

From Moon to Great Wain



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About Moon

Moon borns from the egg of bird (Estonian song of creation)

Moon is a son of God (Sun)

Sex is not specified in Estonian language. Moon is mostly (old) man, but also is mentioned that Moon is Sun's sister

Moon is Hell's window

Moon's life is short, only four weeks. Old moons are behind the worlds border, Chinese woman bring them for using as the fireplace poker

There is 13 moons, one of them is stolen

Moon is like earthglobe, people living there, the darker spots are their cabbage fields

About Moon



Moon and other celestial bodies are living creatures (taevalised) – Heavenly Beeings.

They are holy. You don't abuse or point to them. It will be punished

Moon visibility

Latitude 58-59 deg

Moving of the Moon is very complicated.

Winter fullmoon is high, summer moon is low and the height changes dramatically from 12 deg to 4 deg (period 18.6 years). Lower Moon has reddish colour and by optical illusion it looks bigger and moves faster.

Moon is high enough if it is higher than 20 degrees, then its visual azimuth evaluation is less precise



Moon Spots

Moon face depends also of the observators latitude.
From north we are looking down to Moon, from south up.
Rising or setting Moon is tilted, related from azimuth
So we can see different figures on the Moon

European Moon



north



equator



south

Moon Spots

Baltic and Estonian/Finnic astronymes are very different, Moon and Milky way are great exceptions.

Baltic people (Latvians and Lithuanians) have same Moon spot explanations and very similar belief connected with Moon phases as Estonians

Common stereotypes (vanishing-old, growing-new, full-stabile, empty- dangerous) are used for work organizing, predictions, healing and charming.

In this talk we are speaking mostly about full moon only.

Moon Spots

There are some explanations for the spots on the Moon. People believe the spots form a face with a nose, eyes and a mouth. In full moon a woman or a girl carrying water buckets with yokes can be seen. It is narrated that the Moon took an orphan girl, which asked his help. Sometimes it has been said that the Moon punished a proud girl and took her to himself. It is also believed that in the Moon we can see the legendary Lithuanian wizard Tvardauskas, whom the devil took to hell but lost on the Moon, also one may see the scene of the first fratricide on the moon: Cain holding his slain brother Abel on a pitchfork.

(Balys 1951: 9-11).

Moon Spots

Figures on the Moon is seen as a boy, man, woman, girl or two men, young man and maiden.

Most popular in Estonia is orphan on the Moon - Moon feels sorry for her.

The most popular myth tells of an orphan or woman exhausted from the hard life and work, carrying water from the spring or brook, asks the Moon to take her up to him.

Moon, dearest,
Take me to be your back-whisker
And head-washer
H, Wiedemann 3, 134



Moon Spots

The Moon take pity on the girl or woman and takes her up to the sky where we can see her on moonlit nights. An early printed version of the story (1843) was spread through school textbooks and tells of an innocent maiden from Vaskjala who gets to the Moon.

water-carrier on the Moon

Western limits in Europe coincide approximately with the border between Balts and Slavs is the "girl with pails in the Moon". Lithuanians (Kerbelite, Laurinkene, Vaiškūnas), Letts (Pogodin), Estonians (Kuperjanov), Votians (Ariste 1974, Ernits, Ernits). To Slavs, the girl with shoulder poles is known in Bulgaria and Ukraina (Gura 2010)

Moon Spots

water-carrier on the Moon II

1.1 There are two main versions of the female water-carrier on the moon, one of them was orphan or poor women.

1.2 Second one is a women who carries water buckets and asks Moon to help. When Moon does not help, she abused Moon and Moon takes her (motif abusing)

1.3 Also exists the male versions (man, lad) or children ...

These versions are known in Europa, but in Baltic-Finnic region are common female water carriers. By Yuri Berezkin, these motifs have wider parallels.

Moon Spots

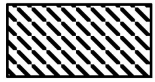
Saami - the Sun takes the girl to give her in marriage to his son and throws her into the Moon with her pails (Charnoluski).

Other eastern parallels: Komi-Zyrians, Komi-Permiaks, Udmurts, Chuvash, Mari, Bashkirs, Volga Tatars, samoyeds, Selkups, Khanti.

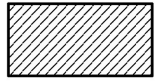
Russian, Ukrainian, etc - after Aleksandr Gura - only some versions from Archangelsk, etc close to ethnic groups of Finnic Ugric Peoples.

After Y. Berezkin - Kazakh, Kirgiz, Kets in North, Khakas, Evenki, Nanai, Lamut, Nikhv, Buryat, Mongolia. Japanese, Ainu, China. Paeoasiatic Peoples: Chukchi, Koryak, Kamchadal (pails and bush). Most of American tribes strating from Tlingit,etc.

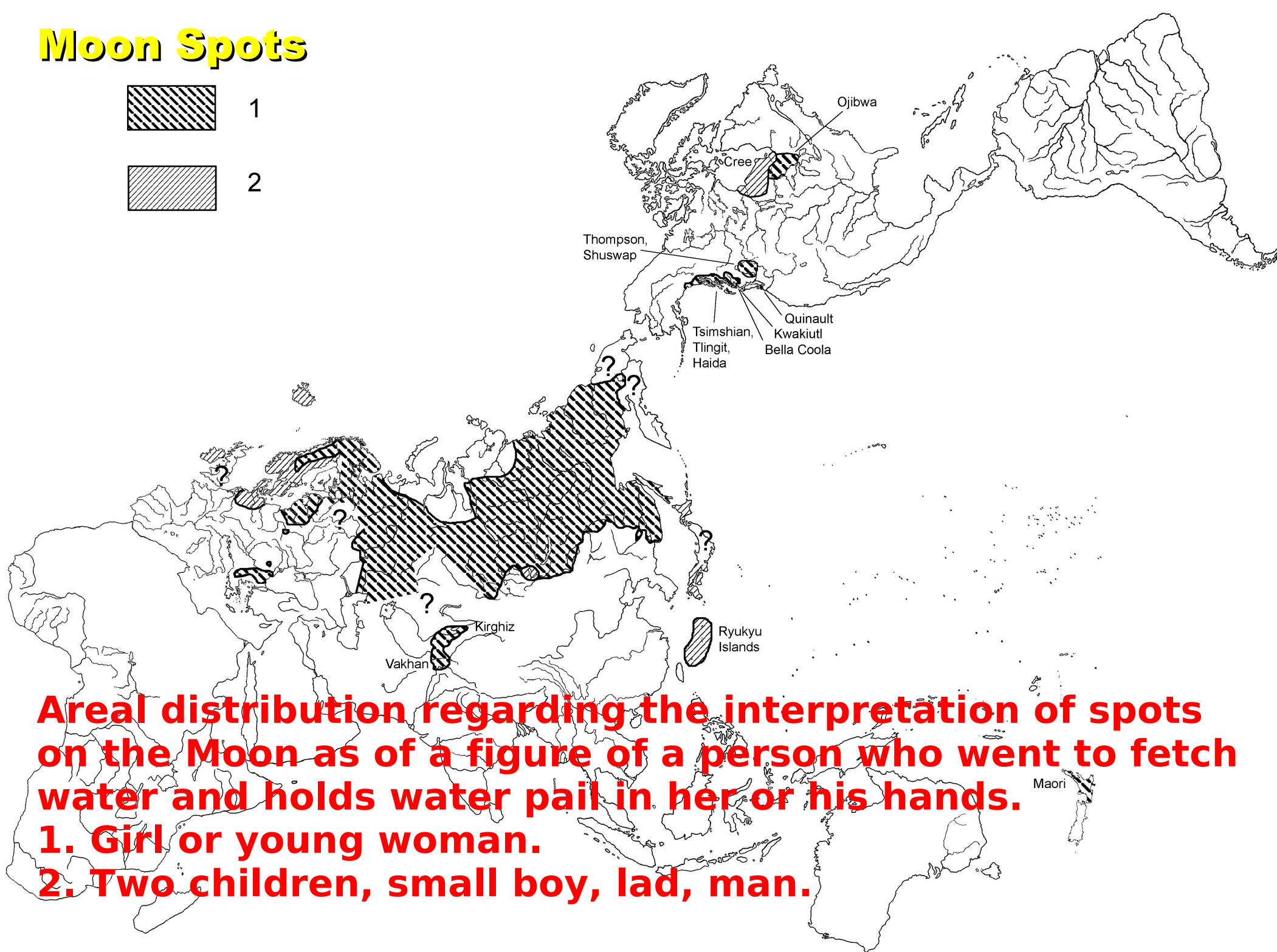
Moon Spots



1



2

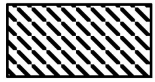


Areal distribution regarding the interpretation of spots on the Moon as of a figure of a person who went to fetch water and holds water pail in her or his hands.

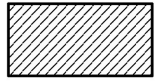
1. Girl or young woman.

2. Two children, small boy, lad, man.

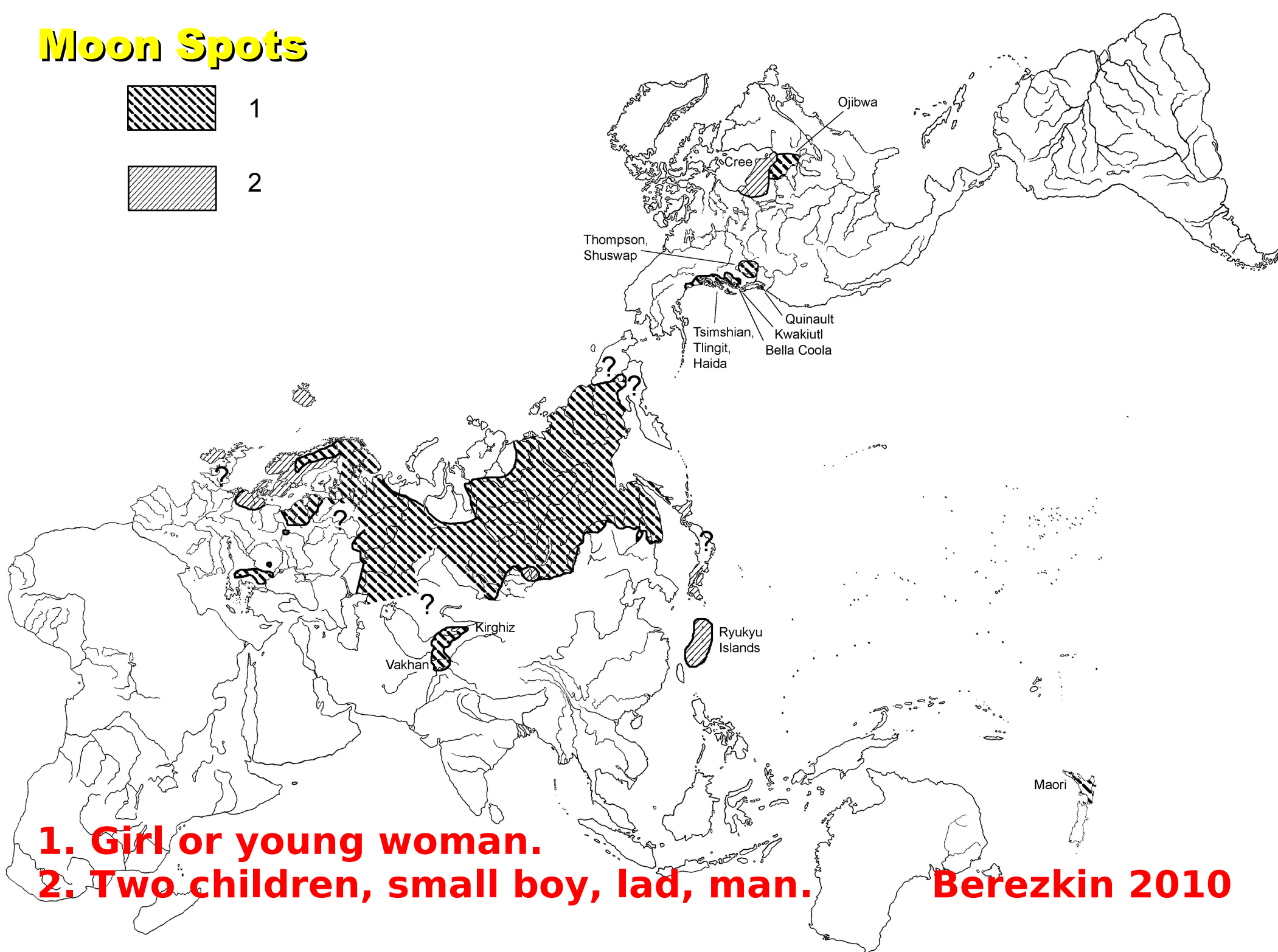
Moon Spots



1



2



1. Girl or young woman.

2. Two children, small boy, lad, man.

Berezkin 2010

Moon Spots

2. Moon tarer. To hide the crime, punishment.

The crime is either theft,

wife-killing (South Estonia),

act of love (West and North Estonia),



Moon Spots

2. Moon tarer

One man had killed his wife. The moon was watching and laughing – I see you!

The man got angry, took a pot of tar and a brush. He climbed up on to the Moon and started to tar it. His hand was shaking. In some places there was a lot of tar, in others very little.

That's why the Moon is spotted.

ERA II 115, 644 (3) < Urvaste

Moon Spots

2. Moon tarer

Kukkuzi's (Votian) writing indicate that the shadows of three thieves were seen on the surface of the moon.

Three men went onto the moon to cover it with tar. They wanted to go thieving by there was moonlight. So then they thought the need to tar the moon and there on the moon they got stuck. (Posti 1980: 203).

How a girl carrying buckets was raised to the moon where she can still be seen was narrated by an informant from Mati village (Ernits).

Moon Spots

Moon has special power to take people who offending the Moon

affronting or accusing the Moon for not coming to help (connected mostly with the II version of water carrier on moon)

or doing something unusual or criminal:

3. Being in the sauna late on Saturday evening or generally late.

4. The spots could be result of a quarrel or argument between two brothers – also Cain and Abel.

Moon Spots

Widely known is

5. A human face



Moon Spots

Widely known is

5. A human face



The full moon has also been compared to the a human face.

As if eyes and nose and like that. As if the face of a man.

(VIA 1981, NLeo, 1 < Liivtšülä Nadjoža Leontjeva (1898) [Votian text](#)).

Moon Spots

Widely known is

5. A human face



6. A man on the moon cutting trees
Known also in finno-ugric area



Moon Spots

Widely known is

5. A human face



6. A man on the moon cutting trees
Known also in our area

7. The wolf and the bull.

This story is probably
influenced by myths about Ursa
Major and maybe pseudo.



Moon Spots

8. Biblical characters, saints and historical persons

Mostly spread on slavic areas.

Adam and Eve, icon of Matthew the Evangelist, the head of John the Baptist, Saint George frightened by lightning or playing musical instruments, a chained Satan crucified by God, the witch Tvardovski from Krakow, the tsars Ivan the Terrible and Peter the Great, the spotty head of King Marko's horse.

(Short list based by Gura)

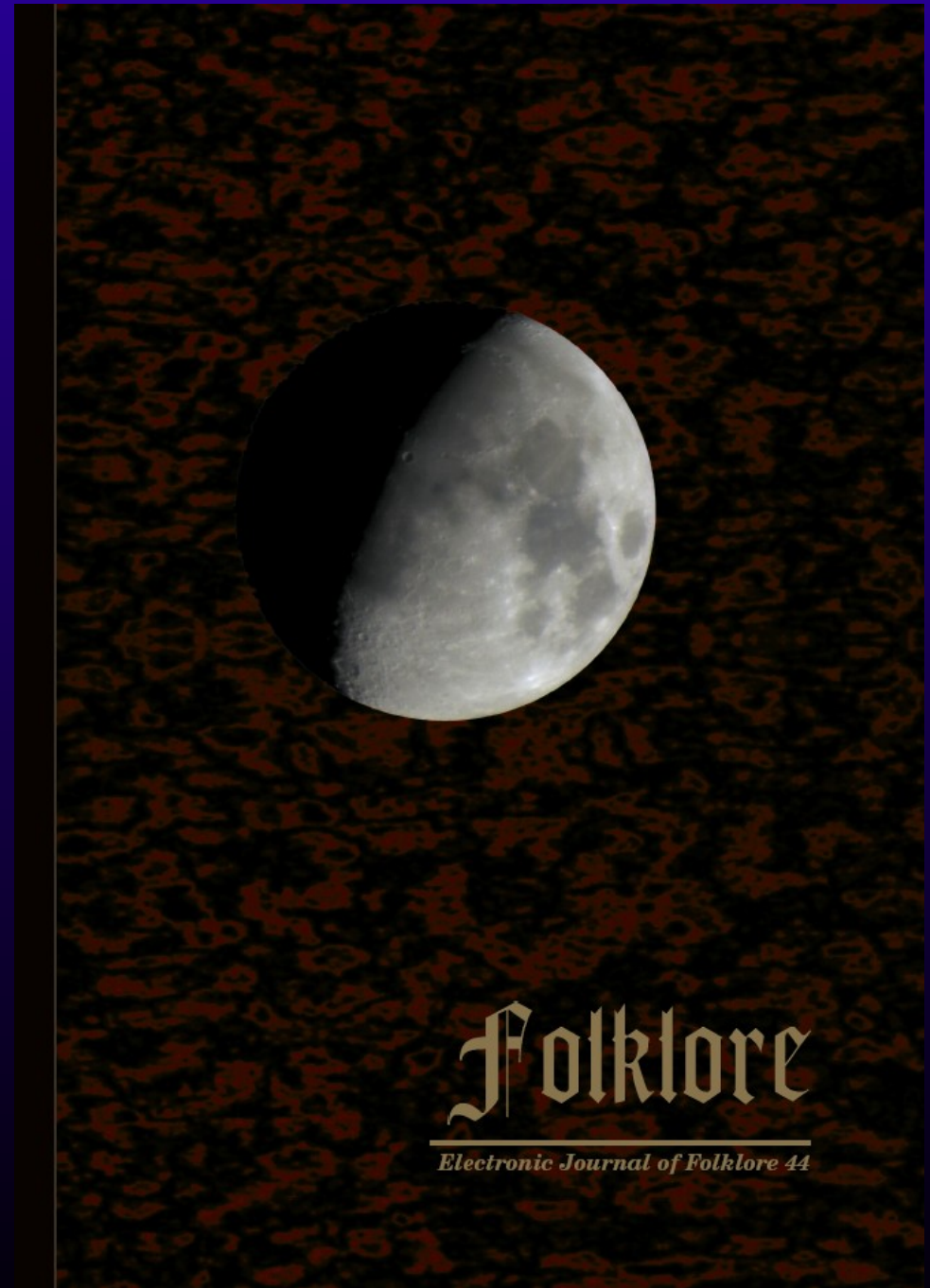
Moon Spots

You can read some articles about moon spots:

Yuri Berezkin THE PLEIADES AS OPENINGS, THE MILKY WAY AS THE PATH OF BIRDS, AND THE GIRL ON THE MOON: CULTURAL LINKS ACROSS NORTHERN EURASIA

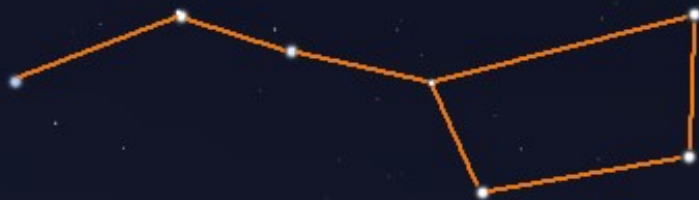
Aleksandr Gura ON THE METHODS OF CONSTRUCTING A MYTHOLOGICAL TEXT (SLAVIC FOLK BELIEFS REGARDING THE SPOTS OF THE MOON)

www.folklore.ee/vol44





Great Wain

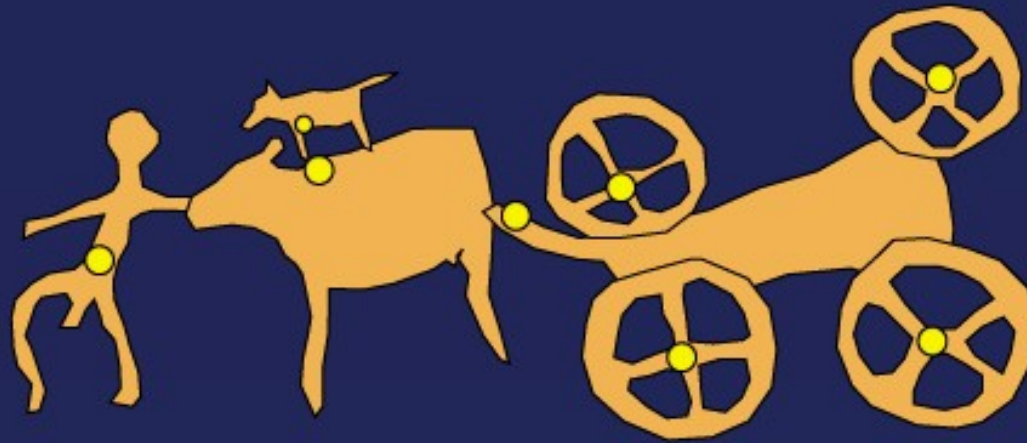


**7+1 stars, part of constellation *Ursa Major*
known as Big Dipper**

Great Wain

One of the earliest concrete recordings of astronyms originates from the beginning of the 18th century. In Salomo Heinrich Vestring's lexicon, we can find the name *Hunt Hārja kōrval* (Wolf beside the Ox)

Ursa Major was known as a wagon already in the ancient world, in parallel with the name Big Bear. The astronym *Suur Vanker*, 'the Great Wain' reached us probably through the German peoples, evidently by way of the Swedes.



Estonian depiction of the Great Wain. Ox and Wolf are harnessed in front of the Wagon.

Like the Orphan on the Moon, story about Great Wain was spreaded by schoolbooks.

Great Wain

**III grade
Reader
1967
Lk 111**

**Starting
from
Kampmans
reader
1913**

Great Wain

HUNT HÄRJA KÕRVAL.

Eesti muinasjutt.

Ennemuiste läks talumees, Peedu nimi, vankriga, mille ette härg oli rakendatud, läbi metsa. Korraga tuli hunt metsast ja kargas härja turja, et teda vankriaisade vahel ära murda. See oli aga seaduse vastu. Hunt tohtis küll loomi murda ja süüa, aga ei iialgi siis, kui loom parajasti töötab. Et hundid edaspidi siisugust kurja enam ei teeks, tõstis Vanaisa hoiatuseks Peedu ühes tema vankri ja härjaga, ühtlasi ka murdja hundi taevalaotusse. Hundi rakendas ta karistuseks härja kõrvale vankri ette, ka koormat vedama.

Et see nii on sündinud, näeme veel nüüdki igal selgel ööl Suure Vankri tähtedest taevas. Neli tähte, mis neli-nurka on seatud, on neli vankriratast. Kolmest tähest vankri ees on esimene ais, tema järgmine on härg, kolmas kõige ees on peremees Peedu. Aga keskmise ehk härja kõrvale on veel pisike täheke: see on hunt. Hunt ei taha koormat vedada ja kisub metsa poole. Sellest ongi siis tulnud, et Suure Vankri tähtkuju keskmine täht ehk härg on sirgjoonest kõrvale kistud ja metsa poole kaldub.

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Great Wain

WOLF BESIDE THE OX

Estonian folk tale.

Once upon a time a peasant, named Peedu drove his wagon, with an ox harnessed in front, through the woods. Suddenly, a wolf came out of the woods and attacked the ox, wishing to kill the harnessed draught animal in the shafts. But this was against the law. The wolf was indeed allowed to kill and eat animals but never at the time when the animal was working. In order for the wolves not to do such evil in the future, Grandfather lifted Peedu, his wagon and ox, and also the attacking wolf into the firmament. As a punishment, he harnessed the wolf next to the ox to pull the wagonload.

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Great Wain

As a proof to what had happened, we can still see in every clear night, from the stars of *Suur Vanker* in the sky. Four stars set as a rectangle are the four wagon wheels. The first of the three stars in front of the wagon is the shaft, the next is the ox and the third, the very first in the front, is master Peedu. But next to the middle one or the ox, there is another little star: this is the wolf. The wolf does not want to pull the load and drags towards the woods. This is why the middle star, the ox in the *Suur Vanker* constellation, is pulled aside from the straight line and inclines towards the woods.

**III grade
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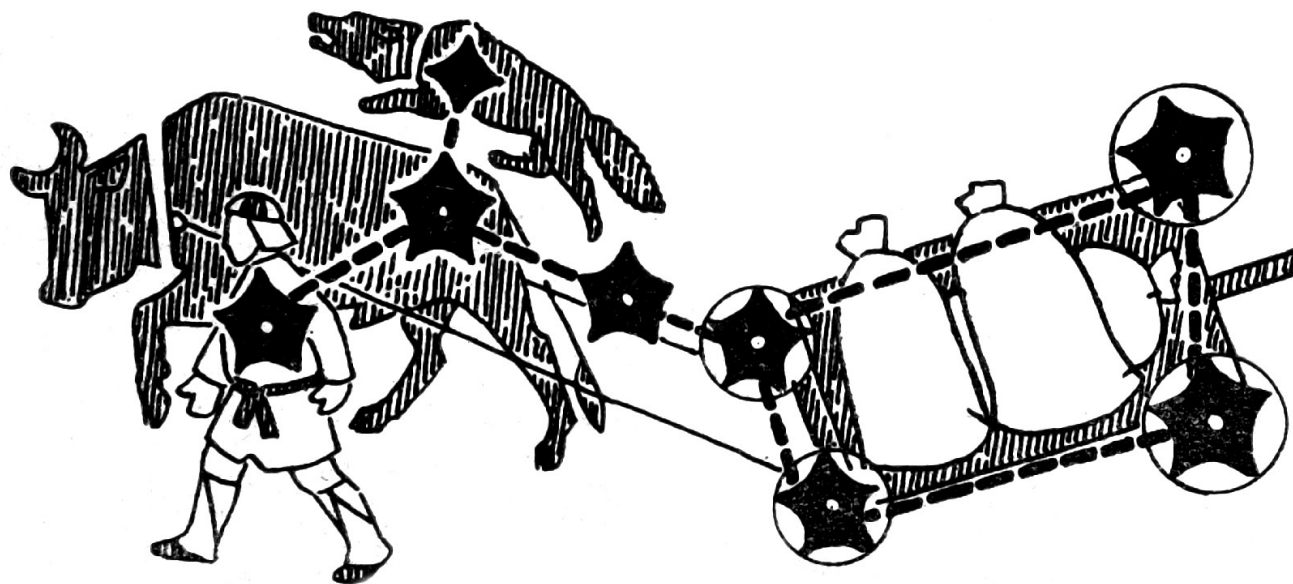
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joonest kõrvale kistud ja metsa poole kaldub.

Conclusions

- * The most popular Moon myths are widely known.
- * The basic motives of our Moon spots stories are
 - a) punishment for crime or
 - b) help to orphan / woman

The message of these stories is humanistic.

- * Majority of stories are connected with the concept of sacredness of celestial body.
- * Orphan on the Moon was the ideal story for mid 19th century, widely used in school textbooks and fine literature. The story of punishment of Moon tarer is also ideologically supported.

Conclusions

- * Orphan on the Moon/female water carrier is mostly known in Finno-Ugric and Baltic area, in Northern Germanic area are common water carriers man, young boy or two children.

This story is less spread or absent in Southern Europe, but the girl in the Moon is known.

- * Moon has special power to take persons on its surface, where they are visible.

- * Heavenly bodys can be in the sky like examples or educational signs for organizing lifestyle



Thanks!