

Evolution of Latvian Urban Space in the Context of Nature on the Eastern Shore of the Gulf of Rīga

By Silvija Ozola*

Latvian urban space has been formed over many centuries due to human activity. On the eastern shore of the Gulf of Rīga, the landscape and, first of all, the territory were important resources for the viability of people. Natural elements provide optimal living conditions for inhabitants, regardless of the size of continuously inhabited settlements. The Seaside Lowland, situated in the central part of Latvia, spans the southeastern coastline of the Gulf of Rīga, measuring up to 20 kilometres in width and approximately 80 kilometres in length. It was once the ancient Liv-inhabited land of Metsepole, which bordered the Estonian counties in the north, the Latgalian land of Tolowa and Ydumea County in the east, the Gauja River in the south and the Gulf of Rīga in the west. The flat terrain and dunes contributed to the formation of swamps in places of moisture congestion between the present seashore and the ancient coastal formations. Due to the wooded nature of the area, the fortified places were far apart from each other. The strategically important coastal route from Rīga headed north along the eastern coastline of the Gulf of Rīga and the Gulf of Finland in the Baltic Sea. It passed to Sontagana in present-day Estonia. A straight track roughly coincided with the current Rīga-Pärnu road, involving a Latvian port town of Ainaži by the Gulf of Rīga near the border with the Republic of Estonia, the city of Salacgrīva at the mouth of the Salaca River, where the Liv settlement Saletsa developed already in the 5th century, and the city of Saulkrasti formed in the territory of fishing villages of the ancient land of Metsepole. Population influences urbanisation and the relationships between humans and nature. In turn, cities constantly impact natural components, deforming and adapting them to their needs. Today, urban areas are continually evolving. It is necessary to obtain a harmonious balance between the natural environment and human functional and economic needs. Research problem: Latvian cities have not been sufficiently studied in the context of nature to preserve their identity. Research goal: analysis of the evolution of urban space in the Latvian cities of Ainaži, Saulkrasti and Salacgrīva. Novelty: analysis of common and distinctive artistic and functional features of Latvian cities on the eastern shore of the Gulf of Rīga. Methods: analysis of archive documents, cartographic materials, study of published literature, inspection of cities in nature, and photo fixation.

Introduction

In Latvia, there are no great cities, like elsewhere in the world. Our ancestors understood nature and, as experts in this field, perfectly integrated wooden dwellings into the landscape, thereby initiating the traditions of environmental aesthetics and urban planning. Choosing to live near water sources, such as rivers, lakes, or the seacoast, is not a modern-day merit. The essence of this study is to analyze the

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evolution and spatial development of the Latvian urban environment from its beginnings to the present day. The research question is the evolution of urban space in the Latvian cities of Ainaži, Salacgrīva and Saulkrasti, which are developing along the eastern coast of the Gulf of Rīga. For this purpose, diverse cartographic materials and research by different generations of Latvian archaeologists have been used. The insights expressed by Latvian historians and archaeologists, outstanding specialists and personalities, are used unreasonably little in everyday life. Their achievements are not sufficiently appreciated. This study uses the results of archaeological research obtained by an archaeologist and Honorary Doctor of the Latvian Academy of Sciences, Dr Hist. Jānis Apals (1930–2011), an archaeologist at the Institute of the History of Latvia, Dr Hist. Māris Atgāzis (1935–2018), a Latvian historian and archaeologist and a full member of the Latvian Academy of Sciences, Professor Dr Hab. Hist. Andris Caune (b. 1937), an archaeologist at the Institute of the History of Latvia, academician, Professor Dr Hab. Hist. Ēvalds Mugurēvičs (1931–2018), a Latvian archaeologist Eduards Šturms (1895–1959), a Latvian archaeologist, Dr Hist., Dr Hab. Art Juris Urtāns (b. 1952), a Latvian historian, archaeologist, academician of the Latvian Academy of Sciences, and leading researcher at the Institute of the History of Latvia at the University of Latvia and Professor at the Turība University, Dr Hist. Guntis Zemītis (b. 1955). A Latvian historian, Dr Hist. Muntis Auns studied the history of the city of Limbaži. Academician of the Latvian Academy of Sciences, Dr Hist. Ieva Ose (b. 1961) explores German-built stone castles. Professor Dr Arch. h. c. Eižens Laube (1880–1967), Honorary Doctor of the Latvian Academy of Sciences, Meritorious Architect of Latvia, Officer of the Order of the Three Stars, former Chief Artist of the City of Riga, Professor, Dr Habil Arch Ivars Strautmanis (1932–2017), an architect, urban planner Professor Oļģerts Buka (1925–2010), as well as notable Latvian architect and interior designer Voldemārs Šusts (1929–2001), who influenced interior design education in Latvia, and an architect Uldis Volrāts made significant contributions to the development of the Latvian urban environment.

The first people to arrive in the territory of Latvia came from the southeast along the Daugava River¹ or Western Dvina,² forming areas with numerous swamps, lakes, and dunes at its ancient mouth into the Baltic Ice Lake. In the 9th millennium BC, people whose ethnic and cultural identity is still unknown settled on a dolomite erosion outcrop on the left bank of the Daugava (Figure 1), where the later built Sēlpils Hillfort³ and artefacts characteristic of the Balts date to the 1st millennium BC. From the 9th to 8th millennium BC, nomadic tribes whose main economic activity was reindeer hunting, similar to the modern Sami culture in northern Finland, Sweden, Norway and the Nenets culture in the Nenets Autonomous Okrug,⁴ known as

1. Latin: *Duina Occidentalis*, *Duna* or *Dune*, Latgalian: *Daugova*, Livonian: *Vēna*, Estonian: *Väina*, *Väinajogi*, Scandinavian: *Dyna*, Belarusian: *Заходняя Дзвіна*, Finnish: *Väinäjoki*, German: *Düna*. The hydronym *Düna* is etymologically close to the Russian word *Двина*, which means a river flowing through dunes. The earliest mention of the Daugava is in the Scandinavian (Gothic) saga, written in the 10th–11th centuries and recorded only in the middle of the 14th century. Linguists believe that the hydronym Daugava originated after the 14th century.

2. Polish: *Dźwina*, Belarusian: *Заходняя Дзвіна*, Russian: *Западная Двина*.

3. Latvian: *Sēlpils pilskalns*.

4. Russian: *Ненецкий автономный округ*.

Nenetsia,⁵ a federal subject of Northern Russia, inhabited the Laukskola settlement⁶ of Salaspils (Figure 3) on the twelve-meter-high bank of the Lower Daugava.⁷

Reindeer-hunting tribes from the south traveled along the Lielupe /great river/ (Figure 1), the largest river in Zemgale⁸ (Figure 3). The Mūsa River,⁹ originating in Lithuania, and the Mēmele River, originating near Rokiškis City in northeastern Lithuania and called the Nemunėlis by the Lithuanians,¹⁰ merge near the Latvian city of Bauska, to form the Lielupe in the southern part of the Zemgale Plain,¹¹ part of the Central Latvian Lowland (Figure 2).



Figure 1. Detailed Topographical Map of Latvia with Terrain, Forests, Rivers and Cities¹²

5. Russian: *Ненеция*.

6. Latvian: *Salaspils Laukskolas apmetne*.

7. A. Zariņa, *Ieskats Sēlpils vēsturē*, 1996, 133.

8. Latin: *Semigallia*, German: *Semgallen*, *Semegallen lant*, Polish: *Semigalia*, Lithuanian: *Žiemgala*, Livonian: *Zemgāl*.

9. Latvian: *Mūsa*; German: *Muhsse*, Lithuanian: *Mūša*.

10. Latvian: *lietuvieši*, *lietuvji*, *leiši* (from the ancient self-name *leičiai*), Lithuanian: *lietuviai*.

11. Lithuanian: *Žiemgalos žemuma*, Latvian: *Zemgales līdzenums*.

12. www.vidiani.com/maps/maps_of_europe/maps_of_latvia/detailed_topographical_map_of_latvia.jpg



Figure 2. Physiogeographic Map of Latvia¹³



Figure 3. Geographer Jānis Turlajs; historian Guntis Zemītis; demographer and historian Ilmārs Mežs. Map of Latvia with Historical Latvian Regions, its Borders and Cities, 2020¹⁴

13. <https://enciklopedija.lv/api/image/original?name=d5cbe3ead5e-63dc1ebf-1ab2-4865-9de-e-319b519eff3b.jpg>

14. J. Turlajs, G. Zemītis, and I. Mežs, *Latvijas kultūrvēsturiskā iedalījuma karte ar vēsturisko zemju robežām* (Rīga: SIA Karšu izdevniecība Jāņa sēta, 2020).

Around the 2nd millennium BC, the Baltic coastline took on its current shape. Bogs and sand were common in areas around the Daugava Delta at the southeastern end of the Gulf of Riga. Consequently, the geology here was not suitable for the construction of hillforts. Some dunes in the Rīgava Plain¹⁵ (Figure 2), which stretches along a coastline as part of the Seaside Lowland,¹⁶ each a height of twenty-five meters. The Daugava River and its ancient branch, which turned at Kube or Ancient Hill,¹⁷ forming a circle before rejoining the Daugava, enclosed a peninsula formed on the right bank of the Lower Daugava. Part of the tributary from its turn at Kube Hill was called Ringa-Ličupe.¹⁸ At the end of the dune ridge between this branch of the Daugava in the south and marshy meadows north of the Daugava Delta, Kube Hill rose two meters above the spring-flooded coastal meadows and cannot be considered part of a flat peninsula.

In the late 2nd millennium BC, the Finno-Ugrians, the ancestors of the Proto-Finns, migrated westward from the Volga and Oka River regions. Even before the Balts arrived in the present-day territory of Latvia, the relations between the Balts and Baltic Finns played a crucial role in ethnic processes. Contact with Proto-Balts was vital to the formation of the Proto-Finnic peoples. Interactions essential for the ethnogenesis of Proto-Finnic peoples had to be intense and long-lasting, involving mixed settlements. Previous ethnogenesis studies have focused significantly on Finnic–Baltic contacts, dating their origins to the Late Neolithic. According to this theory, the bearers of the Corded Ware culture¹⁹ migrated from Central Europe to the East Baltic. The ancestors of the Proto-Balts arrived in areas occupied by Proto-Finnian peoples. North of the Daugava, Finno-Ugrians later assimilated the Proto-Balts, who were fewer in number. The Proto-Baltic language prevailed south of the Daugava. This process was most likely associated with intensive contact and mixed population (bilingualism) among representatives of the two language families, leaving significant traces in Proto-Finnic. Modern interpretations of the Proto-Finnic formation date this process in the Bronze Age, describing it as a migration from the Volga River region to the Baltic Sea. Finnish Indologist, Professor Emeritus of the University of Helsinki Asko Heikki Siegfried Parpola (b. 1941), specializing in the Indus Valley Civilization and Indus script studies, has proposed that a Proto-Baltic-speaking population originated from the local Corded Ware culture, inhabiting what is now Estonia and coastal Finland until the Early Iron Age (0–400 AD), and was later assimilated by invading Finno-Ugrians. The area where Baltic languages were once spoken was historically much larger than it is today, as the major hydronyms in the vast region between Moscow and the mouth

15. Latvian: *Rīgavas līdzenums*.

16. Latvian: *Piejūras zemiene*.

17. Latvian: *Senais kalns*, Latin: *Mons Antiquus*.

18. It is suggested that in the 5th–6th centuries, the Semigallians lived along the banks of the Daugava near a natural harbor on the river. After centuries of habitation along the river, it may have been named *Ringa* /*līkupe*, *ločupīte* in Latvian/ in their language. Before the 10th century, the name *Ringa* could have been granted by the Semigallians. By the 11th century, this name evolved into *Rīga*, which was also adopted by a village at the mouth of the River Rīga, flowing into the Daugava. The Lutheran pastor August Johann Gottfried Bielenstein (1826–1907) was the first to assert that the name *Rīga* has Baltic origins, attributed to the Semigallians.

19. The Corded Ware culture existed between 3000 and 2350 BC in Europe.

of the Vistula are of Baltic origin.²⁰ Santeri Junttila places Baltic and Finnic contacts between Estonia in the west and the area around modern Moscow in the east, a zone with evidence of Uralic settlement in the north and Baltic languages in the south. He dates the start of these contacts to the 'very initial phase of Proto-Finnic', when this language was still relatively unified.

In the mid-1st millennium BC, people of Slavic origin formed tribal alliances, migrated north along waterways, and drove out Finno-Ugric tribes from areas around Lake Ladoga. The ancestors of the Livs,²¹ one of the Baltic Finnic peoples, crossed the Neva River and reached the eastern coast of the Gulf of Rīga²² from the mouth of the Salaca. There, it widens to two hundred meters,²³ serving as a natural harbour.²⁴ Due to numerous shoals, navigation was difficult in the ninety-six-kilometer-long Salaca, originating from the through-flow Lake Burtnieks²⁵ (Figure 1), known as *Astijärv* or *Aster*. Unfortified settlements that have existed for a long time in the Seaside Lowland are considered Liv rural villages, consisting of six to ten closely clustered building groups along the Vidzeme coast, unlike Lithuanian and German villages with streets. Inhabitants settled along the banks of the Salaca up to the mouths of the Ramata²⁶ and Iġe (Iġe) Rivers.²⁷

Since at the end of the Last Glacial Period, people inhabited an area of the present-day Saulkrasti City (Figure 3), extending for seventeen kilometers from the fishing village of Pabasile (Latvian: Pabaži) on the bank of the Inčupe River in the south to the modern Skulte village on the bank of the Aġe River²⁸ in the north. The Aġe or Skulte River, flowing out of the through-flow Lake Aġe,²⁹ collects the waters of Lake Aijaži.³⁰ Stone axes have been uncovered in the vicinity of the Pēterupe, which runs parallel to the Vidzeme coast for more than a kilometer before entering the sea, forming a strip of land approximately fifty to one hundred metres wide, as well as near the Inčupe River. During the final stage of the Litorina Sea, approximately 4–5 thousand years ago, the White Dune formed from wind-driven beach sand over the clay deposits of Baltic Ice Lake as a steep bay shore at the mouth of the Inčupe River. This eighteen-meter-high sand outcrop gets its name from white, hardened sand layers. Both rivers flow into the Gulf of Rīga at Saulkrasti, which comprises historical fishing settlements with several populated areas along the banks of the Inčupe, Pēterupe, and Ķīšupe³¹ Rivers. The Ķīšupe

20. S. Junttila, *The prehistoric context of the oldest contacts between Baltic and Finnic languages*, 2012, 261.

21. Latvian: *lībieši*, *līvi*, *lībji*, Old Russian: *Лубь*, *Любь*, Latin: *Livones*, German: *Liven*.

22. Also Bay of Riga, or Gulf of Livonia, Latvian: *Rīgas līcis*, Estonian: *Liivi laht*, Livonian: *Piški mer* /Small Sea/.

23. Now the city of Salacgrīva (German: *Salismünde*, Estonian: *Salatsi*) develops.

24. Mugarēvičs Ē. 1961. *Svarīgākie ceļi lībiešu un latgaļu teritorijā*, p.78.

25. Latvian: *Burtnieks*, *Burtnieku* or *Burtnieka ezers*, Livonian: *Astigerve*.

26. Estonian: *Raamatu jõgi*.

27. Many geographical and river names, such as *Salaca*, *Iġe*, *Ramata*, and *Ķīrele* of the Salaca's left tributary, originate from the Livonian language.

28. Livonian: *Adya*, *Aġā*, German: *Adja Fluss*.

29. Latvian: *Aġes* or *Palciema ezers*.

30. Latvian: *Aijažu* or *Lielais ezers*.

31. also Latvian: *Kīzupe*, *Tīzupe*, *Tīšu strauts*, in upstream *Viršupe*, *Višupīte*.

River begins at Lauga Bog, south of the Gauja River³² (Figure 1), flows through the Metsepole Plain³³ of the Central Latvian Lowland³⁴ and the Seaside Lowland, and enters the bay. Sea levels gradually stabilized at the end of the Neolithic and the beginning of the Bronze Age, and the Finno-Ugric-origin Livs inhabited the western coast of the Gulf of Rīga, the Irbe Strait, and the Baltic coast of the Courland Peninsula³⁵ (Figure 3), situated between the Baltic Sea and the Gulf of Rīga. Throughout the Bronze Age, distinct borders were established between Finno-Ugric and Baltic tribes. Baltic Finns, Volga Finns, and Permian Finns crystallized as separate branches of the Finns. At least until the 4th century, Finno-Ugric-speaking tribes occupied the northern part of Eastern Europe.

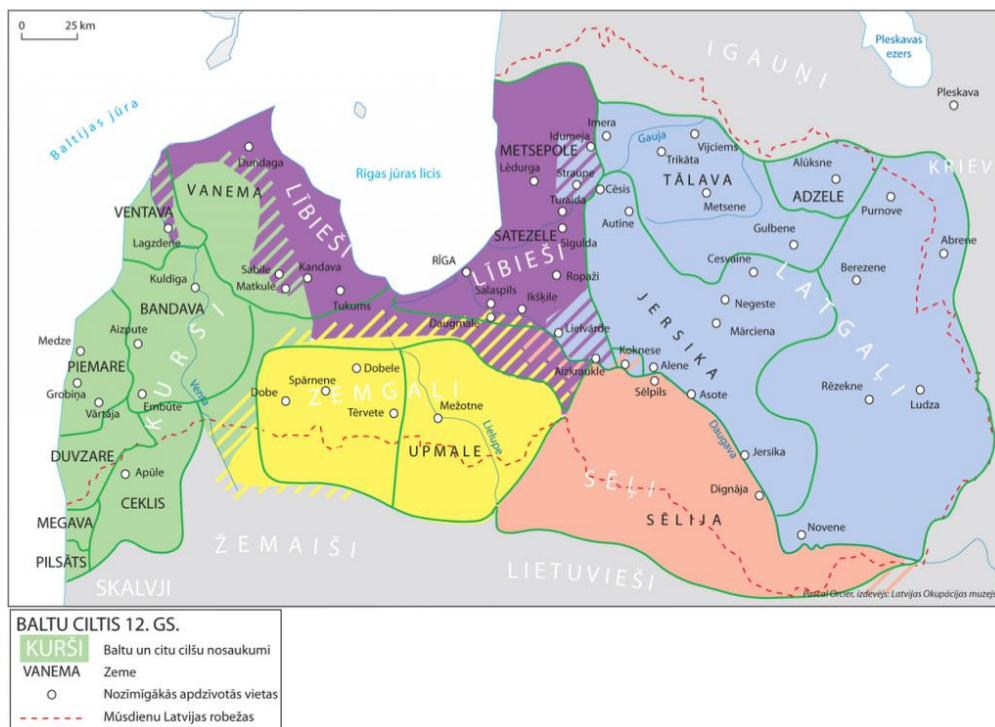


Figure 4. The Areas of the Livs and Baltic Tribes in the 12th Century in the Territory of Latvia³⁶

Since Rīga's founding in the 2nd century, the Livs (Figure 4) have inhabited the undulating Ropaži Plain.³⁷ Rīga did not initially develop as the center of a large cultural region³⁸. In the 5th century, the Liv settlement *Salets* emerged at the mouth of the Salaca River.

32. Estonian: *Koiva jõgi*, German: *Livländische Aa*.

33. Latvian: *Metsepoles līdzenums*.

34. Latvian: *Viduslatvijas zemiene*.

35. Latvian: *Kurzemes pussala*.

36. <https://laaj.org.au/wp-content/uploads/2015/10/lvhistory2-1024x743.png>.

37. Ropaži Plain (Latvian: *Ropažu līdzenums*) borders the Seaside Lowland and Rīgava Plain to the west, the Lower Daugava Valley to the south, and Metsepole Plain and the Gauja River Valley to the north.

38. E. Šturms, *Akmens laikmeta atradumi Rīgā /Stone Age finds in Rīga/*, 1936, 65.

Evolution of Trade Settlements along Earth Roads during the Migration Period and the Development of New Principal Waterways in the Viking Age

The strategically important ‘Queen of all Roman roads’ or ‘Queen of the Long Roads’³⁹ originated in 312 BC from Rome (Figure 5) as the dominant power in the Mediterranean coastal areas, forming the unique Roman road network that expanded alongside Roman conquests in the 4th century BC. The infrastructure of Roman roads⁴⁰ played a crucial role in the maintenance and development of the Roman Republic.⁴¹ The road from Rome led to Arezzo, one of the Etruscan capitals (*Capitae Etruriae*), and Roman cities of Firenze, Ravenna, Bologna, Padua, Venice, Aquileia, and extended to Carnunto (Figure 5) at the junction with the Danube River on the northern border of the Roman Empire in the Alps. At the entrance of the Grand Canal into the Venetian Lagoon, artisans and merchants established a fishing settlement from the 5th to the 9th centuries.⁴² Rialto (Rivo Alto) became the center of the Duchy of Venice. The city of Venice developed along the Adriatic coast and came under the influence of the Eastern Roman Empire.⁴³ In the 13th century, a monk from Alsace created a copy of a 4th–to 5th-century Roman road map. He recorded the Roman legionary fortress,⁴⁴ marketplace and naval base of Carnunto, which was the starting point of the Amber Road (Figure 5), officially called the *Via Sucinaria Romana* by the Romans, the shortest and oldest branch from the Mediterranean Coast. The Amber Road beyond the Danube led to the large West Slavic fortified settlement of Biskupin (Polish: *Biskupinie*) on the peninsula of Lake Biskupin,⁴⁵ located in present-day North-Central Poland.

The fall of the Western Roman Empire⁴⁶ led to the Migration Period,⁴⁷ which began in 375 (possibly as early as 300) and ended in 568.⁴⁸ Human migration southward started from the impoverished Scandinavian Peninsula⁴⁹ and became part of the Great Peoples’ Walk from the 3rd to the 6th centuries. Active trade took place on the island of Gotland in the middle of the Baltic Sea. Scandinavian sea warriors engaged in large-scale trading throughout European trade routes, which played a central role in economic, cultural, political, and religious interactions between East and West. The Scandinavians conquered the great rivers of Eastern Europe, replacing

39. Latin: *Regina Longarum Viarum*.

40. Latin: *viae Romanae*, singular: *via Romana* /Roman way/.

41. Latin: *Res publica Romana*, *Libera-res publica Romana*; 509–27 BC.

42. Italian: *Laguna Veneta*.

43. The Byzantine Empire (*Imperium Romanum Orientale*, *Romania*; 395–1204, 1261–1453) or Byzantium.

44. Latin: *castra legionis*.

45. Polish: *Jezioro Biskupińskie*, Latvian: *Biskupinas ezers*.

46. Latin: *Imperium Romanum Occidentale*; 395–476.

47. Latvian: *Lielā tautu staigāšana*.

48. It is also known as the Barbarian Invasions, which occurred between 300 and 700 from the Roman and Greek perspectives.

49. Swedish: *Skandinaviska halvön*, Norwegian: *Den skandinaviske halvøy* (*Bokmål*) or Nynorsk: *Den skandinaviske halvøya*, Finnish: *Skandinavian niemimaa*.

the Great Silk Road, a network of over 8,000 kilometres of land and sea routes, which connected most of Central Asia and Northern Europe.

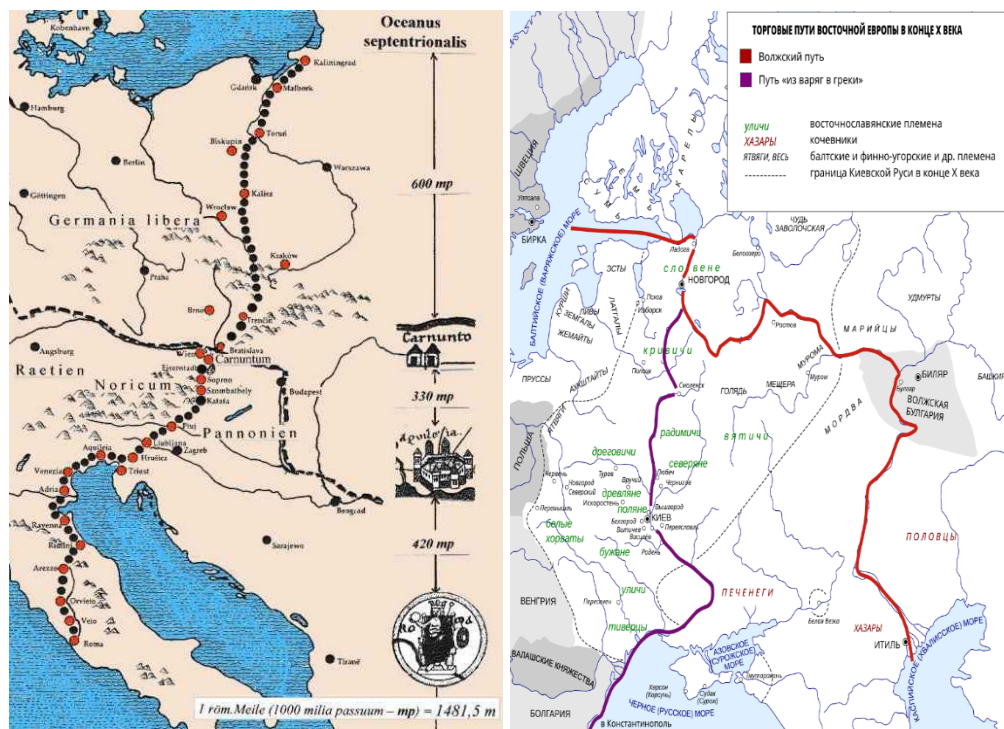


Figure 5. The Trace of Roman Roads and the Amber Road as an Ancient Trade Route from the Mediterranean Coast to the Coastal Areas of the Baltic Sea⁵⁰

Figure 6. Nikolay Omonov. The 10th Century Trade Routes in Eastern Europe, 2023⁵¹

In the early 6th century, Frankish emporia known as Quentovic emerged near the mouth of the Canche (Dutch: *Kwinte*).⁵² Trade took place in a simple fairground. Ephemeral trading settlements, known as *emporia*,⁵³ characterised by a lack of infrastructure, including churches and a fortification system, emerged in Europe between the 6th and 7th centuries, and persisted until the 9th century.

The Old East Slavic chronicle ‘The Tale of Bygone Years’⁵⁴ first mentions Vikings, whom the Greeks and East Slavs called *Varyags*, and used their Old East Slavic name.⁵⁵ Already in the 7th century, Viking Sagas referred to the north of Eastern Europe with the term Gardaríke or Gardaríki,⁵⁶ meaning the land of castle

50. https://lvexperiment.files.wordpress.com/2015/05/alte_karte.jpg.

51. upload.wikimedia.org/wikipedia/commons/3/31/Kievan_Rus_and_trade_routes_in_10th_century_%28ru%29.svg.

52. A river flowing into the English Channel (Latvian: *Lamanšs*), an arm of the Atlantic Ocean that connects the southern part of the North Sea through the Strait of Dover.

53. Latin: *emporium* /traveler, merchant, merchant/.

54. Old East Slavic: *Повѣсть временныхъ лѣтъ*, Russian: *Повесть временныхъ лет*. It has traditionally been ascribed to Nestor’s Chronicle, known as the Russian Primary Chronicle (or simply the Primary Chronicle), and was originally compiled around 1113 in Kyiv.

55. The Eastern Romans referred to the *Varangians* (Old Norse: *Væringjar*) as Vikings.

56. This term combines words: *Garðr* /hillfort, later – town/ and *riki* /land, later – country/.

mounds. All lands east of Scandinavia were named Gardar by the Vikings. They spoke of the Eastern lands,⁵⁷ or the Eastern Way⁵⁸ (Figure 6). Vikings used early waterways of major rivers from the 8th to the 13th centuries to establish the Baltic–Volga Way, known as the Volga Trade Route,⁵⁹ linking Northern Europe and Northwestern Rus' with the Caspian Sea and operated alongside the Dnieper Trade Route used by the Vikings.

Around 650, Scandinavian traders reached the southeastern Baltic Sea coast. A significant marketplace in the Liv-inhabited village at the Līva Port was established near the earthen road, which provided traffic along the seacoast and connecting seaports. The Livs and Cours lived near the water-rich Bārta River (Figure 1). It flows into the Līva River water system, forming a lake (now Latvian: *Liepājas ezers*). The Cours resided on Skābarži /hornbeam/ Hill (Latvian: *Skābaržkalns*) at the natural harbor of the Ālande River, just before it enters the lake, and established settlements along an important land road originating in German lands and leading through Prussian-inhabited territories.⁶⁰ At the turn of the 7th and 8th centuries, a Prussian trading post Truso emerged near the Ifing River.⁶¹ Truso was located on the Baltic coast, developed into a multi-ethnic trading settlement (*emporium*) along the Amber Road, establishing trade links with major centers on the island of Gotland and Birka, founded around 750 on the island of Björkö in Lake Mälaren. The route from the Lower Neman led to the Courland Peninsula and inland regions of Southern Kurzeme, where hillforts began to emerge in the late 2nd millennium BC. Thus, goods were imported to the Lower Daugava via the Curonian-inhabited Hill Hamlet (Latvian: *Kalnamiests*, German: *Bergflecken*) on the left bank of the Winda River,⁶² south of Old Kuldiga Hillfort, and fortified sites of Valgale, Sabile, Kandava, and Vecmokas Hillforts on the densely populated banks of the Abava River (Figure 1), approximately in its middle part.⁶³ Two Roman coins were found on Holme Islet, at the crossroads of major traffic routes⁶⁴ on the Daugava, which united people and guided merchants on long journeys. Near Skābarži Hill, Scandinavian immigrants founded the colonial center of Seaborg,⁶⁵ also known as *Esestua*.⁶⁶

In the 8th and 9th centuries, the historically significant medieval trade route connecting the Varangians to the Greeks⁶⁷ included the Dnieper, Volkhov and Volga Rivers (Figure 6) and linked ports across the Baltic, Black, and Caspian Seas. Viking

57. *Austríki* or *Austrlōnd*.

58. The name *Norway* originates from *Norð vegri*, meaning Northern Way.

59. Russian: *Волжский* or *волго-балтийский торговый путь*.

60. Henricus de Lettis, *Heinrici Chronicon Livoniae*, 1993, 133–153.

61. Polish: *Elbląg*, Old Norse: *Ífingr*.

62. Latvian, Lithuanian: *Venta*, German: *Windau*, Polish: *Windawa*, Latin: *Winda*, Livonian: *Vānta joug*, Estonian: *Vindavi*, Samogitian: *Vēnta*; the etymology of the word *Venta* remains unclear. It is linked to Uita in an early 11th-century inscription on the runestone (in Gotland), which mentions a Viking who died abroad. In the 13th and 14th centuries, the Venta River was known as *Vinda*, *Venda*. *Venta* derives from the Livonian word *vēna* /meaning river inlet into the sea or port/. *Winda* (*Wynda*) in Latin was first mentioned in the 1206 text regarding the Wends in *Heinrici Chronicon Livoniae*.

63. Ē. Mugurēvičs, "Matkules apkārtnes senvietas," in *Komunisma Rīts* no. 72 (1965).

64. Mugurēvičs, *Dzelzs laikmeta atradumi Salaspils Mārtiņsalā*, 1996, 61–65.

65. Latvian: *Jūrpils* or *Ezerpils*, now in the city of Grobiņa.

66. Western Baltic: *azeran* /lake/ + *tauvas* /close/.

67. Latvian: *Ceļš no varjagiem uz grieķiem*, Old Slavic: *путь из Варягъ въ Гръкы*.

Sagas noted the widely used Varangian or Eastern Way.⁶⁸ It crossed the Baltic Sea, forming part of the Amber Road trade network. The Vikings reached the southeastern coast, where the Livs and Cours⁶⁹ lived. From the mid-9th century, Vikings, sailing by sea, tried to establish themselves in the Lower Daugava area, where branches of the Eastern Way originated at Rīga. The Livs of Finno-Ugric origin inhabited the lower reaches of the Daugava and Gauja, living west of the middle Gauja, reaching to its entry into the Gulf of Rīga⁷⁰ (Figure 4). The Eastern Way extended to the Gulf of Rīga, with its wooded eastern coast and river mouths suitable for establishing fishing villages. The Eastern Way led along the northern coast of the Estonian lands, entered the Gulf of Finland, continued along the Neva River, crossed turbulent Lake Ladoga, followed the Volkhov River with its rapids, passed through the Rurik settlement to Lake Ilmen, and then up the Lovat River. The Eastern Way followed the Volkhov River upstream past Ladoga and Novgorod at the confluence of the Volkhov River and near Lake Ilmen. The socio-economic relations among Finno-Ugrians and the Slavs were a lengthy process, with Scandinavians acting as catalysts by establishing a trade route from Scandinavia to Eastern Europe, closely linked with the Eastern Way. The route from the Varangians to the Greeks was divided into the Smolensk–Novgorod–Baltic direction, along which, starting from the 13th century, intensive trade with the Hanseatic League took place. The ‘Greek’ direction, which enabled Kyiv to communicate with Byzantium, remained in use until the mid-13th century.

Scandinavian traders from the settlement of Visby, a leading trade center in the eastern Baltic, sailed eastward along the rivers and, in 1080, established a trading station known as Gutenhof (or *Gotenhof*, *Gutagard*) in Novgorod, which was easily accessible from the Baltic Sea via the Neva River and a direct trade route from the east. This expanded trade relations in Eastern Europe and Byzantium, making it a conduit for exchanging goods between Europe and the East via the Great Silk Road. The Vikings’ rising economic power led to a remarkable expansion between 800 and 1000. In the early years of the 12th century, merchants from Kyivan Rus’ visited Gotland, where merchants from North German towns stayed.

The Development of a Local Road Network and Urban Spaces along Main Roads and Waterways

In the late 10th century, the Livs arrived on the sandy peninsula, where crafts and trade thrived. They appeared in Rīga later than the Balts⁷¹ and stayed along the Rīga River, which meandered towards the Daugava and formed Lake Rīga, a fifty-meter-wide and approximately four-meter-deep body of water that served as a natural harbor. Branches of the Eastern Way from Rīga stretched along the Daugava and Gauja. Following the 10th century, a new influx of Livs was recorded in the economically

68. *Austrvegr*, Icelandic: *Austurveg*.

69. Written historical sources mention the Cours in the 9th–16th centuries.

70. J. Apals, *Arheoloģiskie pieminekļi Gaujas nacionālajā parkā*, 1986, 7.

71. In Zemgale, earthen roads facilitated traffic from Lithuanian lands to the natural harbor at the estuary of the Rīga River and Selonian regions to the west. An earthen road from Zemgale ran alongside the Lielupe River and Lake Babīte towards the Daugava Delta.

significant Lower Daugava region, where transit land roads and wide waterways intersected (Figure 7). The Livs resided here in considerable numbers.⁷² The origins of the main modern Latvian roads can be traced back to ancient Liv trading settlements in the Lower Daugava region, from which the Gauja Coastal Road (Figure 7) started north of Rīga and followed the Gauja Waterway, one of the branches of the Eastern Way, passing through Toreida Land to Pskov. The other branch of the Eastern Way followed the Daugava–Dnieper Waterway as part of the trade network between the Baltic and Black Seas. It led along the Dnieper River, with rapids, and passed through Kyiv.

The main transit routes north of Rīga led along the sea⁷³ to the village known as *Vicus Salis* (Latvian: *Salacgrīvas ciems*) and Pernau (*Pernaw*), with parallel roads situated further inland. The flat coastal road was the main traffic artery, passing by Liv fishing settlements in sparsely inhabited Metsepole⁷⁴ (Figure 8), extending to Soontagana⁷⁵ (*Suntaken*) (Figures 7 and 8), the first Estonian seaside region. The Baltic Coastal Road (Figure 7), which roughly follows the current Rīga–Pärnu Road along the eastern coasts of the Rīga and Finland Gulfs,⁷⁶ and the waterways influenced the layouts of ethnically diverse settlements and Liv villages amidst extensive forests. The fishing village named *Sarnikau* (now Carnikava) by the Livs and called *Koivemund* /the river's mouth/ by the Germans marked the entry point of the Gauja, which was suitable for a harbor. The straight coastal road led past the fishing village of *Pabasile* at the mouth of the Inčupe River, and a road branch from *Pabasile* reached the Liv fortification *Koldesalla* (*Koldeselle* or *Koldselle*) /Sand Dune Hill/ near the Pēterupe River in Toreida Land. Another side road from *Pabasile* led through the Liv village of *Ennisele* (now Sējas village) at the Puska River. At the start of the 13th century, a transit road developed along the sea, branching into several routes. One starting at the mouth of the Salaca River, where Saletsa was situated at an important trade crossroads. From there, one could travel north to Soontagana, and another along the river towards Lake Burtnieks. An archaeologist Ēvalds Mugurēvičs marked on the map a local road from *Toreida* to *Vitesile* and further to the square-shaped Liepupe Hillfort⁷⁷, as well as a route from *Raupa* (now Straupe) to Lemsal.⁷⁸ These marked routes are only indicative directions, not actual roads.⁷⁹

72. M. Atgāzis, 1968. *gada izrakumi Nariņos, Strautniekos un Vecdolē*, 1969, 24.

73. Henricus de Lettis, *Heinrici Chronicon Livoniae*, 1993, 133-153.

74. E. Mugurēvičs, *Svarīgākie ceļi lībiešu un latgaļu teritorijā*, 1961, 78.

75. Estonian: *Soontagana*, from *soo* /swamp/ and *tagana* /behind/, *Sontagana*, *Sontackele*.

76. Mugurēvičs, *Svarīgākie ceļi lībiešu un latgaļu teritorijā*, 1961, 78.

77. Latvian: *Liepupes pilskaļns*.

78. Мугуревич Э. С. 1965. Восточная Латвия и соседние земли в X–XIII вв. Экономические связи с Русью и другими территориями. Пути сообщения, 113-114.

79. M. Auns, *Limbažu pilsēta un mikroreģiona saimnieciskā telpa un apdzīvotība Hanzas periodā*. Materials of the conference 'Hanza un lokālā vēsture. Jaunākie pētījumi', 2017, 157.

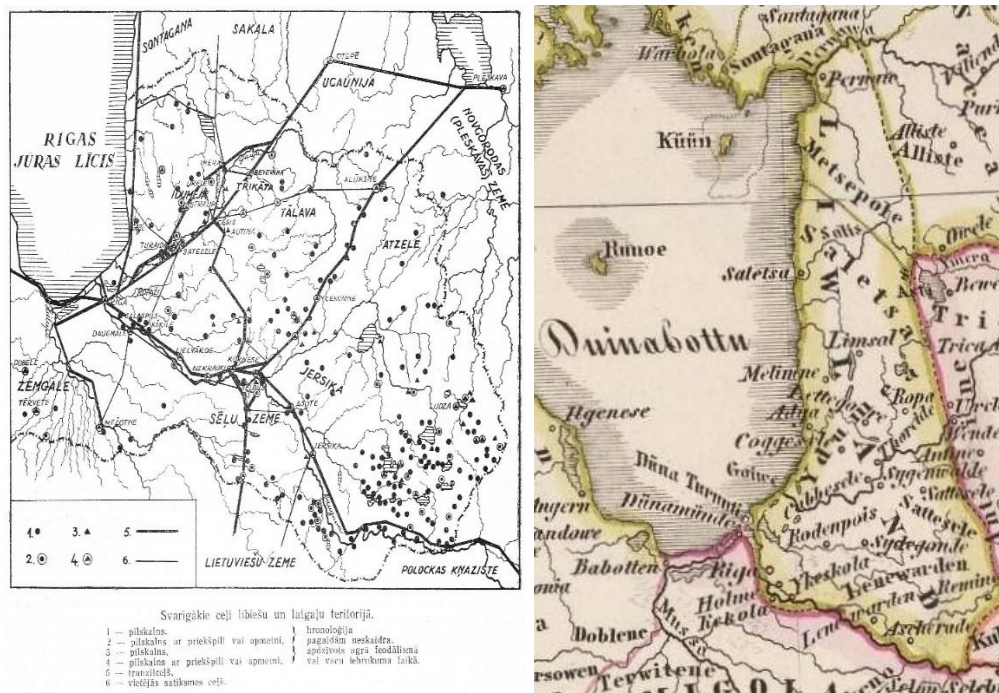


Figure 7. The Most Significant Earth Roads in the Liv and Latgalian Territories⁸⁰

Figure 8. German Cartographer and Scholar Karl Spruner von Merz (1803–1892). The Liv inhabited Territory and Significant Centers along the Eastern Coast of the Gulf of Riga and the Right Bank of the Daugava in the 13th Century, 1854⁸¹

Historical sources from 1226 mention *Castrum Mezepol*, possibly located on Skulte or Stārasti Hillfort,⁸² featuring a fifty-meter-long and twelve-meter-wide plateau alongside a small fortification of Metsepole Livs. This hillfort, set on a topographic formation enclosed by the Aģe River Valley, a ravine, and a fifty-meter-long moat, was situated along an inland waterway created by the navigable Aģe River leading to its mouth, serving as a stopping point for ships. North of Skulte Hillfort, the Metsepole Livs inhabited the village of *Pernigele* and established Liepupe Hillfort, built on flat ground on the left bank of the Liepupe River.⁸³ The main Liv center, *Castrum Remin* (*Remyn*), on an ancient warpath, remains unidentified with certainty. Some hypotheses suggest that the Metsepole settlement was located on the bank of the Liepupe River, referred to as *Pernigele* in documents from 1403.⁸⁴ To the north, in the coastal lowland relief, an ancient Liv fishing village developed along the Baltic Coastal Road. The settlement was located in a rocky area, in a remote place on the

80. Mugarēvičs, *Svarīgākie ceļi lībiešu un latgaļu teritorijā*, 1961, 62.

81. Spruner von Merz K. 1854. *Die Ostsee-Laender, Polen und Litthauen im Anfange des XIIIten. Jahrhunderts. Die Ordens-Gebiete in Preussen und Livland bis 1525 und 1562.* (with) *Gegend um Riga.* (with) *Die Kirchliche Eintheilung der Ostseelaender bis zur Reformation.* (with) *Die Ostseelaender bis 1773.*

82. Latvian: *Skultes* or *Stārastu pilskalns*; the hillfort's exact date is unknown.

83. The village and the river that flows through it get their name from the Latvianized ancient Livonian word *Pernigele* (Livonian: *pārns* /linden/, *jougs* /river/).

84. O. Pumpa, *Autotūrisma maršruti Latvijā*, 1985, 68.

edge of swampy forests. Its name, *Āinast*, is most likely related to the village's secluded location and derives from the Livonian word *ainagi*, meaning lonely.

People lived along the banks of Glāžupe,⁸⁵ Pērļupe, Svētupe, and Vitrupe,⁸⁶ as well as the Aģe (Livonian: *Adya*) and Kīšupe Rivers. Metsepole and Rosula⁸⁷ counties extended from where the Lemme River (Estonian: *Lemmejõgi*) flows into the Kīšupe. At least until the 9th century, these regions were inhabited only by Latgalian communities. The Lemme, northwest of Orajõe, marked the northern border of Metsepole County (11th century–1207), whose main centers were Skulte and Liepupe hillforts and the village of Lemeselle. The Skulte settlement, on the right bank of the Aģe, had developed along the Baltic Coastal Road. Nearby, the road branched off toward the ten-meter-high Kēzberi Hill (Latvian: *Kēzberkalns*).⁸⁸ The Livs lived here from the 9th to the 12th centuries. A marketplace formed at the crossroads on the eastern coast.⁸⁹

Since the 10th century, significant changes have occurred in the population's economic life, and an alliance of Baltic Finnic tribes existed on the eastern coast of the bay. On the right bank of the river, less than a kilometer from where the Salaca River meets the sea, the Livs built a hillfort to control the river's mouth. Over time, the Metsepole Liv territory expanded northward along the coast, mainly through the establishment of fishing villages. A new settlement with a mixed population began to emerge between traditional settlements of Livs and Estonians along the sparsely populated coast north of the Salaca River. Livs, Estonians and Latgallians formed another mixed settlement in the northeastern part of Metsepole County,⁹⁰ extending north of the Gauja Liv lands and bordering Sakala beyond the Salaca River to the north, Tolowa to the east, the Gauja River to the south, and the Gulf of Rīga to the west. Near the Salaca River, a branch of the Baltic Coastal Road connected with Ymera⁹¹ and Tolowa. Parallel to the Salaca Waterway was a dirt road, and at Lake Burtnieks, it probably connected to the route from *Castrum Viliende*.

Near Mazsalaca, the more notable of the two mounds was Skaņkalne Hillfort (Latvian: *Skaņkalnes pilskalns*), featuring Liv wooden fortifications at the corner of the bank between the Salaca River and its tributary Dambjupīte ravine, where several small caves are situated. The rocky left bank of the Salaca had been eroded by a small river, forming a deep ravine with steep banks on the north and west – an advantageous position for an irregularly shaped hillfort, known by various names in historical

85. Also Latvian: *Dzirnupe*, in upstream *Līvupe* or *Munca*.

86. Also Latvian: *Naužupe*, in upstream *Baurupe*, *Lielupīte*, *Reiņupe*.

87. Livonian: *Rosula*, Latvian: *Rozula*, also *Rozbeķi*; the place name *Rosula* is a Latinized form of the Livonian term *ros-ala*.

88. The Liv-fortified Lemeselle village, dating from the 10th to 12th centuries, developed at the foot of the hill. A stream connected Lake Dūņezers of Limbaži and the through-flow Lake Mazezers, allowing for navigation. The residential area of Lemeselle (Livonian: *Lemisele*, *Lembsele*, *Lemeselle*/wide island in a forest swamp/, now in the city of Limbaži) lies at Lake Dzimezers.

89. Henricus de Lettis, *Heinrici Chronicon Livoniae*, 1993, 386.

90. A. Vunk, "Metsepole Livonians from the 14th to the 17th century," in *Esti ja soome-ugri keeleteaduse ajakiri* = *Journal of Estonian and Finno-Ugric Linguistics* 5, no. 1 (2014): 37-60.

91. Henricus de Lettis, *Heinrici Chronicon Livoniae*, 1993, 183-187.

documents over time.⁹² People settled in this area during the Late Neolithic.⁹³ Near Salaca Road, this hillfort, now known as Lībji Hill (Latvian: *Lībju kalns*) and Mazsalaca Hillfort (Latvian: *Mazsalacas pilskalns*), dates from the 10th to 12th century.⁹⁴ The second, less significant hillfort, of unknown date, was situated at the confluence of the Lauņupīte River and a stream. Vīkšēni Hillfort (Latvian: *Vīkšēnu pilskalns*) was sparsely populated. Most likely, it was associated with pagan cult activities. The adjacent areas were inhabited.⁹⁵

In Burtnieks Plain⁹⁶ (Figure 2) of the Tālava Lowland,⁹⁷ Latgalians and Estonians established a harbor at the source of the Salaca River, north of Lake Burtnieks, which became the natural boundary between areas inhabited by the Balts and Baltic Finns during the Early Iron Age. Their inhabited lands can be distinguished. Estonians of Finnish origin lived north of the Gauja and its tributaries, where contact zones existed between different ethnic groups. An ethnically mixed population developed in regions between the inhabited lands of these various groups. No hillfort has been identified in the coastal floodplain meadows surrounding Lake Burtnieks, except for a hideout (Latvian: *pilene*) at the lake's southern end.

Over time, the Eastern Way declined in relevance. It remained important until the early third of the 11th century. Factors such as the fragmentation of Rus', centralization in Scandinavian countries, and the decline of Byzantium⁹⁸ contributed to these changes. By the mid-12th century, the Pope and the Holy Roman Emperor expressed interest in regions inhabited by the Baltic tribes,⁹⁹ initiating the spread of the Catholic faith among the Balts and the Baltic Finns, heralding a new era along the southern coast of the Baltic Sea. In the second half of the 12th century, the Germans became well acquainted with the Daugava Delta and aimed to establish direct relations with merchants on the East Baltic Coast. They needed to sail the river estuaries in the Baltic Sea to become intermediaries in international trade between Eastern and Western Europe. These motives fueled their aggression in the Baltic and attempts to establish control over the Daugava Delta, overseeing the lower reaches of the Lielupe, Gauja, and other rivers. German merchants, along with missionaries striving to convert locals to Catholicism, increasingly appeared in the foreign land of the Lower Daugava, where Rīga was a major population center, inhabited by the

92. It was once called Ogļu Hill (Latvian: *Ogļu kalns*). An older name was Skulberģi or Kolberga Hillfort (Latvian: *Skulberģu* or *Kolbergas pilskalns*). Possibly, following the subjugation of Liv-inhabited Metsepole, the German conquerors took refuge in this fortification for some time, which could explain the emergence of the German name *Salisburg*, with *burg* indicating the existence of a fortification.

93. Lasted in the territory of Latvia from approximately 3000 to 1800 BC.

94. Mugarēvičs, *Svarīgākie ceļi lībiešu un latgaļu teritorijā*, 1961, 78.

95. J. Urtāns, "Arheoloģijas pieminekļi Mazsalacas apkārtnē," in *Liesma*, no. 154 (1985).

96. Latvian: *Burtnieka līdzenums*

97. Latvian: *Tālavas zeme*, also *Ziemeļvidzemes* or *Ziemeļlatvijas zeme*

98. In 1054, a partition occurred in the Christian Church: Eastern churches refused to admit the superiority of the Pope and the Roman Church. Consequently, the Roman Pope excluded the Patriarch of Constantinople from the Church. The Western or Roman Catholic Church and the Eastern or Byzantine Orthodox Church were formed.

99. I. Ose, *Latvijas viduslaiku pils, II. Latvijas viduslaiku pīļu pētniecība 18. – 20. gadsimtā*, 2001, 22.

Daugava Livs and Livs from Northern Kurzeme.¹⁰⁰ By the end of the 12th century, Rīga began to emerge as a marketplace,¹⁰¹ showing early town features around 1200.

The Development of Population, Industrial, and Recreational Centers along the Eastern Coast of the Gulf of Rīga

In 1201, on the peninsula within an ethnically mixed environment, where the Livs, Cours, Semigallians, and Wends lived,¹⁰² Bishop Albert of Rīga constructed *Domus Episcopi*, the third strongly fortified bishop's yard, in its eastern part on the bank of the Rīga River and a cathedral,¹⁰³ which was named after Saint Mary. In 1202, the first German settlers arrived on the river's right bank. German merchants purchased Livonian land to oversee the Great Sandy Road, one branch of which led to Lake Rīga, and the other directed to the marketplace at the junction, where Saint Peter's Church, intended for the Catholic Parish of townspeople, was located on Skārņu Street, and a four-meter-wide street began leading to the waterfront. A side street branched off from the other main street, running parallel to the Rīga River. Medieval Rīga, founded by German immigrants in a strategically advantageous location among Liv villages, developed like many German towns, featuring marketplaces. In 1204, on the western side of *Domus Episcopi*, the Livonian Brothers of the Sword (1202–1209), who encouraged military aggression against the Livs, built the dolomite *Domus Wittenstein* or Saint Georgi fortified yard, which housed a cult building.

In 1207, Bishop Albert and the Knights divided Livland, establishing the Bishopric of Livonia¹⁰⁴ on the right bank of the Gauja. Therefore, this river became a border between their territories. A chapel dedicated to Saint Peter (German: *Peterskapelle*) was built as the first place of worship in Metsepole. The conquerors claimed the Liv lands along the Aģe River.¹⁰⁵ They began constructing financially and economically independent stone castles as multifunctional buildings on raised banks of navigable rivers, initiating profound territorial changes. In 1226, Bishop began constructing a fortification on the elevated right bank of the Salaca River to control the strategically significant waterway. This fort, known as the Salaca Gate, had access to the entire Salaca basin from the sea. Probably at the end of the 14th century,¹⁰⁶ the Archbishop of Rīga built Salaca Castle on a hillfort where the Livs lived.¹⁰⁷ Protective moats were dug around the castle. Ships sailed along the canal around the castle mound, while a

100. A. Caune, *Koka ēku jumtu māla segumi Rīgā 12. – 13. gadsimtā*, 2007, 258.

101. Caune, *Rīga zem Rīgas* (Rīga: Zinātne, 1985), 35, 37.

102. Henricus de Lettis, *Heinrici Chronicon Livoniae*, 1993, 53-57.

103. burned on 4 March 1215.

104. Latin: *Episcopatus Livoniensis*, 1207–1255.

105. The lands downstream of this river were named *Adiamünde* (Latvian: *Āgesgrīva*). The ancient name *Adiamünde* of the district comes from the Livonian word *adia* /edge/ and the German word *Münde* /estuary, at the mouth of the Aģe/.

106. *Salze* was first mentioned in 1391. Audit data from 1624 and 1638 indicated the earliest state of the village *Salis*→*Salze*→*Schweineckzems*. The Port of Salaca was referenced in documents from 1392.

107. German: *Schloß Salis*, Latvian: *Salacgrīvas pils*.

fortification protected the only port¹⁰⁸ in the Archbishopric of Rīga. German merchants and craftsmen built houses in the settlement adjacent to the castle, leading to the development of *Vicus Salis*, first mentioned in 1433. In 1485, the Archbishop regained the fortress, which had been occupied by the Swedes in 1474 and by the Teutonic Order in 1479. The Swedish military leader Thomas von Embden (?–1621) was one of the first owners of *Alt-Salis*.¹⁰⁹ During the Livonian War (1558–1582), Salaca Castle became a target of attacks. Rīga's negative attitude and clogging hindered the development of the port, diminishing its importance in maritime shipping. From 1596, *Alt-Salis* Manor belonged to Georg (Jürgen) von Tiesenhausen (1537–1608).

The Livonian War destroyed the Livonian Confederation (1243–1561), and political control of cities changed. In 1561, Sigismund II Augustus,¹¹⁰ the King of Poland and Grand Duke of Lithuania from 1529 to 1572, established the Livonian Duchy of Pārdaugava,¹¹¹ north of the Daugava. Vidzeme, Latgale¹¹² and South Estonia became part of the Grand Duchy of Lithuania¹¹³ in 1566, and was joined the Poland and Lithuania Commonwealth¹¹⁴ in 1569. Koltzen Estate¹¹⁵ (Figure 9) was established on the site of the Liv village of *Koldselle*.¹¹⁶

108. Auns, *Limbažu pilsēta un mikroreģiona saimnieciskā telpa un apdzīvotība Hanzas periodā*. Materials of the conference 'Hanza un lokālā vēsture. Jaunākie pētījumi', 2017, 27.

109. *Alt-Salis* was mentioned in 1555.

110. Polish: *Zygmunt II August*, Lithuanian: *Žygimantas Augustas*.

111. Latin: *Ducatus Livoniae Ultradunensis*, Latvian: *Pārdaugavas Livonijas hercogiste*, Lithuanian: *Uždauguvio kunigaikštystė*, Polish: *Księstwo Zadziwińskie*, Estonian: *Liivimaa hertsogkond*; 1561–1629.

112. Latin: *Lettgallia*, Latgalian: *Latgola*, Russian: *Лотыгольская земля, Лотыгола*, German: *Lettgallen*, called *Lettia* in Latin texts.

113. Latin: *Magnus Ducatus Lithuaniae*.

114. Latin: *Privilegium Unioniscum Magno Ducatu Lithuania*.

115. Livonian: *Koldselle*, German: *Gutshof Kolzen*, Latvian: *Bīriņu muiža*.

116. Sigismund II mortgaged Koltzen Estate to Thomas von Embden (?–1621) in 1568. The manager and clerk Johann Biering of Helmstadt owned Koltzen from 1574 to 1601, and the name *Burningshof* came from his surname; thus, the Latvian name *Bīriņi*. After Biering's death, the estate changed hands several times.



Figure 9. French Cartographer Nicolas Sanson (1600–1667), who served under Two Kings in Matters of Geography, and French Cartographer Guillaume Sanson (1633–1703), Active in the latter part of the 17th Century. Map Fragment of the Region of Livonia North of the Daugava River, Depicting Rīga, Treiden, Lemsal (Lemsel), Salis, Lake Burtnieks (Burtnick), Sigulda (Sewold), and Koltzen Estate, 1663¹¹⁷

At the beginning of the Polish-Swedish War (1600–1629), the Swedes invaded Livonia in 1600 and destroyed a wooden prayer house, or Saint Peter's Chapel, located on a hill at the mouth of the Pēterupe River. Only three fishermen's houses of the Pēterupe village remained on the seashore in the early 17th century. From 1621, the Kingdom of Sweden governed most of the duchy, known as Swedish Livonia, while the remaining territory was later organized into the Inflantian voivodeships of the Polish–Lithuanian Commonwealth. On 30 September 1623, Swedish King Gustavus Adolphus restricted the transport of goods. He allowed only three ports in Livonia: Rīga (Figure 9), Pernau (Figure 9), and Revel. However, the Port of Salaca was important for the transport of goods by boat.¹¹⁸ The Swedes acquired Vidzeme and Rīga, establishing four districts. Salaca Castle served as the administrative center known as *Saliß* (Salis) (Figure 9) in 1601 and *Schweineckzembs* (Latvian:

117. N. Sanson, and G. Sanson, *La Livonie Duché divisée en ses Principes. Parties Esten, et Letten & Par le Sr. Sanson d'Abbeville Geogr. ordinaire de Sa Maj-té. A Paris Chez Pierre Mariette Rue St. Iaques à l'Esperance. Avecq Priuilege pour Vingt Ans. 1663.*

118. Auns, *Limbažu pilsēta un mikroreģiona saimnieciskā telpa un apdzīvotība Hanzas periodā*. Materials of the conference 'Hanza un lokālā vēsture. Jaunākie pētījumi', 2017, 23.

Zvejniekciems) in 1624. In Haynasch,¹¹⁹ only fishermen were mentioned. There were four of them in 1624 and five in 1638.¹²⁰ *Vicus Salis* was established on the lands of *Alt-Salis*¹²¹ and *Neu-Salis*.¹²² The Baltic Coastal Road crossed the river here, and a ferry operated in the 17th century. Most likely, it existed already in the Middle Ages. Rīga alderman Michael von Diepenbrock (1592–1667) acquired *Alt-Salis* Manor in 1653. The Swedes established the Pēterupe Lutheran parish in the former territory of Metsepole County in 1640. The first church building in Pēterupe village was constructed in 1641, and a pastor served there from 1653 to 1700.

During the Great Northern War (1700–1721), Salaca Castle, which had passed into the hands of the Germans, then the Russians, Swedes, and Poles, was destroyed between 1702 and 1703 and was never restored. The Great Plague raged from 1700 to 1711, causing substantial damage to Pēterupe village, which had been devastated during the war. Until the mid-18th century, small, poor fishing villages with few inhabitants still existed on the southern coast of the Gulf. *Alt-Salis* Manor, as the most populated area, lent its name to the entire region in the 17th and 18th centuries. After the war, the Vidzeme Governorate (1721 (1796)–1918) was established. The southern coast of the Gulf of Rīga became part of the Russian Empire in 1721. The wooden building of the Evangelical Lutheran Church was constructed in 1777. Landlords of German origin noticeably influenced the upper class of the Russian Empire, initiating the construction of architect-designed manor houses and palaces.

After the reduction of manors, Claudius Hermann I von Samson-Himmelstjerna (1670–1737) became the owner of Koltzen Estate. In 1725, Koltzen (Latvian: *Kolcene*) was sold to Karl Friedrich (Frederik) von Mengden (1666–1734), the lieutenant general of the Swedish Army. The next owner, Karl Johan von Mengden (1702–1763), built a new manor house in the Swedish Baroque style, along with several outbuildings. The manor began to flourish. Landmarshal Karl Gustav (1723–1775) was the last heir of the Mengdens. After her husband's death, the widow Eleonora Philippine de la Forest (1729–1804) managed Koltzen. In 1782, a year after the marriage of its youngest owner Helena Augusta von Mengden (1763–1812), daughter of Karl Gustav, to the Landrat of Vidzeme, Major of the Russian Army Ludwig August von Mellin (1754–1835), a prominent figure in the society and politics of his time, Helena transferred the manor to her husband, who was close to the Russian Emperor. He actively fought for the abolition of serfdom, collected folk songs, and was a cartographer for his long-standing work on topographical maps of Latvia and Estonia. Three years later, Count Ludwig August von Mellin retired from the army and devoted himself to managing Koltzen. His youngest daughter, Anna Auguste Henriette von Mellin (1798–1863), who inherited this manor,

119. The name of the Liv fishing village *Haynasch* (Latvian: *Ainaži*) first appeared in official documents in 1564. The origin of *Haynasch* is connected to an ancient Liv village by a river in a swampy area. Livonian fishermen called it *Ainagi*, which means 'lonely' in Livonian.

120. Auns, *Limbažu pilsēta un mikroreģiona saimnieciskā telpa un apdzīvotība Hanzas periodā*. Materials of the conference 'Hanza un lokālā vēsture. Jaunākie pētījumi', 2017, 121.

121. Latvian: *Vecsalacas muiža*, formerly — *Vecsalace*, Estonian: *Vana-Salatsi mõis*.

122. *Neu-Salis* (Latvian: *Svētciema muiža*, also called *Jaunsalacas muiža*, Estonian: *Uue-Salatsi mõis*) was founded after 1638 and named *Dorff Swatzhem*. It belonged to the *Alt-Salis* district. *Dorf Haynasch* came under the ownership of *Neu-Salis*.

married Russian Army Lieutenant Colonel Alexis Jöran Erich von Pistohlkors (1792–1870). The Pistohlkors period¹²³ at the manor began.

Friedrich Hermann von Fersen (1741–1790) and his wife, Martha Dorothea (1743–1829), acquired *Alt-Salis* Manor (Figure 10) in the mid-18th century. The settlement, known in German writings from 1638 as *Dorf Haynisch*, developed on both sides of the Baltic Coastal Road (now Krišjānis Valdemārs Street). Later, it was called simply *Haynasch*.¹²⁴ Surrounding lands from the mortgaged *Neu-Salis* (Figure 10) were detached in 1800. Haynasch Manor was founded. Later, the Baron Meyendorff family of Baltic German origin, the owner of Klein-Roop (Latvian: *Mazstraupe*), acquired Haynasch. From 1848, Haynasch, and *Alt-Salis* Manor belonged to Christoph Gustav Alexander von Meyendorff,¹²⁵ a civil servant and economist of the Russian Empire. Svētciems, on the banks of the Svētupe River, was established near the center of *Neu-Salis* by the coastal road. On 20 October 1854, he sold Haynasch Manor to Maximilian Behaghel von Adlerskron (1808–?), who leased it to the Bavarian forester Alexander Wolf.¹²⁶ The Svētupe area was the last place in Vidzeme where Livonian speakers lived in the mid-19th century. The previous owners of *Neu-Salis* Manor were the Barons von Vegesack, farmers and horse breeders. On 8 April 1864, Reinhold Leopold von Vegesack (1847–1895) took over the manor. Count August von Mellin temporarily acquired Haynasch.

Vicus Salis developed in response to the growth of coastal shipping in the Gulf of Rīga. To enable ships to access the port instead of earlier barges, the Salaca riverbed was deepened. A breakwater was built of boulders at the river's mouth. *Vicus Salis* became an important transshipment point for further transporting of timber, flax and grain from Northern Vidzeme to Perna and Rīga. The Evangelical Lutheran Church was constructed of bricks between 1853 and 1857. It was expanded in 1892 to hold 500 seats, with an altar room added. The Orthodox Church of the Holy Mother of God,¹²⁷ employing Byzantine architectural forms, was built according to a design developed by the German-born architect Robert August Pflug (1832–1885) and was consecrated on 15 April 1873. Around 1870, shipping began to flourish in the Baltic Sea, and *Vicus Salis* started to evolve into a town – the origin of the present-day Salacgrīva City. By the century's close, there were more than 70 residential buildings and 40 warehouses.

123. Pistohlkors, also Pistolekors (German: *von Pistohlkors*), is the name of a Swedish-Baltic noble family whose lineage continues to this day. The ancestor of the family was the Scottish-born Swedish army officer Jöran Olofsson (1596–1663), who was ennobled by Queen Christina of Sweden in 1645, granted a coat of arms and the family surname *Pistohlkors* /crossed pistols/. Lieutenant Jöran Olofsson, elevated to the Swedish nobility on 22 February 1645, established his family's lineage. The eastern Finnish family of agrarian origins had extensive lands. In 1647, the family was entered in the Swedish knighthood register. His sons established branches of the family in Finland and Estonia. Pistolkors, who migrated to Swedish Estonia in the 17th century, later spread to Vidzeme, where the family owned Bīriņi (from 1813), Eikaži, Igate and Garšmuiža Manors.

124. Other written sources mention the name *Ainiži*.

125. Russian: *Александр Казимирович Мейендорф*; 1798–1865.

126. The lease agreement, signed on 6 October 1856 for 50 years, stipulated that Wolf was responsible for improving the manor's operations. A series of cottages, including Indes, Baloži, Ramiņi, Mengēļi, Untes, Puriņi, and Kaktiņi, were set up. Wolf built a small wooden manor house for himself, naming it *Baltā muižiņa* /the White Manor/. He was tasked with constructing a pub along the coastal road and completed a glass factory.

127. Latvian: *Sv. Dievmātes Patvēruma pareizticīgo baznīca*, Russian: *Церковь в честь Покрова Пресвятой Богородицы в Салацгриве*.



Figure 10. Cartographer Ludwig August von Mellin (1754–1835); engraver Carl Jäck (1763–1808); bookseller, publisher Johann Friedrich Hartknoch (1768–1819). Map of the Wolmar District. Its fragment depicts the Baltic Coastal Road, Salis, Alt Salis, and Neu Salis, 1793¹²⁸

Figure 11. Map Fragment Illustrating Salismünde, Alt Salis, and Neu Salis, 1897¹²⁹

Salismünde started developing around 1870 on the territories of the *Alt-Salis* and Stevcieims estates. Thanks to the flourishing coastal trade in the Baltic Sea, the Port of Salismünde emerged as a key trading hub in Northern Vidzeme. Approximately 160 sailing ships entered the port each year. Steamers on the Rīga–Pernau route docked in the port's roadstead, approximately two kilometers from the coast. In Salismünde, eighteen sailing ships, with one vessel constructed in Kuiviži (Estonian: *Kuivaste*), a former fishing village that is now part of the town, were built between 1859 and 1929. By the late 19th century, up to two hundred ships entered the port annually, contributing to local population growth. By the end of the 19th century, the Social Society started operating in Salismünde. The Social Society Library was founded on 4 August 1902. In 1909, one of the first reinforced concrete bridges in the Baltics was opened over the Salaca River. The Society House was built in 1912. It provided a home for the library. The Russian government planned to deepen the port to accommodate larger ships. However, the rapid expansion of the Port of Haynasch and the construction of the Rīga–Walk (now Valka) railway line, which reduced the supply of local goods to ports on the Vidzeme coast, disrupted these plans. The Haynasch–Wolmar–Smiltēn railway line, a 114 km long 750 mm narrow gauge railway connecting the Port of Haynasch and the station in Wolmar (now Valmiera) and continuing to Smiltēn (now Smiltene), was inaugurated in 1912. At the start of the 20th century, the construction of the railway in Vidzeme caused a decrease in the flow of goods to Salismünde (Figure 11), as most products were transported to the newly established Haynasch Port, which was connected to the hinterland by a narrow-gauge railway. Salismünde became the fishing

128. L. A. Mellin, C. Jäck, J. F. Hartknoch, *Der Wolmarsche Kreis = Le cercle de Wolmar*, 1793.

129. *Übersichtskarte von Mitteleuropa 1:300.000 [T58] – Walk*. Berlin: Kartographischen Abteilung der Kgl. Preuß, 1897.

center of Vidzeme, with other important sources of income being agriculture and timber transportation on the Salaca River.

On the Vidzeme coast of the Gulf of Rīga, forests rich in massive pine trees contributed to the growth of the shipbuilding industry and lively trade. In the mid-19th century, when maritime shipping began to flourish along the coast, the fishing villages of Vidzeme benefited from an abundance of available labor. The strategic coastal location of Haynasch and its proximity to timber made it an ideal place for shipbuilding. Consequently, the enterprising residents of Haynasch started building ships, which led to the development of the first sailing vessels and a demand for captains. In 1864, prompted by Krišjānis Valdemārs, an Estonian long-distance captain of Swedish descent, Christian Johan Dahl,¹³⁰ who was recognised as a polar explorer, maritime school teacher, a titular advisor to the Russian Empire, and author of various research papers and textbooks on maritime studies, established in the servants' house of the former Haynasch Manor the first Latvian Naval School, with the support of local sailors. In 1868, a Latvian shipowner and captain of Estonian origin Juris Georgs Veide (1830–1894), together with his brother Andrejs Veide (1832–1889), who had become wealthy through fishing, as well as Jānis Miķelsons and Miķelis Miķelsons, purchased the Haynasch Manor and the entire territory of the parish from the then-owner. The main building was used for the maritime school. Initially, residents financed the school in the house owned by Juris Veide with their own funds. Later, the Russian government took responsibility. Education in Latvian, Estonian, and later also Russian was provided free of charge. Haynasch flourished and, in 1869, gained town status and its name. A dedicated structure for the maritime school (Figure 12) was erected in 1870. However, the fate of the manor lands differed. Part of the land was sold to *Alt-Salis*, and after several changes of ownership, the remaining part was purchased in 1879 by Alexander Oskar von Stryk (1830–1902). The last owner of the manor was the nobleman Marshal Heinrich von Stryk (1873–1938). In the 1870s, Haynasch experienced a period of significant expansion, marking the start of its history in shipbuilding and seafaring. Juris Georgs Veide sons Jānis Roberts Veide (1860–1910), Mārtiņš Teodors Veide (1865–1923), and Miķelis Vilhelms Augusts Veide (1869–1941) were also long-distance captains and ship owners. Between the 1880s and 1890s, the school graduated twenty to thirty long-distance captains and helmsmen each year. The Orthodox Church of Saint Arsenius the Great¹³¹ was constructed between 1894 and 1895 according to the design of the architect Jānis Fīdrihs Baumanis.¹³² Haynasch flourished throughout the rest of the 19th century. The town boasted windmills, a fish-processing plant, and a brick kiln. Ship and railway cargo taxes supplemented the town's revenue, establishing Haynasch as an active trading hub (Figure 15). In 1902, a seaport construction project was developed. It provided for the construction of a railway, and a new two-story maritime school building (Figure 13) was constructed on land donated by Jānis Roberts Veide, a long-distance sailing captain and shipowner.

130. Latvian: *Kristiāns Juhans Dāls*; 1839–1904.

131. Latvian: *Svētā Arsēnija Lielā pareizticīgo baznīca*, Russian: *Церковь святого Арсения Великого*.

132. German: *Johann Friedrich Baumann*; 1834–1891.



Figure 12. *A Special Building with a Traditional Gable Roof and Sloping Ends was Constructed for the Maritime School in 1870¹³³*



Figure 13. *A New Two-story Maritime School Building, Built in 1902 on a Plot of Land Donated by Jānis Veide¹³⁴*

Haynasch, with a large port built from 1900 to 1905, ranked second only to Rīga. From 1857 to 1913, more than 50 seaworthy vessels were constructed in Haynasch, and by 1880, 83 sailing ships were registered in the Port of Haynasch (Figure 14). The railway station was opened in 1902. The town of Haynasch began to form on both sides of the Rīga–Pernau route. Near it, the asymmetrically designed Haynasch Manor House with a three-story tower, an artistically designed gable and corner gables was located, and Captain Veide built a two-story wooden building with luxurious facade decoration (1902). By the onset of World War I, Haynasch was the fourth-largest port in what is now Latvia and the leading port in Vidzeme, surpassing the nearby Port of Salismünde. The Haynasch Naval School continued to operate until the outbreak of World War I.

133. Postcard Ainažu jūras skola. 1930s. [In Latvian]

134. Postcard Haynasch – Seemannsschule. [In German]



Figure 14. Map Fragment Featuring the Newly Built Railway Line Leading to the Port of Haynasch, 1914¹³⁵

135. No author information. Спец[иальная] карта Европейской России. Санкт-Петербург: Военно-топографический отдел Генерального Штаба, 1914.



Figure 15. Map Fragment Featuring the Railway Line and the Surroundings of Haynasch, 1918¹³⁶

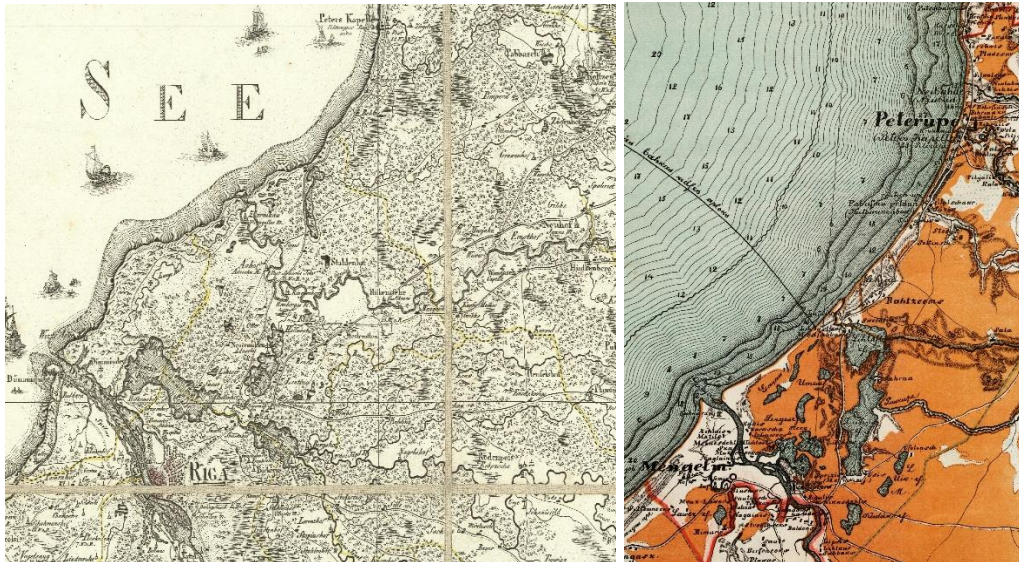


Figure 16. Cartographer Ludwig August von Mellin, engraver Carl Jäck, and publisher Johann Friedrich Hartknoch. Map of the Rīga District. Its fragment depicts Rīga, Zarnikau, Peters Kapelle, Pabbasch and Koltzen Estate, and the beginning of the Baltic Coastal Road, 1791¹³⁷

Figure 17. Latvian teacher, ethnographer, and the first cartographer to compile and publish maps in Latvian, Matīss Siliņš (1861–1942). The fragment of the map shows the mouth of the Gauja River, Lake Lilaste, Pabaži swimming area (Katherinbad), Pēterupe Church (Peters Kapelle) and Neibāde (Neubad) along the coastline of the Gulf of Rīga, 1894¹³⁸

136. *Karte des westlichen Rußlands*, P10, Haynasch. Berlin: Kartographische Abteilung der Preußische Landesaufnahme, 1918.

137. Mellin, Jäck, and Hartknoch, *Der Rigische Kreis = Le Cercle de Riga*, 1791.

138. M. Siliņš, "Vidzemes arheoloģiska, vēsturiski etnogrāfiska un speciālkarte," in *Vidzemes un Kurzemes speciālkarte pēc pašiem pilnīgākiem, jaunākiem izdevumiem, pagastu kartēm, pilsētu*

In Vidzeme, at the beginning of the 19th century, the owners of Koltzen and other manors began to show interest in seaside recreation. Baron Karl Magnus von Reutern (1787–1859), the owner of Loddiger (Latvian: *Lēdurgas muiža*), and Alexis von Pistohlkors, the owner of Koltzen, built the first summer cottages north of the Pēterupe and in the territory of Koltzen Manor (Figure 16), south of the Kīšupe. A new bathing place for nobility by the sea, known as Neubad (Latvian: *Neibāde*) (Figure 17), was opened in 1823. Until the mid-19th century, the summer houses at Neubad belonged exclusively to Koltzen Manor. By that time, Neubad had begun thriving as a resort. Thanks to the efforts and financial donations of the owner of Koltzen Manor, the fourth building of the Pēterupe Church (Figure 17) was constructed in 1856. This new stone church was consecrated in 1864. After the peasants were liberated in Vidzeme, barge construction increased along the Gulf of Rīga coastline, with fishermen engaging in cabotage shipping and transporting various cargoes to Rīga and other ports. The shipbuilding of larger, long-distance sailing ships began to develop rapidly after the Crimean War (1853–1856). In 1870, Oskar Otto Freytag von Loringhoven (1832–1882) acquired Adiamünde (Latvian: *Skultes muiža*) as collateral property. The seashore along the Pēterupe and at Skulte¹³⁹ near Aģe's mouth became a popular construction destination. It developed into a key shipbuilding site from 1857 to 1913. The boundary between Skulte and Pēterupe was simple: Pēterupe belonged to Koltzen's owner, and it was a parish of a foreign lord with foreign residents. From 1857 to 1914, Latvian fishermen and sailors from Vidzeme worked extensively along the coast of the bay, wherever it was profitable. Pēterupe and Kuiviži served as two centers of Latvian sailboat construction. Fishermen from the Aģe River estuary gradually formed a settlement near Neubad. Baltic-German Baron August Friedrich Woldemar von Pistohlkors (1822–1886), son of Alexis von Pistohlkors and owner of Koltzen, married Emilie Natalie von Harder (1829–1894), the foster daughter of St. Petersburg millionaire Stieglitz, and built a new manor house. He also laid out Emilie Park for his wife. Architect Friedrich Wilhelm Hess from Rīga designed a palace between 1857 and 1860. August Friedrich Woldemar also acquired Neubad, built a road to the seashore in 1870, and developed a new resort there. He established a spa, a school, and a white church. His son, Alexander Ludwig Johann Gustav von Pistohlkors (1851–1904),¹⁴⁰ was one of the last members of the Pistohlkors family. After 1886, he extensively renovated the estate, laid out roads, and promoted Neubad's further development. In 1888, a doctorate building was erected for the local doctor of the Pēterupe Lutheran congregation. It housed a pharmacy and the first doctor's practice. In the same year, Alexander Arvid von Engelhardt (1856–1920), invited by Baron Alexander von Pistohlkors, became the first doctor in Pēterupe and the surrounding area, working there for 19 years before emigrating to Germany in 1907. He established a private school on the top floor of the doctor's house. His

plāniem u.c. M. Siliņa sastādīta un izdota /Special map of Vidzeme and Kurzeme based on the most complete, recent editions, parish maps, city plans, etc., compiled and published by M. Siliņš/ (Rīga: Lithography and printing house Alexander Stahl, 1894).

139. From the beginning of Russian times, the name *Skulte* came into being, the origin of which is attributed to the former owner of the manor, Schultzen. During their time, three separate local manors merged into one.

140. He had two sons, Erich (Erix) Alexander August von Pistohlkors (1883–1912) and Max August von Pistohlkors (1887–1911).

daughter Natalie Renata von Pistohlkors (1890–?), the last owner of the manor, married forester Paul Bernhard Theophil Moltrecht in 1915. Between 1895 and 1931, Jānis Stāmers served as pastor in the Lutheran congregations of Pēterupe, Skulte, and Sarnikau. He owned the villa ‘Jūras miers’ /Sea calm/ (German: *Meeresruh*), built around 1890 in Pēterupe, where a school was established. In 1898, land from the former Livonian fishing village of *Pabasile* (German: *Pabbasch*, Latvian: *Pabaži*) was divided into summer cottage development plots, creating a resort called Badeort Catharinenbad (Figure 17) or Pabbasch Seaside. Knowledge gained from establishing parks in suburban areas helped cultivate an atmosphere suitable for natural recreation, entertainment, and healing within urban settings. From the late 19th century to World War I, bathing facilities emerged. Mineral water was used for healing in the Russian Empire. Coastal resorts of the Baltic Sea became a component of urban planning. Boulevards and alleés linked the urban green elements in a united system. In the late 19th century, eclecticism was expressed not only in landscape but also in the composition and structure of green spaces. Symmetrical compositions created by birch, ash, horse-chestnut and linden alleés, or decorative tree rows and flower carpets with geometric patterns were designed for pedestrian promenades. Alleés were set up according to the advice of landscape architect Georg Friedrich Ferdinand Kuphaldt (1853–1938) from Plön, who from 1876 to 1878 had studied at Potsdam Royal Horticultural School, and agreed to become the director of Riga Gardens and Parks from 1 January 1880. It was possible to reach a compositional unity among various plants.¹⁴¹ Rīga-Strand (Latvian: *Jūrmala*) developed into a resort, renowned for its lively cultural scene across the Russian Empire, with celebrated European musicians and symphony orchestras performing in summer concert halls.

At the start of the 20th century, shipbuilding along the coast declined due to high timber prices. Thanks to the growth of Neubad Resort, the demand for rural goods increased, and the lives of Skulte fishermen and farmers improved. The lack of transport routes and a fishing port prevented Skulte from benefiting from the significant economic boom from 1907 to 1914. The passenger steamer ‘Neubad’, ordered by Koltzen Manor from the Rīga shipyard ‘Lange & Co’ in 1907, began daily traffic from Rīga to Neubad Resort. This greatly increased the popularity of the Neubad bathing spot. With direct connections to Rīga, a post office was opened in Neubad, followed by a telegraph office and a state savings bank. Hotels, shops, restaurants, craft workshops, and various service institutions were established in Pēterupe and Neubad. Before World War I, vacationers from Vidzeme manors, Rīga, St. Petersburg, Jurjev, and other parts of the Russian Empire stayed in Neubad. The subsequent hostilities, with the front nearby in 1917, caused damage and marked the end of the German manorial era and Neubad Resort. Salismünde was repeatedly shelled, and the merchant fleet was destroyed. From June 1915 to April 1916, the Russian army was stationed in Haynasch to protect the coast of the bay. The coastline was fortified with defensive structures to guard against German landings, bridges were mined, and the railway was destroyed. The port’s infrastructure was devastated. The entire shipping fleet was lost. On 13 October 1917, a squadron of German ships

141. S. Ozola, The Visual Image and Function of Main Traffic Highways of the 19th Century in European Cities (Part Two).

bombed the coast for two hours. At the end of December, seven German aeroplanes bombed Haynasch, which suffered extensive damage.

Creating a Latvian Urban Setting within a Context of Nature

After World War I, the Republic of Latvia (1918–1940) was proclaimed on 18 November 1918. The State of Latvia had been established by uniting historical Latvian lands and based on the unwavering will of the Latvian nation to have its own State and its inalienable right of self-determination to guarantee the existence and development of the Latvian nation, its language and culture throughout the centuries, to ensure freedom and promote the welfare of the people of Latvia and each individual.¹⁴² In February 1919, the Estonian army drove the Germans out of Ainaži and occupied the town. Ainaži came under Latvian control, although the Estonians were the majority. Estonian troops remained stationed there until 1920, with Estonia retaining the northern part – Ikla. In 1920, the Latvian-Estonian border was established. Therefore, most of Ainaži remained part of Latvia, leaving the small village of Ikla (Figure 15) on the Estonian side. On 20 July 1920, the Latvian government granted village municipality rights to one part of Ainaži. On 16 September 1920, the Constituent Assembly adopted the 'Decision on Agrarian Reform in the Republic of Latvia'. The national economy prompted the creation of new administrative centers and transport hubs. Densely populated areas or villages emerged during the agrarian reform in some former manor centers. Koltzen was officially renamed Biriņi. In 1925, Neibāde was designated as a densely populated area. Pēterupe 6-grade primary school (now Saulkrasti District secondary school) opened in 1933. This year, Neibāde and Pēterupe were united under the new name Saulkraste. On 21 March, the two small fishing villages of Pēterupe and Neibāde merged and received a new name – *Saulkrasti*.

In the new socio-economic and political conditions, the construction of mass affordable housing gained relevance. Latvian citizens received plots of land to address their housing needs and establish their farms. In 1920, the construction of single-family residential houses was encouraged. A garden became an inseparable part of a Latvian farmer's yard. Low-rise residential houses, situated among water bodies and clusters of trees, beautifully harmonized with the landscape and natural elements, prove to be more hygienically valuable than separate blocks. Sunlight, air temperature, wind and precipitation greatly influenced the settlements' planning and their construction. They determined the mutual arrangement of city parts, street directions, and buildings' architectural solutions, the types of greenery, the city's improvement, and its artistic form. Urban space began to be maintained in accordance with Latvian traditions, creating a backyard fruit and vegetable garden and connecting it with a single building complex. It contributed by using ethnographic values and continuing folk building traditions. A comprehensive approach to solving construction problems transformed the understanding of urban aesthetics.

142. Constitutional Assembly. The Constitution of the Republic of Latvia. 1922. In: *Latvijas Republikas Saeimas un Ministru Kabineta Ziņotājs*, Nr. 6, 31.03.1994.

For the first time, measures were introduced for the comprehensive development of Latvian cities. Building regulations and functional zoning of territories were developed. City municipalities managed development processes of master plans to create a high-quality urban environment for the city center, residential areas and industrial zones. The concept of parks was redefined to align with the development trends of public parks that emerged in Europe during the interwar period. Picturesque green public spaces, guided by renowned Latvian gardeners, created a new visual identity and character for the Latvian city. Special attention was paid to the city center and its architectural image. The awareness of urban aesthetics changed: wide grasslands with scenic shrub groups were cultivated, making green areas lighter, more colourful and cheerful. Latvian landscape gardener and landscape architect Andrejs Zeidaks (1874–1964), who learned from Georg Kuphaldt by 1900, installed low hedges, wide lawns, and beds of flowering perennials in the gardens. The urban environment was shaped according to the mentality of local inhabitants. The Constitution of the Republic of Latvia was adopted on 15 February 1922. In 1923, general regulations were established on the development of state, public and industrial buildings to ensure a rational and planned construction policy in Latvia. Solutions rooted in historical construction were sought to create a visual identity for small towns. The implementation of the agrarian reform facilitated planned urban development. The ‘Construction Supervision Law’, which came into effect on 9 July 1927, and the ‘Urban Lands Law’, which came into force on 22 March 1928, mandated the establishment of city boundaries.

After 15 May 1934, Prime Minister Dr Kārlis Ulmanis (1877–1942) came to power in Latvia. Nationalism increased the people’s self-confidence and united people to achieve common goals. On 14 January 1936, the National Construction Committee began its work under the Cabinet of Ministers with a special council, divided into five commissions. The prominent Latvian architect, Professor Eižens Laube, whose expertise and knowledge in architectural theory were evident in urban planning, headed the Architectural Issues Commission. Professor Dr Arch. (1940) Artūrs Krūmiņš (1879–1969) headed The Urban Development Commission, and he wrote: Bad cities are the evil of the nation. Let us not forget that we are now carving the paths of our own history and that no foreign, unwelcome power is any longer binding us in the field of urban construction. The National Construction Committee was tasked to coordinate the planned construction on a national scale, taking care of monuments and monumental buildings in populated areas, resolving construction finance issues, promoting road development, protecting the environment and cultivating the landscape, strengthening nationalism in construction, and developing proposals for the protection of monuments. The committee established commissions for solving architecture, rural and urban construction, monuments and monumental buildings, as well as traffic issues.

In independent Latvia, the fish market was limited. It was not profitable to build new ports and factories. In the 1930s, after the division of building plots in the territory of the former manor, Skulte became a larger settlement. It was granted the status of a densely populated area (village) in 1933. In 1934, a railway bridge across the Gauja was opened, and on 15 September 1934, the railway line reached Saulkrasti and Limbaži. On 1 October 1934, a railway station was established. The continuation of

the line to Rūjiena was opened on 4 December 1937. After the opening of the Rīga–Rūjiena railway line, the Pabaži railway station was built in Saulkrasti. The Saulkrasti railway station was constructed between Neibāde and Pēterupe. Railway traffic rapidly promoted the development of Saulkrasti as a summer resort. On 26 July 1936, the fishermen's organizations of Skulte parish¹⁴³ united in a cooperative, 'Jūras zivs' /Sea fish/. On 21 May 1937, the President of Latvia (1936–1940) Kārlis Ulmanis announced the start of construction of the Skulte fishing port. The foundation was laid for the modern village of Zvejniekciems. The ceremonial opening of the Skulte Port¹⁴⁴ took place on 7 October 1939.

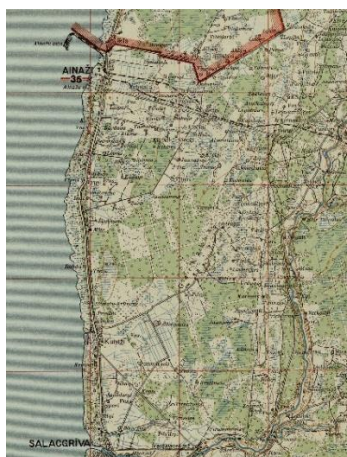


Figure 18. Map Fragment Depicting Salacgrīva and Ainaži, 1927¹⁴⁵

Figure 19. Latvian Architect, Ethnographer and Professor at the University of Latvia Pauls Kundziņš (1888–1983). The Building of the Ainaži Cultural Society, 1928¹⁴⁶

Salacgrīva and the surrounding villages became the fishing center of Vidzeme (Figure 18). In 1921, Salacgrīva was granted town status, and cultural life began to flourish. A secondary school also opened in Salacgrīva. The Lutheran parish and the Ladies' Committee of the Firefighters' Association organized the town's cultural and social life. The Evangelical Lutheran Church of Lielsalaca was renovated in 1927. On 7 February 1928, Salacgrīva was granted city status. On 13 May 1928, the granting of city rights was celebrated with a church service, a festive parade, and sports competitions. Trees planted by residents on the castle mound and near the Public Assembly Hall are evidence of this remarkable event. Sixty-one street names were approved. The paved Rīga Street led past the Town Hall, a pharmacy, a bakery, and several shops up to the ferry for crossing the river. In the summer season, a wooden bridge replaced it and was rebuilt every spring. In Salacgrīva, a sports field and Unity

143. In 1935, the territory of Skulte parish had 2,411 inhabitants, mainly Latvians.

144. In the autumn of 1938, a storm partially destroyed what had been built, but the project was recognized as nationally important and continued. In 1938, the first coastal motorway was constructed to the Skulte coast.

145. No author information. *Army topographic map Ainaži-35*. 1927. Rīga: Department of Geodesy and Topography of the Latvian Army.

146. Postcard Ainaži. 1920s-1930s. [In Latvian]

Square were created, the 15th of May Grove was planted, and Melnalkšņi Park was landscaped. The urban environment of Latvia was formed before World War II.

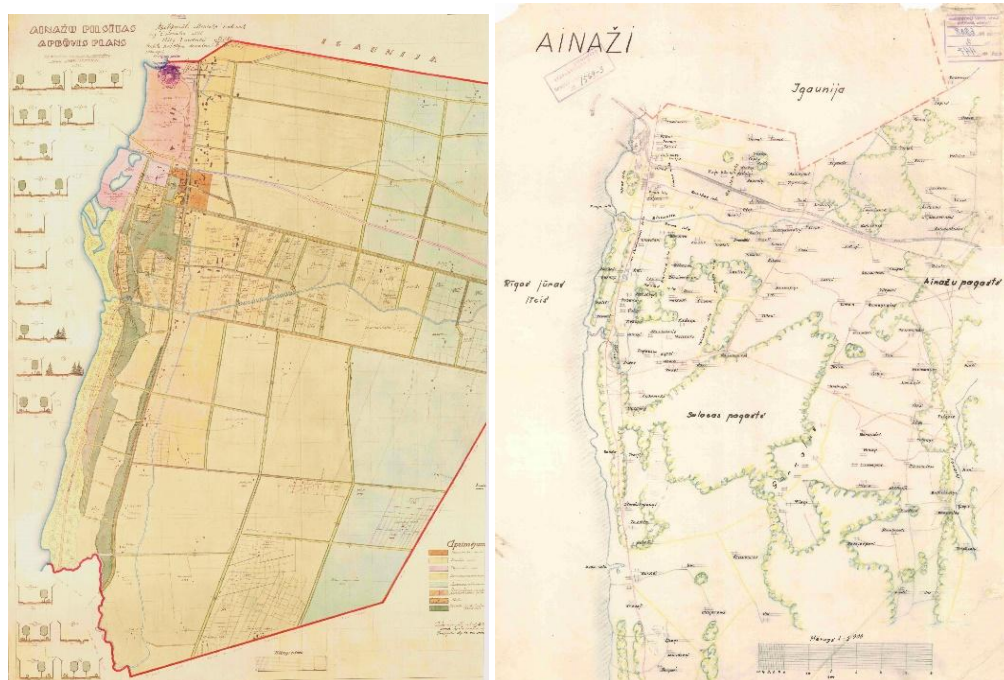


Figure 20. Surveyor Sils V.; Engineer Jansons A. *A Development Plan for Ainaži City, 1931*¹⁴⁷

Figure 21. *Project for Constructing a Railway Connection to the New Pier, Enabling Ships to Dock Directly at the Port of Ainaži*¹⁴⁸

In independent Latvia, Ainaži, developing on the site of an ancient Liv fishing village, underwent revitalisation. The port board and primary school were housed in the maritime school building. In 1920, Ainaži¹⁴⁹ was approved as an independent municipality, and the restoration of the port began in 1923. From 1923 to 1928, a 527-meter-long breakwater was constructed. The port was deepened. Its dock became the fourth largest port in Latvia after World War I. Ainaži–Valmiera–Smiltene railway terminated at Ainaži Port in 1926. The beautiful seashore and pine forest of Ainaži attracted those who love quiet relaxation and those seeking to improve their health. Ainaži (Figure 18) was predominantly an agricultural town,¹⁵⁰ where residents also engaged in fishing and seafaring, excelling as mariners due to their maritime heritage. On 7 July 1926, Ainaži was granted city rights. The Ainaži Cultural Society constructed a new building in 1928 (Figure 19) to support social and cultural activities, establishing one of the best-equipped society houses in the area. A new

147. Ainažu pilsētas apbūves plāns, 1931, stored in the State Archives of Latvia, Fund 6828, Description 2, Case 446.

148. Ainaži, stored in the State Archives of Latvia, Fund 6828, Description 2, Case 447.

149. The name of this seaside port town originated from the Livonian word *āina* or the Estonian word *hain* /hay/ or hainastee /road/, which referred to the pathway used to transport hay from the seaside meadows.

150. The town's land was divided into 202 plots.

22.8-meter-high lighthouse was constructed in 1930. Approximately fifty ships visited the port each year, and port activity slowed down due to the onset of the economic crisis. To reactivate the port's operations, the Latvian government began constructing a new pier in 1936. It allowed ships to dock directly, thus eliminating the need for transferring cargo between boats and ferries (Figure 21). This development provided significant benefits for Ainaži¹⁵¹ (Figure 20) and affected the well-being of the local population. The pier was renovated, the port's waters were cleared of sunken ships and deepened. A lighthouse was built, and in the 1920s and 1930s, work was carried out to revitalize the Port of Ainaži; this was only partially successful. Ships were still unable to dock at the port pier; their cargo had to be reloaded onto barges with the help of tugboats.

Development of Latvian Urban Areas adapted to the Soviet Union Model

World War II (1 September 1939–2 September 1945) interrupted city-building traditions established during Independent Latvia. The Soviet Army entered Latvia on 17 June 1940, Soviet power was restored on 21 July, and Latvia was incorporated into the Union of Soviet Socialist Republics on 5 August. In the Latvian Soviet Socialist Republic, ideologically and economically isolated from Western culture, urban spaces were adapted to the Soviet Union model, subject to direct orders from Moscow. The imposition of political dogmatism led to a decline in architecture, stifling creative talents. The nationalization of property began, introducing socialist ideals of social equality based on public property. Collectivism became the guiding principle for people's social life and work, fostering unity in achieving common goals, often prioritising public needs over personal desires. During the war, fierce battles for the defence of Rīga took place in the Saulkrasti surroundings, and the Germans established defensive lines near the Ķīšupe. The northern part of Saulkrasti village suffered heavy damage. The German army blew up all the bridges, destroying the railway and its stations. Soviet dive bombers attacked Ainaži in 1944. While retreating, the German army destroyed the port infrastructure. Both maritime school buildings were devastated.

In 1945, Skulte parish was divided into the villages of Skulte and Straume, which were reunited in 1954. Due to the collectivization of farmers, the Molotov collective farm took the Skulte territories. In 1947, the Soviet occupation authorities nationalized the properties of the Skulte fishing community. On 13 July 1947, 211 peasant farms with their inventory and approximately 400 fishermen along the thirty-kilometer coastal strip from Lilaste to Dunte were united into an artel or collective farm. A fish production plant 'Zvejnieks' /Fisherman/¹⁵² was established in 1948, uniting approximately 800 fishing farms. Thanks to its port, the collective farm quickly became one of the wealthiest in Latvia. The port's location and the cannery determined the choice of the mouth of the Aģe River, leading to the establishment of

151. According to the 1935 census data, Ainaži was home to 434 men and 484 women.

152. The exact boundaries of the collective farm 'Zvejnieks' were kept so secret that they were not revealed even in the 1980s. The center of the collective farm could be located anywhere within this territory.

the Soviet settlement Zvejniekciems. The Āģe Port was rebuilt in 1951, and fishermen's dwellings began to be moved from the wide coastal strip to the newly established collective farm village next to the port. It became the Zvejniekciems settlement. The collective farm territory was limited to the coastal zone of the former Skulte parish. The Skulte cannery evolved into a strategic economic entity.

By the late 1940s and early 1950s, social restructuring occurred within the urban environment. Public works in Soviet Latvia were organised according to socialist ideology. Green areas were transformed by planting trees in damaged areas, without considering the quality of the city's greenery. Primitive architectonic forms integrated into urban spaces elicited negative emotions among residents. Architects became civil servants who adhered to the technical and artistic standards set by the government. Construction methods evolved, leading to the development of socialist culture in Latvia from 1945 to 1955. Knowledgeable people who managed the collective farm 'Zvejnieks' established a cultural center in Zvejniekciems. In 1952, the foundations of the Culture House, designed by the renowned architect Marta Staņa (1913–1972), a supporter of functionalism, were laid.¹⁵³ The central space in the Culture House is a large auditorium with 700 seats (Figure 22).¹⁵⁴ The Culture House 'Zvejniekciems', opened on 8 November 1956, was one of the most modern facilities in Rīga District and the entire Latvian SSR. In 1963, one of the most modern secondary school buildings in Latvia was constructed in Zvejniekciems, and a music school was soon established.

Socialist architecture formed independently of Western cultural ideology and adopted its motto: 'Socialist content in national form'. In 1957, the Communist Party of the Soviet Union and the Soviet government issued a resolution 'On the housing development in the USSR', laying the groundwork for construction industrialization. An attempt in urban planning to address family life outside of apartments led to the concept of a micro-district and its variations. The essence of this idea was the expansion of housing beyond the traditional apartment, encompassing a group of residential buildings along with shops, kindergartens, canteens, repair shops, schools, and other public facilities needed for a specified number of apartments.¹⁵⁵ The location and design of the micro-district were dictated by macro-relief, comprising plains and hills of varying heights across a wide area, and micro-relief, shaped by local surface irregularities, ravines and slopes. Microclimatic conditions, such as wind speed and direction throughout the year, influenced the choice of inhabited areas and urban planning decisions. Expressive planning was used to create a distinctive silhouette for the city. The functional use of specific territories was considered important for urban development. These factors were taken into account to determine the street layout and the orientation of buildings relative to the sky and the surrounding vegetation.¹⁵⁶ Industrial progress spurred the advancement of villages, leading to the

153. The construction took five years to complete.

154. The rooms for the library and the reading room are below the large auditorium. Two rows of decorative columns, one and a half stories high, support the ceiling of this hall. A sports hall, a lobby, and a cloakroom are adjacent to it. The administrative rooms of the fishermen's artel, a large meeting room and classrooms for various groups occupy the ends of the building's basement. An auditorium for 50-60 listeners, teaching rooms, visual aids, and other needs are on the mezzanine floor.

155. V. Šusts, *Telpas uztvere un kompozīcija* /Spatial perception and composition/ (Rīga: Zvaigzne), 6.

156. O. Buka, and U. Volrāts, *Pilsētībūvniecība* /Urban planning/ (Rīga: Zvaigzne).

emergence of town-like settlements. Small fishing villages with seasonal structures were demolished during the Soviet era, transforming the Baltic Sea's coastal communities into summer cottage villages.



Figure 22. *An Outstanding Latvian Architect and a Supporter of Functionalism, Marta Staņa (1913–1972). Auditorium with 700 Seats and a Stage of the Culture House 'Zvejniekciems', built in 1956¹⁵⁷*

Figure 23. *Sculptor Leja Novoženeca; Architect Jānis Pētersons. The Memorial for the Sailors who did not return from the sea and the Soviet Soldiers who fell in World War II in Salacgrīva, 1986¹⁵⁸*

Saulkrasti, the center of Saulkrasti District from 1949 to 1956, was a small resort in need of renovation. In 1950, Pabaži village was incorporated into Saulkrasti. On 21 February 1950, it was granted the status of a workers' village and named Saulkraste until 1952. On 23 December 1961, Saulkrasti was recognized as a town-village. The Nature Park 'Piejūra' /Seaside/¹⁵⁹ at the mouth of the Daugava was established in 1962 to protect a complex of coastal ecosystems of European Union importance. By 1966, the potential for establishing new factories and economic districts in the Latvian SSR was exhausted. On 10 January 1967, a decree was issued for the new administrative-territorial division of the Latvian SSR. The territory of the collective farm 'Zvejnieks' was separated from Skulte village and added to the so-called Saulkrasti rural territory. In 1967, Zvejniekciems was incorporated into Saulkrasti and became part of it, although one could argue that Zvejniekciems was probably larger than Saulkrasti at that time. The border of Rīga District separated Zvejniekciems from Skulte village, transforming Saulkrasti into a vast 'urban village' the size of a city. However, it was not classified among them. In 1970, a state-run Soviet farm was established from three, and later from four, former collective farms.

During the USSR period, significant changes occurred in the economic life of Salacgrīva, leading to the establishment of a fish factory originally intended for Ainaži. In 1949, the fishermen's collective farm 'Brīvais Vilnis' /Free Wave/ was established. A fish cannery, public buildings and residential houses were built in

157. Photo by Jānis Brencis, 15 April 2024.

158. Photo by Aivars Gulbis, 13 May 2023.

159. The specially protected nature area along the Gulf of Rīga coast, north of Rīga, encompasses the territories of three municipalities: Rīga, Saulkrasti, and Carnikava. It became the third-oldest nature park in Latvia.

Salacgrīva. This led to the port's renovation. In 1956, research was conducted to begin planning and designing the concrete bridge. Its construction began on 18 February 1959. It was completed in 1961. The population grew, and this encouraged the construction of new residential buildings. In the second half of the 20th century, Salacgrīva became the main trading port in Northern Vidzeme. Over the years, fishermen's collective farms became increasingly prosperous and sought to enhance the city. A stadium was built in the northern part of Fishermen's Park, along with one of the largest and most visited open-air stages¹⁶⁰ on the Vidzeme coast. In 1986, the memorial features the image of a woman holding a small child on her shoulders,¹⁶¹ dedicated to the sailors who did not return from the sea and the Soviet soldiers who fell in World War II, was created in Salacgrīva (Figure 23).

During Soviet times, the Port of Ainaži was partially restored; however, the city never experienced prosperity. Ainaži was overshadowed by nearby Pärnu and lost its fish-processing factory to Salacgrīva. With the construction of the Port of Pärnu, the Port of Ainaži began to lose its economic importance, and in 1977, the railway line to Valmiera was closed. After World War II, *Baltā muižiņa* housed the Ainaži Elementary School. A new Ainaži Primary School was built on Parka Street in 1966. In 1969, the Ainaži Maritime School Museum was opened in the renovated Maritime School building.

Sustainable Urban Development along the Vidzeme Coast of the Gulf of Rīga

Over many centuries, Latvia has cultivated a rural landscape and urban environment rich in nature and architectural forms, associated with cultural values and traditions. Professor Eižens Laube wrote: If we allow Latvian architecture to develop without the participation of a leading, critical mind, the result will not be complete: the support of an important soul function will be missing. Architecture that reflects the incomplete activity of the souls of its creators cannot be worthy of modern and cultural Latvia. Architectural traditions must be developed. Feeling alone without reason and other faculties of the soul can easily lead Latvian architecture astray and cause it to appear improperly cultivated. The content of Latvian buildings should include unique elements that are characteristic of Latvian art. Therefore, the essence of Latvia must be understood as deeply and comprehensively as possible. Architecture must reflect the essence of Latvia, so it is not permissible to build in Latvia that characterizes the peculiarities of other countries. Construction should be suited to the

160. The Open-Air Stage, built in 1967 as part of the sports and recreation complex Fishermen's Park, established by the fishermen's collective farm 'Brīvais Vilnis', hosted a variety of cultural events, including traditional annual celebrations such as town festivals, open-air performances, concerts, and children's events. Every year, during the second week of July, the Fishermen's Festival took place at the port and on the Open-Air Stage, becoming a cherished tradition.

161. By the 1970s, international modernism had entered its late phase, giving rise to Postmodern architecture. It was complex and often concealed surprises, expressing itself through diverse means and the semantic nature of spatial forms. The motto 'ideas justifying everything' allowed for greater freedom in composition and the broadest interpretation of technical and artistic tools. The diversity of architectonic spatial structures evoked emotions, fostering a dialogue between people and space. New ritual traditions were established. Postmodern symbolism incorporated elements of life.

Latvian unique physical and spiritual environment. Architecture that clearly represents and harmonises with Latvia's essence must be chosen consciously and deliberately. Latvian beauty can be expressed in countless forms that often seem contradictory: there is no single definition that can explain Latvian beauty in one sentence. Latvian beauty is expressed in many diverse ways, governed by different rules and circumstances, and can be understood and described in various ways. It is essential to study Latvia's physical and spiritual environment, its land, wealth, nature, and the distinctiveness of ethnographic regions. Understanding local nationalities—especially the main group, Latvians—is crucial. One must grasp the political, economic, and spiritual life of the Latvian state, along with its unique course—what character and cultural ideals most Latvians hold, and what the goals of the new state are. It is necessary to explore Latvia's ancient past and modern history. We should study local architecture, art and literature. It's important to understand traditional building techniques and materials used in construction. Additionally, gaining insight into the unique construction of Latvian towns, cities, and rural areas—by comparing them with other regions—is vital to deepening our understanding of Latvia's essence.¹⁶² An interesting coincidence occurred in the USA in 1960. Not only did the outstanding Latvian architect Eižens Laube publish articles about architecture, but Kevin Lynch (1918–1984), an influential American urban planner and designer, introduced the concepts of legibility and urban perception.¹⁶³ His innovative ideas about city planning emerged from a deep interest in how urban environments shape human perception and behavior. He introduced key concepts such as imageability and legibility. They profoundly impacted urban design theory by emphasizing the importance of how city inhabitants perceive and navigate their surroundings. In-depth analysis of the five key elements: Paths, Edges, Districts, Nodes, and Landmarks, reveals their integral role in shaping the urban image. Each of these elements contributes uniquely to how people experience and relate to a city, influencing not only navigation but also emotional connections and memories formed within the urban landscape. Paths are the channels through which people move; they may be streets, walkways, or transit routes that lead individuals through the city. Well-defined, tree-lined boulevards offer not only practicality for commuting. They also create pleasant environments that encourage walking or cycling, ultimately fostering a sense of community engagement. Edges serve as boundaries that delineate different areas of the city. These can be physical barriers, such as rivers and walls or conceptual lines, such as socio-economic divides. Recognizing and integrating edges into the urban design is crucial. Effective planners can transform them into dynamic interfaces, perhaps through parks or cultural zones, thus bridging gaps and promoting interaction. Districts represent the distinct areas within a city that possess unique identities characterized by common elements, activities, or demographics. Effective urban planning ensures that these districts are easily recognizable and navigable, and allows inhabitants and visitors alike to understand the city's diversity. Nodes are strategic focal points, such as plazas or public squares, where people can gather and interact. These hubs serve as meeting places that strengthen the city's social fabric and encourage communal activities and accessibility. Effective urban design can amplify

162. E. Laube, *Raksti par arhitektūru* /Articles about architecture/ (Lincoln: Vaidava, 1960).

163. K. Lynch, *The Image of the City* (Cambridge, MA: MIT Press, 1960).

the function of these nodes, turning them into lively centers of culture and engagement. Each element, when thoughtfully combined, contributes to a cohesive urban image that not only guides inhabitants through the environment but also enriches their experience, shaping the city's identity. Perception plays a critical role in shaping individuals' experiences within urban environments, significantly influencing how they engage with and understand the city. A city's image is not just an aesthetic or architectural concern but deeply rooted in the perception of its inhabitants. Clarity in urban design emerges as a pivotal factor in shaping a strong city image. Lynch argues that well-structured environments facilitate easier navigation and comprehension, promoting positive perceptions among residents and visitors. When pathways (the routes people travel), landmarks (significant reference points), edges (barriers or boundaries), nodes (focal points of activity), and districts (distinctive areas) are clearly defined and integrated, it simplifies the cognitive load on individuals as they traverse various urban spaces. A cohesive city image is not merely an aesthetic goal; it enhances the functionality and livability of urban spaces. Urban planners and designers are tasked with integrating the five key elements Lynch identified to forge a harmonious and engaging urban experience. Effective urban design can facilitate ease of movement by enhancing the visibility and accessibility of pathways. Districts, as urban zones with distinct identities, can further contribute to the city's image by fostering community engagement and cultural expression. Nodes, or pivotal points that draw people together, play a critical role in shaping movement patterns within a city. Strategically placing public spaces, gathering areas, or transportation hubs can transform these nodes into lively centers for activity and connection. Landmarks also serve as essential visual anchors. Unique structures or notable features that stand out within the urban fabric can enhance navigation and impart a sense of place. Lynch's framework encourages cities to leverage these elements to create a cohesive narrative that resonates with the public, contributing to an enriched urban experience. Planning for memorable cities necessitates a careful balance of these elements to create an urban landscape where residents can easily navigate, find connection, and engage meaningfully with their surroundings. The synthesis of Lynch's theories into urban planning strategies presents a roadmap for future developments, encouraging efforts that will result in cities that are not only well-designed but imbued with a strong image that reflects the unique identity of their communities.

After World War II, Classical and foundational authors explained urban space and its transformation. Manuel Castells (1942–), a Spanish sociologist, analyzed the city as a result of economic, political, and communicative processes in the information age. He developed the idea of the “network society”, a social structure characterized by the pervasive use of digital networks and information technologies, fundamentally transforming communication, organization, and individual identity, and the “informational city”, the spatial expression of a new form of social organization that is made up of the interaction of new information technology and social and cultural information. The paper examines the relationship between technological change and information technology. It describes major processes of social and economic restructuring in our society and the role of technology in shaping, and analyses the interaction of socioeconomic and spatial processes. An important social consequence

of these spatial developments is the loss of control (and meaning) of place, as networks and spatial flows become dominant. Yet in a world economy, local governments may have more importance than national ones. A review of the original French edition of this book in the *American Journal of Sociology* hailed it as “the most finished product yet to emerge from the new (Marxist) school of French urban sociology. The aim of the book was nothing less than to reconceptualize the field of urban sociology. It is carried out in two stages: a critique of the literature of urban sociology (and urbanization) and an attempt to lay the Marxist bases for a reconstructed urban sociology”. The problems facing the world’s cities, whether problems of development or of decay, cannot be solved until they have been diagnosed. The brilliant exposition of the function of the city in social, economic and symbolic terms illuminates the creation and structuring of space by administrative, productive and more immediately human action. The interaction of environment and lifestyle, the complex of market forces and state policy against a background of traditional social practice, is scrutinized to establish concepts and research methods that will enable us to come to grips with the cities themselves and the way in which we view them. Castells draws on urban renewal in Paris, the English New Towns, and the American megalopolis for concrete data in his empirical and theoretical investigation.¹⁶⁴

David Harvey (1935–), a British-American academic best known for Marxist analyses that focus on urban geography and the economy more broadly, interprets urban space from a Marxist geography perspective. He focuses on capitalist accumulation and struggles for the right to the city.¹⁶⁵ A renowned geographer and urban theorist is known for his critical analysis of the relationships between capitalism, urbanization, and social inequality. In 1942, the federal government was in effect running a nationalized economy. The United States was in alliance with the communist Soviet Union in the war against fascism. Strong social movements with socialist inclinations had emerged in response to the depression of the 1930s, and sympathizers were integrated into the war effort. Robert Moses, who, after World War II, did to the whole New York metropolitan region what Haussmann had done to Paris, changed the scale of thinking about the urban process through the system of highways and infrastructural transformations, through suburbanization, and through the total re-engineering not just of the city but of the whole metropolitan region. He defined a way to absorb the surplus product and resolve the capital surplus absorption problem. This process, when taken nation-wide, as it was in all the major metropolitan centers of the United States (yet another transformation of scale), played a crucial role in the stabilization of global capitalism after World War II. The suburbanization of the United States was not merely a matter of new infrastructures. It entailed a radical transformation in lifestyles and produced a whole new way of life. Suburbanization alongside militarization played a critical role in helping to absorb the surplus in the

164. M. Castells, *The Urban Question: A Marxist Approach* (Paris: Framiois Maspero, 1972).

165. In Latvia, the works of the repressive and occupation regime dictators, such as Lenin and Stalin, are not viewed.

post-war years. It did so at the cost of hollowing out the central cities, leaving them bereft of a sustainable economic basis.¹⁶⁶

Henri Lefebvre (1901–1991) proposes that space is not a neutral container, but a social construction produced by relations of power, capital, and everyday life. He introduces the notions of perceived, conceived, and lived space.¹⁶⁷ Lefebvre had theoretical attachments to the idea of a psychogeography of the city, the experience of the urban derive through Paris.

Sharon Zukin (1946–) studies gentrification, cultural consumption,¹⁶⁸ and urban authenticity in contemporary capitalism.¹⁶⁹ Since its initial publication, *Loft Living* has become the classic analysis of the emergence of artists as a force of gentrification and the related rise of “creative city” policies around the world. Sharon Zukin reveals the economic shifts and cultural transformations that brought widespread attention to artists as lifestyle models and agents of urban change, and explains their role in attracting investors and developers to the derelict loft districts where they made their home. Prescient and dramatic, *Loft Living* shows how a declining downtown Manhattan became a popular “scene,” how loft apartments became hot commodities for the middle class, and how investors, corporations, and rich elites profited from deindustrializing the city’s factory districts and turning them into trendy venues for art galleries, artisanal restaurants, and bars. The artists who led the trend are now priced out of the loft market. Even in New York, where the loft living market was born, artists have no legal claim on loft districts, nor do they get any preferential treatment in the harsh real estate market. Zukin explains how once-edgy districts are transformed into high-priced neighborhoods, and how no city can restrain the juggernaut of rising property values.

As cities have gentrified, educated urbanites have come to prize what they regard as “authentic” urban life: ageing buildings, art galleries, small boutiques, upscale food markets, neighborhood old-timers, funky ethnic restaurants, and old, family-owned shops. These signify a place’s authenticity, in contrast to the bland standardization of the suburbs and exurbs. In *Naked City*, Sharon Zukin shows that the rapid and pervasive demand for authenticity – evident in escalating real estate prices, expensive stores, and closely monitored urban streetscapes – has helped drive out the very people who first lent a neighborhood its authentic aura: immigrants, the working class, and artists. Zukin traces this economic and social evolution in six archetypal New York areas – Williamsburg, Harlem, the East Village, Union Square, Red Hook, and the city’s community gardens – and travels to both the city’s first IKEA store and the World Trade Center site. Zukin looks at what gives neighborhoods a sense of place, but argues that over time, the emphasis on neighborhood distinctiveness has become a tool of economic elites to drive up real estate values.

166. D. Harvey, *Social justice and the city* (London: Edward Arnold, 1973); D. Harvey, *Rebel Cities: From the Right to the City to the Urban Revolution* (London, New York: Verso, 2012).

167. H. Lefebvre, *The production of space* (Blackwell, Oxford, UK & Cambridge, USA, 1974).

168. S. Zukin, *Loft Living: Culture and Capital in Urban Change* (Baltimore: Johns Hopkins University Press, 1982).

169. Zukin, *Naked City: The Death and Life of Authentic Urban Places* (Oxford, New York: Oxford University Press, 2010).

Edward Soja (1940–2015) developed the theory of the “third spatiality” and “spaces of justice” and linked urbanism with post-Fordist dynamics.¹⁷⁰ Soja’s trilogy on urban studies began with *Postmodern Geographies* and continued with *Thirdspace*. It was the first comprehensive text in the growing field of critical urban studies to deal with the dramatically restructured megacities. They emerged worldwide in the second half of the 20th century.

There is no city in Latvia with a population of one million. In the global context, Latvia is characterized by small and medium-sized cities. They have a different scale compared to the megacities studied by Classical and foundational authors, and also completely different development problems. Honorary Doctor of the Latvian Academy of Sciences, Professor Ivars Strautmanis wrote: The Latvian people have long been characterized by an organic closeness to nature, which is manifested in spiritual rituals and folklore, as well as in building forms and the degree of transformation of the surrounding environment. The historically formed architectural-spatial environment of urban and rural sites has assimilated local traditions and building culture in the process of its creation, and to this day, it has also preserved the efforts of previous generations to create architecture appropriate to local conditions, the study of which provides many interesting insights. And finally, every nation has a characteristic sense of scale and proportion, developed over many generations, lived in a certain spatial environment and socio-economic conditions. It has at all times influenced not only the form and nature of our concrete building activity, but also the relationships in space and time between the individual and the public, the particular and the general. In the modern perspective, regional architecture can be considered as being based on all aspects of the context, which has been created or originated in a specific environment and time, ensuring the uniqueness of the relevant spatial environment, or architecture that embodies the spatial uniqueness of its land in terms of development prospects. The main requirements are: the inclusion of traditions and all contextual moments; the adaptation of the world’s progressive architectural experience in time and space; the realization of local material, technical and economic possibilities. In Latvia, the problem of the regional and national acquires special significance. Now it is important to recognize the real goals and opportunities to revive the urban and rural landscape features and relationships associated with local culture and traditions. For a democratic living space to be formed in Latvia as well, it is important to develop our own model of national regionality. Regional peculiarities and their development in the light of world architectural achievements would become the basis for further identification of individuality in all areas of life. All those objective factors that determine architecture’s relationship with society, its development opportunities and tasks acquire special importance. Architecture, as the broadest field of human creativity, has at all times more or less objectively reflected the social structure, traditions, and material and technical capabilities of its land.¹⁷¹ This explains the methodology for selecting bibliographic sources that are related to Latvianness. The cities of Ainaži, Salacgrīva and Saulkrasti have an agricultural

170. E. Soja, *Postmetropolis: Critical Studies of Cities and Regions* (Oxford: Blackwell Publishers Ltd., 2000).

171. I. Strautmanis, *Latviskā telpa /Latvian space/* (Rīga: RTU izdevniecība, 2011).

character, and the Latvian urban environment on the Vidzeme coast of the Gulf of Rīga is being developed according to the city scale.

Latvia re-declared its national sovereignty on 4 May 1990. In the renewed Republic of Latvia, environmental design traditions are rooted in the development of rural and urban housing. Cities developing along large rivers typically exhibit elongated planning structures that follow the contours of the riverbanks. The Latvian urban environment has evolved in harmony with nature, and urban space-making traditions founded in the first half of the 20th century have been continued. Planned recreational areas expanded, and the implementation of balanced growth principles became a significant topic of interest. The unique colors and beauty of Latvia's natural landscapes are its national treasure, while its cultural heritage contains information about many past processes. Territorial planning should focus on people and their living areas, ensuring access to employment, healthcare services, recreation, transportation, and utilities, while also promoting the rational use of natural resources. Architectural elements can create new autonomous spatial structures. Human beings, their homes, and living spaces should be prioritized in formulating a spatial plan for a visual image. Water bodies organically fit into residential areas. Commercial and public centers, ports, and warehouse areas are located near waterways. Increased attention has been paid to the nature protection and historical and cultural values. In the era of globalization, culture and art embody the identity of a numerically small nation. In developing projects, various territories should be preserved in cities to maintain industrial and cultural heritage alongside the local landscape, thereby creating a contemporary cultural environment. In seeking harmony, individuals highlight the most important places and natural elements in their living environment through artworks that meet aesthetic standards. Environmental transformations give rise to new ideas that reflect harmonious relationships between nature and people.

Latvia became a member of the European Union on 1 May 2004. On 25 May 2005, the European Commission adopted a declaration defining the primary goals and basic principles of sustainable development. No country can exist without its identity, which encompasses traditions, heritage, language, and environment, as well as the inner world of each individual and the country as a whole. Local identity is one of the essential prerequisites for sustainable development, which can be achieved by identifying, preserving, and restoring cultural heritage, natural elements and specific landscapes. Local-scale activities contribute to environmental, social and economic improvements. Studies of Latvian identity in the context of globalisation have become popular and relevant. Globalization encompasses and transforms everything—from the inner world of each person to the physical changes visible in the landscape, which contains natural and human elements and is constantly changing through natural processes and human activity. The landscape's identity is also evolving. The key aspect is self-realisation. It helps differentiate and prevent disappearance at both the individual and national levels. Two terms of identity are often conflated. Unity (*memete*) is the consistency of oneself over time; self (*ipseite*) is the distinction of oneself from others. Latin *identificare*, *identifico* means to identify, signifying the correlation of an object with oneself and the constant variability of the self, proving one's independent existence and separation from others. The second Latin term *identificus* means identity, the absolute correspondence or coincidence of two objects.

The concept of identity is closely related to the definition of landscape, where a landscape is an objective reality, a part of the earth's surface, which is included in natural components and formations, as well as a combination of man-made elements. The idea of identity has a multidisciplinary, multidimensional structure, in which social and natural meanings of the landscape are closely interconnected with perception and the role of landscape in daily human activities. Politicians, historians, geographers, architects, and landscape architects all employ the multidisciplinary concept of landscape identity, also influenced by the mutual relations between social and ethnic groups. Landscape identity refers to the distinctive characteristics and features that give a specific geographical area its unique appearance and significance, shaped by natural elements and human influences such as architecture, land use, and cultural practices. The cultural landscape, as the visible imprint of human activity on the natural terrain, reflects the community's cultural values, beliefs, and practices. Landscape identity encompasses the physical, cultural, social, and historical traits that give a particular landscape its unique character and importance to human interaction and perception. It is built through several interconnected components, each vital in forming the full image of a place. These include natural elements, which influence perception, human activities, historical landmarks, and architectural styles. Social interactions and community activities also contribute to the collective perception of an area. Understanding landscape identity is fundamental when exploring the relationship between humans and their environment.

The symbolic meaning of individual landscape elements is a component of landscape identity. It defines the identity of a particular place and significantly influences a person's visual and cognitive perceptions. An individual landscape element in landscape identity modeling fits into a specific landscape space. It, in turn, fits into the landscape type, region, and ultimately into the image of Latvia. The study of regional identity is not possible without historical and cultural research of a specific place, which coincides well with the stages of landscape identity assessment, where historical and cultural research explains the landscape structure, the existence and location of individual landscape elements and their groups, and reflects human relations with nature. Assessing historical structural elements of landscape identity involves a comprehensive study of the place's history—from the beginning of landscape formation, influenced by morphological and climatic factors, to the location of man-made elements—where changes in landscape structure and in individual elements result from human activity and mirror the country's political, social, and economic context. Landscape identity research relies on regional analyses of transformation processes and the impact of urbanisation on landscape identity. The development of Latvian landscape identity involves close interaction among natural, social, political, and emotional factors, which continuously shape the image of the Latvian landscape.

The term 'sense of place' refers to the emotional and symbolic bonds that individuals and communities form with specific locations, shaped by their experiences, memories, and cultural backgrounds. This multifaceted concept illustrates how unique characteristics, social interactions, and environmental elements contribute to a person's or community's identity and feelings towards a place, influencing cultural patterns and urban sustainability. Sense of place can vary markedly between individuals based on

personal histories, cultural backgrounds, and social interactions within a locale. It highlights the deep emotional and cultural ties people have with their environments, and affects community identity and participation. Understanding this sense is vital for fostering sustainable practices and conserving cultural heritage in both urban and rural contexts. It encompasses subjective and emotional attachments to particular locations, influenced by physical features, cultural meanings, social interactions, and personal experiences. This concept is central in fields such as geography, environmental psychology, and urban planning, helping to understand how people perceive and engage with their surroundings. Sense of place involves the feelings and memories associated with a location, fostering a sense of belonging and community identity. Unique aspects like traditions, festivals, and local arts contribute to it, shaping how communities express their identities. A strong sense can boost community involvement and support sustainable development, as people who feel connected are more likely to participate in local initiatives. Rapid urbanization and globalization can weaken this sense, leading to disconnection from local culture and heritage. This loss can impact community cohesion and identity. Understanding the sense of place enables urban planners to design spaces that resonate with communities, fostering pride and stewardship. It plays a vital role in heritage conservation by encouraging community ownership and involvement in safeguarding local history and identity. In urban environments, a robust sense of place can strengthen community engagement, promote sustainable growth, and increase civic participation. Promoting this sense helps address urban sustainability challenges by fostering pride in local surroundings and responsible stewardship. Conversely, its loss due to rapid urbanization or globalization results in diminished connection to local heritage. Heritage-led regeneration leverages the unique history and character of local places to revitalise communities and support the economy. Heritage-led regeneration focuses on using the unique history and character of local places to revitalize communities and boost the local economy. It involves targeted investments in restoring and reusing heritage assets, leading to broader economic and social benefits.

On 14 November 1991, Saulkrasti, formed from ancient fishing villages, attained city status. In 1993, the privatisation of collective farms began. The Skulte Port, taken over by the Saulkrasti municipality in 1997, began operating for export purposes. In 2007, the Saulkrasti bypass was built. Saulkrasti City,¹⁷² along with its surrounding rural territory, was reorganized into a municipality in 2009, and subsequently, the centre of Saulkrasti District was established. In 2010, the rural territory of Saulkrasti City was renamed Saulkrasti parish. Low-rise residential buildings in the east extend to the railway line and alternate with natural elements in a narrow strip parallel to the seacoast (Figure 28). Public buildings are located between Neibāde (Figure 26) in the northern part of the city, south of the Ķīšupe, and Pabaži in the southern part, on the right bank of the Pēterupe. Individual houses in Pabaži are located on the eastern side of the railway.

172. Today, the city borders are determined by the Zemitāns and Skulte railway lines, as well as the seacoast from Inčupe to Ķīšupe.



Figure 24. *The Sea and the White Sand Beach, Surrounded by Forest along the Coast of the Gulf of Rīga Near the City of Saulkrasti, 2020*¹⁷³

Figure 25. *The White Dune on the Bank of the Inčupe at its Mouth in Saulkrasti, 2017*¹⁷⁴



Figure 26. *The Inčupe River and the Church, Constructed in 1998 for the Catholic Parish in Neibāde, the Northern Part of Saulkrasti*¹⁷⁵

Figure 27. *Sculptor Ivars Drulle. Environmental Design Object 'Listen to Nature' in the Nature Design Park 'The White Dune – Saulkrasti'*¹⁷⁶

The Nature Park 'Piejūra' and a Natura 2000 site, which includes the Nature Design Park 'The White Dune – Saulkrasti',¹⁷⁷ encompass wooded dunes, a natural river section and a wide beach (Figure 24) in Saulkrasti City. Sculptor Ivars Drulle designed environmental objects to promote closer observation, listening (Figure 27) and the understanding that many habitats and ecosystems, not only human ones, can be preserved. Local identity, history, ethnography, and a creative approach grounded in local traditions create favorable conditions for the sustainable continuity of residents. Saulkrasti City coexists with a protected natural site that regulates its residents' activities within the urban environment. Creative and well-planned actions yield favourable results, confirming that a place's identity can be decisive in many

173. Photo by Jānis Palulis.

174. Photo by Elīna Lieltīruma.

175. Photo by Ārne Arvidsons.

176. Photo by Ārne Arvidsons.

177. A project was developed in 2015 and 2016 to create a Nature Design Park 'White Dune – Saulkrasti', which encompasses the White Dune, a landmark of Saulkrasti, to mitigate risks to the preservation of natural values and ecosystems.

cases. A footbridge at the White Dune (Figure 25), opened on 7 December 2019, provides a 240-meter-long walkway. After a significant two-year reconstruction, Culture Club ‘Zvejniekciems’¹⁷⁸ was reopened in 2019.

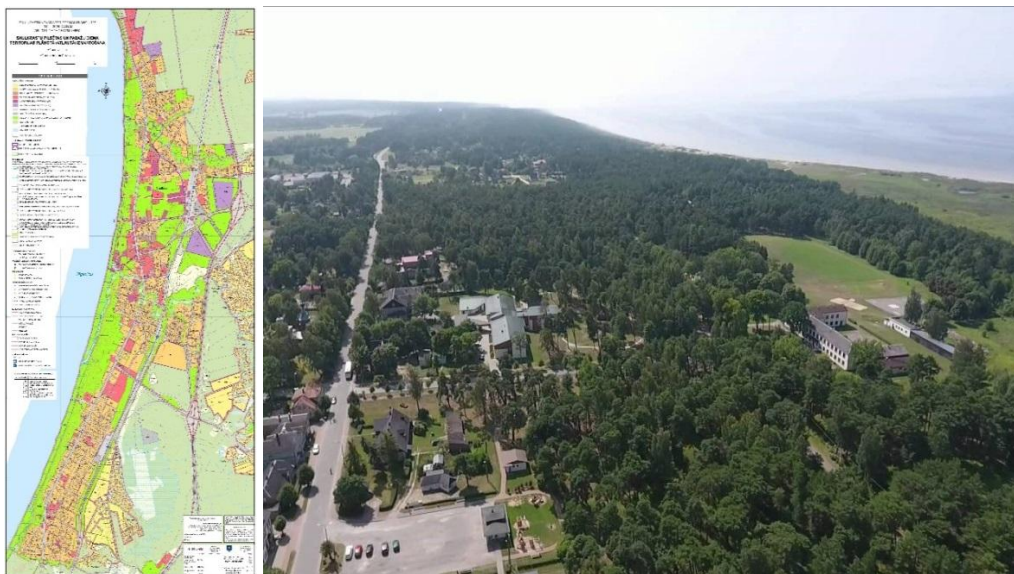


Figure 28. Head of Territorial Planning, Deputy Chairman of Saulkrasti Municipality Council, Normunds Līcis; Project Manager Māra Kalvāne; Spatial Planner Msc. soc. sc. Ilze Circene and Cartographer Jānis Skudra. Planned (permitted) Use of the Territory of Saulkrasti City from 2012 to 2024, as amended in 2016

Figure 29. View of the City of Ainaži on the Coast of the Gulf of Rīga, 2017¹⁷⁹

In 2021, the Saulkrasti and Sēja municipalities merged to form a larger Saulkrasti municipality as part of Latvia's territorial reform. In Saulkrasti, the Neibārde Park, surrounding the Open-Air Stage, has been improved. A monument to Karl Magnus von Reutern, the founder of Neubad Resort, has been restored near the Church of Divine Grace,¹⁸⁰ as well as near Saulkrasti Hospital, which was renamed ‘Saulkrasti Health and Social Care Center’ in 2021. Since 2021, after a significant reconstruction of the audience space and stage building, a variety of high-quality concerts and performances have been held at the Saulkrasti Open-Air Stage¹⁸¹ for 1948 spectators. The sea, wind and majestic pine forest peacefully coexist here with the architecture characteristic of a resort town, the leisurely daily rhythm and at the same time a saturated social life, inspiring, refreshing and enriching everyone who comes here. In 2023, the Neibārde Resort celebrated its 200th anniversary.

After Latvia regained its independence, a customs office and a wind turbine were built on the Estonian border in Ainaži. In 1994, two 600 kW wind turbines were placed near the border crossing point, marking the establishment of Latvia's first large

178. It accommodates the Vidzeme Seaside Music and Art School, the Youth Center, and the Amateur Art Collective of Saulkrasti, regularly hosting exhibitions, film screenings, and high-quality music concerts.

179. Ainaži, stored in the National Library of Latvia.

180. Latvian: *Dieva Žēlastības baznīca*.

181. Latvian: *Saulkrastu brīvdabas estrāde*; architects Zane Grava and Elita Kalniņa.

wind power plant. In 1990, the restoration of the Orthodox Church of Saint Arsenius the Great¹⁸² was initiated. Near the Estonian border in the former port town of Ainaži, the building that once housed the maritime school serves as the Museum of Ainaži Naval School,¹⁸³ dedicated to the history of shipbuilding traditions along the Vidzeme coast. Today, Ainaži,¹⁸⁴ which is the smallest town in Vidzeme (Figure 30), combines its heritage with modern appeal. This quiet town offers peace, rich history and a harmonious connection with nature, making it an unforgettable place for every visitor (Figure 29).

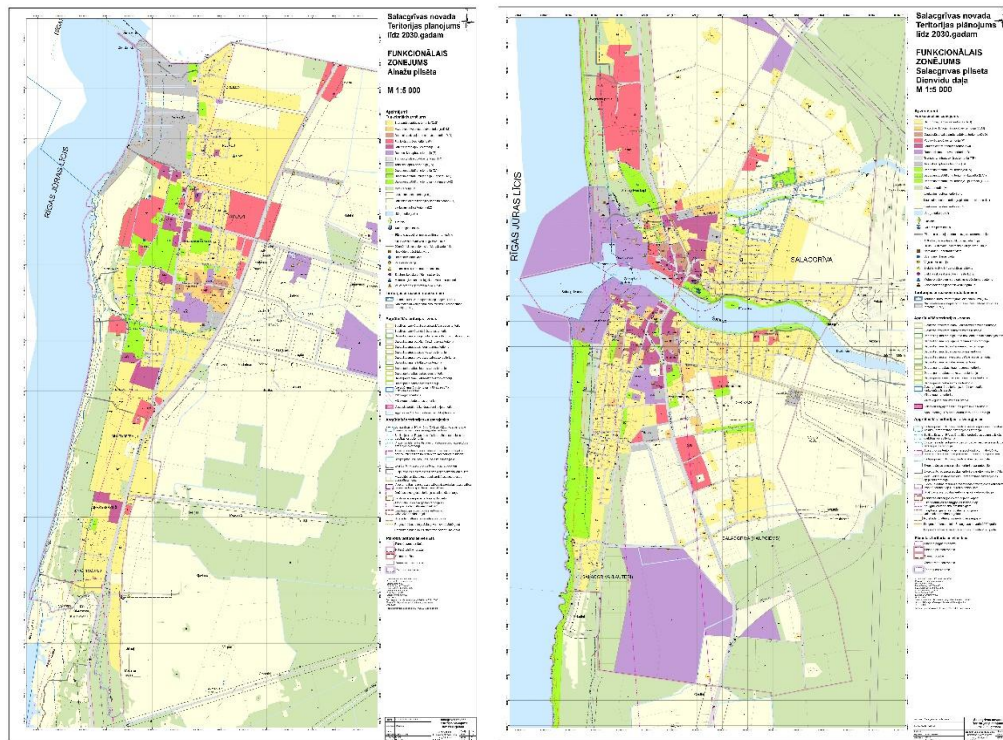


Figure 30. Spatial Planner Liene Some-Tiesnese; Planner Mg. oec. arch. Ilona Zeltiņa; Cartographer Ilona Zeltiņa, and Mg. oec. Edīte Ķemere. Functional zoning of the City of Ainaži until 2030, 2018¹⁸⁵

Figure 31. Spatial Planner Liene Some-Tiesnese; Planner Mg. oec. arch. Ilona Zeltiņa; Cartographer Ilona Zeltiņa, and Mg. oec. Edīte Ķemere. Functional zoning of the City of Salacgrīva until 2030, 2018¹⁸⁶

182. The Orthodox congregation regained its church in 1995. Ainaži also has a congregation of the Evangelical Lutheran Church. A Baptist congregation was established in 1991.

183. Latvian: *Ainažu Jūrskolas muzejs*.

184. In 2020, Ainaži had 655 inhabitants.

185. Salacgrīvas novada teritorijas plānojums līdz 2030. gadam. Salacgrīva: RP Alianse, 2018.

186. Salacgrīvas novada teritorijas plānojums līdz 2030. gadam. Salacgrīva: RP Alianse, 2018.



Figure 32. *View of the Port and the City of Salacgrīva, 2020*¹⁸⁷

Figure 33. *View of the Port of Salacgrīva at the Mouth of the Salaca River, 2020*¹⁸⁸

The Chairman of the Council, Dagnis Straubergs, admitted that the territorial planning, conducted by SIA RP Alianse, has been protracted. In the municipality's view, the document has shortcomings. It lacks several important aspects. Since the document will significantly impact the municipality's long-term development, it cannot be treated carelessly. The Salacgrīva Municipality Council decided to submit the 2018–2029 territorial plan for improvement in 2019. In the restored Republic of Latvia, municipalities must actively participate in regional planning and develop territory development strategies, as stipulated in the 'Local Government Law', which came into force on 1 January 2023, to address regional and balanced development issues effectively.

Over time, Salacgrīva has evolved from a fishing town into a port town (Figure 32), where ancient traditions are upheld. Nature is preserved, as the Salaca River is the only natural salmon spawning river on the Baltic Seacoast from the Neva to the Neman and Vistula. Green thinking has been ingrained in the inhabitants of this area since childhood. A new period in the development of Salacgrīva (Figure 31) began in the years following the restoration of independence. On 10 July 1997, the 200th anniversary of the Lielsalaca Evangelical Lutheran Church was celebrated. On 27 July 1997, His Eminence Archbishop Jānis Pujats consecrated the Church of Saint Mary Goretti for the Catholic Parish, designed by architect Dagnis Straubergs, the long-time chairman of the Salacgrīva Regional Council and the current Chairman of the Limbaži Regional Council. Mārīte Folkmane is the author of the mosaic dedicated to Saint Mary Goretti, while the artist Jānis Bārda created the cross and the image of Christ on the high altar. The year 1998 was particularly notable, as Salacgrīva was one of the first communities to unite with the neighbouring rural district of Salaca.

The Port of Salacgrīva (Figure 33) is unique in Latvia. Timber export, processing, food production, and trade remain of great importance in the modern economy of Salacgrīva. Even the historic lighthouse stands proudly on the Salaca coast next to the promenade leading to the yacht harbor. The Open-Air Stage¹⁸⁹ was rebuilt in Fishermen's Park. Now it facilitates a diverse range of events, ensuring residents have access to various high-quality cultural experiences in their locality. The Fishermen's Festival takes place every year at the beginning of July alongside the Sea

187. <https://salacgrivaport.lv/lv/galerija/salacgriva>.

188. <https://salacgrivaport.lv/lv/galerija/salacgriva>.

189. Latvian: *Salacgrīvas Zvejnieku parka estrāde*.

Festival, which has been celebrated since 2001. By rebuilding the stage, its façade was improved, and spectator seats were renovated. The interior of the stage has been enhanced with a sliding wall, and its use has been diversified – suitable dressing rooms for artists and groups have been created, and the space can be transformed into an exhibition hall or seminar room. In architecture, construction serves as a powerful means of expression, and when combined with the material used, it conveys heightened emotionality. The material has unique constructive possibilities and technological features. In an effective, constructive solution, it becomes more dynamic. A beautiful place for walking was created to protect the Salaca coast from erosion. The promenade in Salcgrīva was opened in May 2014, and in 2016, the ‘Slavas aleja’ /Alley of Fame/ was created. Every year, the alley is supplemented with new bronze handprints of artists. In 2021, the reconstruction of Bocmanis Square, Kalna and Krīperu Streets was completed on the right bank of the Salaca. The work was carried out by the local company NOBE. Currently, the city center consists of the yacht service building Bura, Yacht Square and the promenade. The area around the cultural center is also landscaped.

The current sixty-five-year-old bridge over the Salaca River has been completely demolished, and a new four-span reinforced concrete girder bridge with new supports and steel beams, according to the project of a limited liability company, ‘Projekts 3’, is being built in its place. On 12 November 2025, at 11 a.m., the new bridge over the Salaca River was ceremonially opened in Salcgrīva. The bridge over the Salaca River is located on the Rīga–Tallinn highway, which is part of the European transport network. The European highway route E67, or the Via Baltica section, provides local and international traffic.

Through the interaction of nature and human activity over the centuries, high-quality urban spaces have been formed in the regional cities of Latvia. This reflects the attitude of the population towards architecture, and a characteristic language has developed that embodies the essence of creative expression. During the restored Republic of Latvia, urban spaces of Salcgrīva, Ainaži and Saulkrasti have undergone significant changes. It has become Latvian. A garden has become an inseparable part of Latvian single-family low-rise residential houses, situated among water bodies and clusters of trees. They beautifully harmonized with the landscape and natural elements. The harmony between nature and the urban environment, which has become a rare luxury in the 21st century, reigns in the cities. The forest has entered the city in the most literal sense, giving its rhythm peace and harmony, and its residents and guests a sense of balance that is so lacking today. Sun, sea, wind, white sand, kilometers of long beach, air purified by pine trees – the city environment itself is as if created for a variety of forms of active recreation – long, peaceful walks, a simple run along the seashore, along forest paths and through dunes. For more than a century, historical stages and concert gardens have provided an extraordinary open-air concert experience. Today, visitors to open concert stages and seaside forest parks are delighted by music that sounds in perfect symbiosis with the scenography of natural light and the distant cries of seagulls. Well-maintained beach on the coast of the gulf is a real stage of the beauty and power of nature. Swimming culture on the coast of the Gulf of Rīga has a history of more than a century, and it changes and develops according to the pace of life and habits of each time. The sun heats and cools,

illuminates and shades the expanses of sand and water, playing out the most wonderful palette of colors in the evening. The winds change both the relief pattern in the white quartz sand and the temperament of the sea – from calm mirror water before sunset to fierce storms, from the mirror of ice in winter to the spring thaw, when the sea softens and throws its ice mask onto the shore. One of the most striking characteristics of the coastal cities of the Gulf of Rīga is wooden architecture. Already in the 19th century, wood was chosen for the construction of residences. The special aesthetics of wood have embodied motifs characteristic of their time. Today, new architectural objects built in the manner of functionalism also tend to join the tradition of wooden summer cottage architecture. Nature, architecture and artistic design form the modern urban landscape. The importance of natural landscapes has grown in urban spaces, while the richness of colors and diversity of architectural forms convey a semantic message. The interaction of spatial forms within living spaces leads to an increasingly complex environment.¹⁹⁰

Results

This study aims to analyze the evolution of the urban environment in the Latvian cities of Salacgrīva, Ainaži and Saulkrasti, to preserve their identity. Geographical conditions and nature determine common features of linear urban planning along the sea and the Rīga–Tallinn highway. The main result is the analysis of common and distinctive artistic and functional features of Latvian cities on the eastern shore of the Gulf of Rīga. Traffic from Rīga to Estonia was diverted along the newly built section of the Rīga–Tallinn highway on the eastern side of Ainaži (Figure 30), a former major port and naval school center in a four-kilometer-long strip between the seashore and the Rīga–Pernau route, and its section became Krišjānis Valdemārs Street, the main thoroughfare of Ainaži city. The Haynasch Manor House is located at 43 Krišjānis Valdemārs Street. Next to it, at 45 Krišjānis Valdemārs Street, the two-story wooden building of Captain Veide was built. The city has a relatively regular street layout. The three main streets are Krišjānis Valdemārs, Brīvības and Krišjānis Barons Streets. They surround a small central square, where the municipal and other institutions are located. The functional solution of urban space is laconic.

Salacgrīva (Figure 31), as a port and fishing center has developed on both sides of the Rīga–Pernau route on both banks of the Salaca River. Every part of the city has various functional and artistic features. On the right bank, where a versatile fish product processor ‘Brīvais Vilnis’ that delivers fish with innovative technology and a guarantee of taste safety is located, Bocmanis Square has developed as a city center, offering various public objects. The right bank of the Salaca, with many romantic places, is now landscaped. The left bank, where the Salacgrīva County Council is located, is functionally different. Here, large areas are designated for the construction of private houses.

Saulkrasti (Figure 28) is mainly developing as a seaside recreation area. The Inčupe flows north behind the foreshore, while the Pēterupe and Ķīšupe flow south,

190. I. Strautmanis, and B. Artmanis, *Telpa, kas sākas ar mums* /A space that begins with us/ (Rīga: Liesma), 25-27.

in the direction of coastal sand drifts. The city of Saulkrasti, within its current borders, was formed gradually, combining several settlements on the banks of the Inčupe, Pēterupe and Ķīšupe. Neibārde, founded in 1823 on the land of the Bīriņi Manor, developed mainly as a bathing place for the North Vidzeme nobility with luxurious summer houses. In 1935, Neibārde was merged with Pēterupe village. This expanded recreation area, which stretched for three kilometers between the railway and the sea, was called Saulkrasti. In 1950, Pabaži was added to Saulkrasti. The Skulte fishing village along the dune road was formed in the 19th century, but the port of Skulte at the mouth of the Aģe River was established in the late 1930s. In 1967, Zvejniekciems was added to Saulkrasti, where the center of the collective farm 'Zvejnieks' had been established with multi-storey residential buildings, public buildings and a school. In the 1970s, Saulkrasti was the largest town-village in Latvia, with convenient rail connections to Rīga. Every part of this city has its own functional and artistic features because Saulkrasti consists of several parts, separated by forest belts and small rivers in the valleys – Aģe, Ķīšupe, Pēterupe and Inčupe.

Conclusions

Territorial development is a cyclical process, and the factors that drove growth in a particular period may not have the same influence in later stages of the city's evolution in Latvia. The international situation (such as the spread of Christianity, wars, and other events) was one of the significant factors that influenced, hindered, or altered the development of the urban environment. The city's status (as an administrative centre, port city, or key transport hub) heavily influenced the trajectory of urban growth at both local and international levels over a specific period, facilitating communication links. The initiatives of enterprising individuals to introduce the latest achievements also played a crucial role in the growth of cities along the eastern coast of the Gulf of Rīga.

Bishop Albert and the Knights began constructing financially and economically independent multifunctional stone castles, initiating profound territorial changes. They built a fortification on the elevated right bank of the Salaca River to control the strategically significant waterway. German merchants and craftsmen's houses adjacent to the castle formed the settlement, known as *Vicus Salis*. The Swedes acquired Vidzeme, and Salaca Castle became the administrative center at the Baltic Coastal Road, where it crossed the river. The Port of Salaca was used for the transport of goods by boat. After the Great Northern War, the southern coast of the Gulf of Rīga became part of the Russian Empire. *Vicus Salis* developed in response to the growth of coastal shipping and became an important transshipment point for further transporting of timber, flax and grain. *Vicus Salis* started to evolve into a town. Around 1870, Salismünde started developing on the territories of the estates. The Port of Salismünde emerged as a key trading hub in Northern Vidzeme. At the start of the 20th century, the construction of the railway in Vidzeme caused a decrease in the flow of goods to Salismünde. In 1917, the nearby front caused damage. Salismünde was repeatedly shelled, and the merchant fleet was destroyed. In independent Latvia, the fishing center Salacgrīva began to flourish. On 7 February 1928, Salacgrīva was granted city status.

During the USSR period, the fishermen's collective farm 'Brīvais Vilnis' was established, and a fish cannery, public buildings and residential houses were built. The population grew. Significant changes occurred in the economic life of Salacgrīva. This led to the port's renovation. Construction of the bridge was completed in 1961. After Latvia regained its independence, economic interests are aligned with the ecological requirements of the region and sustainable development. Now, the bridge over the Salaca River provides international traffic on the European highway route E67. A new period in the development of Salacgrīva began.

An ancient Liv fishing village Āinast developed along the Baltic Coastal Road. Later, the settlement, known in German writings as Dorf Haynisch, developed on both sides of this road. Haynasch Manor was founded. The strategic coastal location of Haynasch made it an ideal place for shipbuilding. The enterprising residents began building ships, which led to the development of the first sailing vessels and a demand for captains. The first Latvian Naval School was established. Haynasch flourished and gained town status in 1869. By the end of the 19th century, Haynasch, with a large port built from 1900 to 1905, ranked second only to Rīga. In 1902, the railway station was opened. At the start of the 20th century, most products were transported to the newly established Haynasch Port, which was connected to the hinterland by a narrow-gauge railway. Haynasch became an active trading hub. The railway line, connecting the Port of Haynasch and the station in Wolmar and continuing to Smiltē, was inaugurated in 1912. By the onset of World War I, Haynasch was the fourth-largest port in what is now Latvia and the leading port in Vidzeme. After World War I, Ainaži came under Latvian control. In 1920, Ainaži was approved as an independent municipality, and in 1923, the port's restoration began. On 7 July 1926, Ainaži was granted city rights. Due to the onset of the economic crisis, port activity slowed down. Work carried out in the 1920s and 1930s to revitalize the Port of Ainaži was partially successful. During World War II, Soviet dive bombers attacked Ainaži in 1944. While retreating, the German army destroyed the port infrastructure. During Soviet times, the Port of Ainaži was partially restored, but it began to lose its economic importance. The city never experienced prosperity. Today, Ainaži is the smallest town in Vidzeme. This quiet town offers its heritage and a harmonious connection with nature.

In the former territory of Metsepole County, the Swedes established the Pēterupe Lutheran parish and in 1641, they constructed the first church building in the Pēterupe village, where, at the beginning of the Polish-Swedish War (1600–1629), only three fishermen's houses remained on the seashore. In the Koltzen Estate, established south of the Kļīšupe after the Livonian War on the site of the Liv village of *Koldselle*, a new manor house in the Swedish Baroque style was constructed along with several outbuildings. At the beginning of the 19th century, the owners of Koltzen and other manors began to show interest in seaside recreation. A new bathing place for nobility, known as Neubad, was opened in 1823. In the Pēterupe village, where the wooden building of the Evangelical Lutheran Church was built in 1777, the owner of Koltzen Manor constructed the fourth building of the Pēterupe Church in 1856. The seashore along the Pēterupe village and at Skulte developed into a key shipbuilding site from 1857 to 1913. Pēterupe and Kuiviži became two centers of Latvian sailboat construction. Fishermen created a settlement near Neubad. August Friedrich

Woldemar acquired Neubad to develop a new resort. In 1898, the lands of the former Liv fishing village of Pabasile were divided into summer cottage development plots, creating a resort called Badeort Catharinenbad or Pabbasch Seaside. In 1907, the passenger steamer 'Neubad' began daily traffic from Rīga to Neubad Resort. With direct connections to Rīga, the popularity of the Neubad bathing spot greatly increased. Various service institutions were established in Pēterupe and Neubad. The subsequent hostilities, with the front nearby in 1917, caused damage and marked the end of Neubad Resort. During the period of independent Latvia, a densely populated area, Neibāde, was designated in 1925. In 1933, Neibāde and Pēterupe were united under the new name Saulkraste. On 21 March, the two small fishing villages of Pēterupe and Neibāde merged and received a new name – *Saulkrasti*. In the 1930s, after the division of building plots in the territory of the former manor, Skulte became a larger settlement. It was granted the status of a densely populated area (village) in 1933. In 1934, a railway bridge across the Gauja was opened, and on 15 September 1934, the railway line reached Saulkrasti and Limbaži. On 1 October 1934, a railway station was established. The continuation of the line to Rūjiena was opened on 4 December 1937. After the opening of the Rīga–Rūjiena railway line, the Pabaži railway station was built in Saulkrasti. The Saulkrasti railway station was constructed between Neibāde and Pēterupe. Railway traffic rapidly promoted the development of Saulkrasti as a summer resort. On 26 July 1936, the fishermen's organizations of Skulte parish united in a cooperative, 'Jūras zivs'. The ceremonial opening of the Skulte Port took place on 7 October 1939. The Soviet occupation authorities nationalized the properties of the Skulte fishing community. A fish production plant 'Zvejnieks', uniting approximately 800 fishing farms, was established in 1948. Thanks to its port, the collective farm quickly became one of the wealthiest in Latvia. The port's location and the cannery determined the choice of the mouth of the Aģe River, leading to the establishment of the Soviet settlement Zvejniekciems. Fishermen's dwellings began to be moved from the wide coastal strip to the newly established collective farm village next to the Aģe Port, which was rebuilt in 1951. In the renewed Republic of Latvia, Saulkrasti, formed from ancient fishing villages, attained city status on 14 November 1991. Saulkrasti is one of the cities in Latvia where everyone can not only observe the very current entry of contemporary art into public space, but also breathe the sea air and enjoy the aromatherapy of a pine forest – a large part of the urban space is made up of forest, and the beach is hidden behind dunes covered in conifers. Sunsets in Saulkrasti cannot be imagined. They can only be experienced. Watching them has already acquired the character of a ritual. There are rarely two identical sunsets, and they have no equivalent in magnificence. Each has its own unique colour palette for foreplay, afterplay, and play of light in its cloud shapes – from smooth, flowing watercolour transitions to the shape of a flaming, surreal 'fireship' that can be seen now and then on the horizon of the bay. In 1993, the privatisation of collective farms began. The Skulte Port, taken over by the Saulkrasti municipality in 1997, began operating for export purposes. In 2007, the Saulkrasti bypass was built. Over time, the functional division of the territory became apparent in the urban environment, affecting infrastructure development, spatial organisation, and city planning. As the city expands, the economic and efficient use of territory becomes increasingly important. Therefore, the urban development plan must be

devised by professional specialists who can evaluate past urban development processes and, considering local characteristics, identify future opportunities for urban growth. After the liquidation of the Rīga District in 2009, Saulkrasti City became the center of Saulkrasti Municipality. In 2021, the Saulkrasti and Sēja municipalities merged to form a larger Saulkrasti Municipality as part of Latvia's territorial reform.

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