yet it turns out from the registers of residents of Lihula manorial estate for the period 1782–1858 that this farm had borne the name Leti in earlier archival sources.

The 1686 register of socage holdings and the taxes imposed on them lists the farm of Leti Andres (or Andrus) among the 13 farms of Peanse village. The parish register for 1692 already names his son Mihkel as the head of the farm. There are entries in the parish register concerning the christening of two of Mihkel's children. The register for 1712 proves that the family had died out, since according to the register, Kehmo Jüri's family was the only one in the village to survive the plague. Thus the buried persons could very likely have been Mihkel, son of Leti Andrus, Mihkel's unnamed wife and their children Heinrich (christened on 7 September 1699) and Ann (christened on 31 January 1703). They are evidently victims of the plague of 1710–1711, and as a rare instance, the bones can be connected to specific historical persons.

The bones of these four people were buried in Karuse Cemetery on 31 October. Pastor Endel Apsalon conducted a modest burial service at the graveside.

Tiit Noormets. “Class Enemies Have Organised a Series of Various Anti-Soviet Manifestations...” Information Bulletins from the Estonian Communist (Bolshevist) Party County Committees to the Central Committee Concerning the Mood of the People in 1946–1949

The Communist Party's information bulletins had diverse content, which admittedly consisted mainly of the preparation, carrying out and results of Communist Party and state events, yet they also shed light on many other questions as well. The people's political moods were among those other questions and they were considered more extensively. These are nevertheless not in any way comparable to present day sociological studies or marketing surveys. Their greatest value, however, is in the numerous colourful incidents and utterances recorded in the information bulletins, which as such simply liven up our picture of history.

Estonian Film Archive. The Year of Maritime Culture

CULTURAL HISTORY ARCHIVE

Vilve Asmer. One Story of Many. Andres Saal as a Photographer

Andres Saal (1861–1931) is known first and foremost as a writer but has also made his mark in Estonian cultural history as a journalist, photographer, cartographer and ethnologist who has lived and worked in different countries and continents. Andres Saal's personal archive is deposited in the Estonian Literary

Museum's Cultural History Archive. Correspondence, rough drafts for historical stories, a manuscript on photographic technique in German, numerous writings on literature and language, politics and religion, geography and natural science, diary-style notes on life in Holland, travelogues, official letters, contracts, certificates, biographical data gathered concerning him, and other such material are found in the manuscript collection if his personal archive. Since A. Saal worked for quite some time in Indonesia in the photography department of a printing house there and later in the photography department of the Topography Bureau, his photographic archive correspondingly contains pictures from the exotic island of Java, including stereo photographs supplied with his own very expressive explanatory notes written in German.

Andres Saal was born on 21 May 1861 in the village of Kaseküla in Tori Rural Municipality in Pärnu County. He graduated from Selja township school and Tori parish school, supplemented his education through independent study and passed the examination for township school teachers at the Tartu Teachers' Seminar. He worked in his home neighbourhood as an assistant teacher, and starting in 1884 at the editorial office of the *Olevik* (Present Time) newspaper. Upon the recommendation of Ado Grenzstein, the newspaper's founder and editor-in-chief, and with the support of Karl Eduard Sööt, the publisher and owner of the printing house, Saal travelled to Germany in 1893 to study the profession of photography and zincography in order to make *Olevik* the first illustrated Estonian newspaper. This plan succeeded and Andres Saal worked in the zincography workshop established at the newspaper's editorial office until 1897, preparing nearly 800 zincograph printing blocks in total over that period of time. Even though more drawings and reproductions from the foreign press and fewer original photographs were published, the printing quality of the pictures had improved from year to year and he received orders from the editorial offices of other newspapers, publishers and printing houses as well. At the end of that year, Saal left Estonia since as a trained specialist, he was invited to take up the position of manager of the reproduction photography, zincography and carbon printing (phototype) department at the E. Fuhri & Co. printing house located in Surabaya, Indonesia. From 1902 onward, he was the manager of the photography department at the Topography Bureau located in Batavia in the service of Holland's colonial army, and worked there until 1916. When he officially retired, he went to live in California in 1920, where he died on 23 June 1931.

Õiendus

Tuna 2016, nr. 1 fotonurga viimase foto allkirjas palume lugeda „vasakul Jaan Talts” asemel “vasakul August Englas”.

Toimetus