

Valle Rectory: the research of the cultural and historical environment and landscape

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Abstract. It is essential to maintain the cultural and historical environment and landscape in places where it has not lost its quality and the original substance. This environment consists of buildings, the road network, water bodies, the terrain, plantations, etc.. In this respect, rectories are no exception and often determine the cultural and historical values of a more extensive landscape. The Valle parsonage is one of such exceptions.

Keywords: architectural and cultural heritage, monument protection and preservation, landscape architecture, historical environment.

Introduction

Rectories are an essential requirement of the manor architecture of Latvia. Many of these typological groups of buildings are demolished, collapsed, others – helplessly waiting for their revival. The building of the parsonage consisted not only of the rectory but also of other buildings such as the lessee's house, servants' house, horse stable and cattle-shed. The landscape and the surrounding cultural environment played a special role in the creation of the expression of the ensemble. An important role was also played by the park and its elements - the terrain, road network, as well as more distant places, where the church, sextonate, farmhouses of the rectory were located. The pastor's house was not just a place often visited by the parish members – church meetings, pastors' conferences, musical and reading evenings, as well as other events took place there. This also applies to the Valle parsonage, where the architectural and historical inventory was carried out a considerably long time ago and, unfortunately, proper public attention was not paid to the fading values there. Therefore, the need to refocus on the research of this site in a broader environmental context was urgent.

The architectural and spatial solution of the pastor's house

The Valle (Wallhof) pastor's house is supposedly a log house, built in the late 18th century or in the early 19th century. It is a long single-storey building, covered with a steeply pitched roof with partially tapered ends. The gables of the house are created as a construction of frames. The pastor's house is raised on a high rubble masonry base and a small cellar is built at its southern end. The main entrance is located in the center of the building, the household-type entrances are built at both ends. On the ground floor, a total of 30 large and smaller rooms are located. They are chained along the corridors but several rooms are also walk-through. A veranda is added to the main entrance,

but at the garden side - an asymmetric extension with a lattice gable. From the main entrance, we arrive in the lobby, which is lighted by two small windows on either side of the door, and further in the corridor, which in the northern end is concluded by one of the household entrances. The second corridor is located on the left, and, supposedly, it is built later. Larger and more spacious rooms are located on the garden side and part of them are walk-through ones. On the second floor, a room is built, which can be accessed by steep stairs at the southern end of the entrance. On the other end of the attic, the room is not built, although the constructions show that it has been intended to be built.

Such a solution - building rooms at both ends of the attic, leaving a free space in the middle, is characteristic to pastors' houses of the second half of the 18th century and the first half of the 19th century. In the cellar, there is only one small room but the entrance with the stairs is supposedly created or rebuilt later than the cellar. Its walls are built of boulders and red bricks. The original layout has partly remained, because the room partitions have been repeatedly changed, new door openings are created, the historical ones are built over. The log exterior walls of the building are originally painted red-brown, as evidenced by the surveys of the author of this article, but in the 1930s they are covered by planks, and, probably, then the shingle roof of the building is built. Supposedly, around the same time the veranda, located at the courtyard side, is also transformed. At first, there is a simple wooden porch there, later the windows are glazed and the constructions are complemented by a board-sown ornamental decor (silhouette carvings). With the original porch, the stairs are wooden but the present stone ones could have been made in conjunction with the modifications of the years mentioned above.

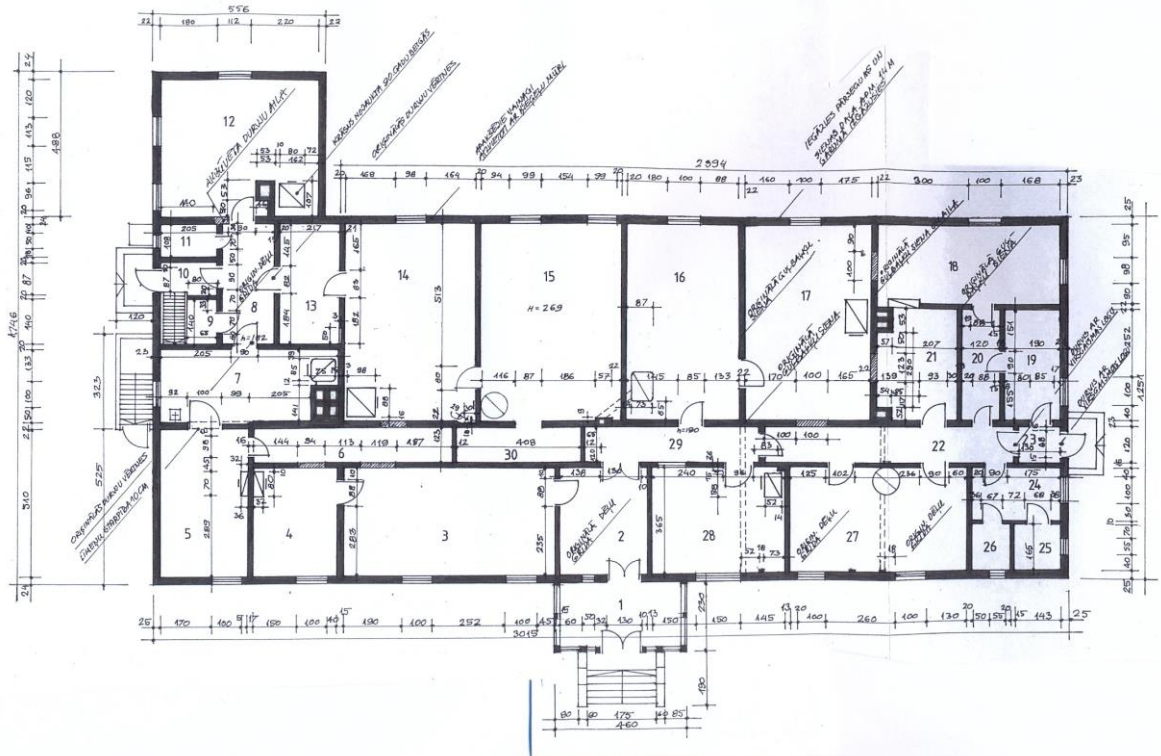


Fig. 1. The layout of the first floor of the pastor's house [Source: drawing by author]



Fig. 2. The Valle pastor's house
[Source: State Inspection for Heritage Protection of the Republic of Latvia, Monument Documentation Center, the 1960s]



Fig. 3. The courtyard of the Valle pastor's house [Source: photo by author, 2001]

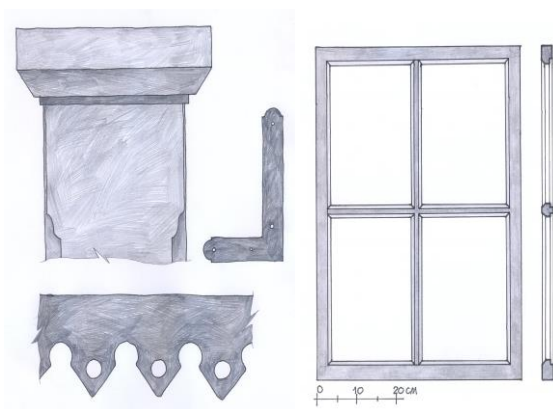


Fig. 4. Details of the pastor's house
[Source: drawings by author]



Fig. 5. The road to the pastor's house
[Source: photo by author, 2000]

Cultural and historical developments

There is little information about the Valle pastor's house. According to the information provided by the pastor Theodor Kallmeyer, around 1595 the first pastor of Valle was Henrich Mollerius [1]. Next, the parsonage is associated with the pioneer of our written language and the founder of the spiritual prose – the theology professor Georg Mancel (*Mancelius*) of the University of Tērbata (1593-1654). G. Mancel (*Mancelius*) was born at Mežamuiža (at Augstkalne) in a pastor's family. Until 1603, he studied at home, later at Jelgava Big City School, Dome School in Riga, Szczecin Pedagogicum (monastery school), Rostock University. In 1615, he returned to Zemgale. Soon one of his philosophical essays was published [2]. The post of the Latvian pastor at Valle was offered to him by Duke of Courland Friedrich (1569-1642). What were the duties of a pastor with regard to the parish at this time? The Lutheran pastor of Courland – Paul Einhorn (–1655) indicates [3] that the pastor must know not only the language of the native speakers but also the respective area's dialect: at Valle – Semigallian and Selonian, that the pastor's role is to visit the folks once a year: to go from house to house, to check how they come to realize devotions, to watch their serving to idol deities and combat it. At Valle, Mancel had an opportunity to study people, learn their language. The only source allowing it was meeting and talking to people. As for literature, there was only one book



Fig. 6. The northern end of the Valle pastor's house
[Source: photo by authors, 2001]



Fig. 7. The pastor's house from the side of the yard
[Source: photo by authors, 2008]

in Latvian at that time: Enchiridion that with its too meager language could not satisfy him [4]. Almost thirty years had passed from the publishing of this book, and no one had tried to improve the written Latvian language. Mancel learned the language from people, it is evidenced by his widespread popular sayings and culture observations of people in his later writings [5]. At Valle, Mancel spent five years. There, he started to lead a family life but that life was interrupted by the Polish – Swedish wars, and Mancel moved to Sēlpils. Later Mancel lives in Tērbata, in 1637 he returns to Latvia and serves at the Duchy of Courland as a court pastor. He spends his old age in a small manor near Jelgava. The Valle pastor's house is the only place in Latvia, which indirectly keeps the memory of this man, who has revised and supplemented the first Latvian song and gospel book [6], published the Solomon psalms [7] translated by him, written the great literary work *The long awaited Latvian sermons book – Lettische postill* [8]. It should be mentioned that his activities were not only religious in their nature. Mancel understood the psychology of the era, formed his own philosophical view of the world, improved his knowledge of Latvian. After G. Mancel, a number of other pastors have served in the parish, here are some of them – Balthasar Paroemius (1621–1655), Andreas Dannenfeld (1652–1701), Christian Dietrich Brieskorn (1702–1711), Friedrich Wilhelm Hildebrand (1711–1753) and others. From 1906, Alfred Alexander Wolański served as a pastor in the parish. The Valle parish folks even now remember the Christmas evenings organized by the pastor V. Bush (1881–1964), as well as the moment at the end of the 1930s, when from the porch of the pastor's house the small troopers *mazpulcēni* of the parish were addressed by State President Kārlis Ulmanis.

Transformations and destiny. The Soviet period and subsequent years

In 1964, Valle Lutheran Church was forcibly liquidated and a hospital, telephone exchange, and other institutions found their place in the pastor's house. The technical condition of the building at that time was in a satisfactory condition. This is evidenced by the photo fixation of the 1960s – the roof repaired, scuppers in place, the window glazing and shutters in their place [9]. Over time, the above authorities left the house and the next year it stood abandoned. At first, the rain and snow caused the northern end to rot as during the kolkhoz times the slate roof was put only in the southern end. In 1995, the roof structure and exterior walls were in their places, although from the attic the sky could be easily watched. In a couple of years, in 2000, the exterior wall of the northern wall came tumbling

down, but the rafters and roof trusses still stood - the artisans of the past centuries did their work with honor. But in the winter of 2002, at that side of the building the roof came tumbling down - it partially collapsed, also tumbling down several inner walls. The southern end of the building was in a relatively better condition, but the rooms were demolished as well – the stoves abandoned, broken windows in some places, the doors, shutters disappeared, the roof began to leak. As concerns the pastor's house, something was done at that time. Activities started in the late 1990s, by involving the local communities' attention to this site. In 2000, surveying and the architectural historical research of the pastor's house were carried out [10]. In a year, the reconstruction and the development of the development concept followed [11]. These materials indicate that the room group of the parish council is selected to be the main center and core of the functional solution of the building, where the second type of use would be organizing banquets, seminars, round-table discussions, etc.. The research stresses the open nature of the pastor's house and accessibility for all, whom the parsonage atmosphere is close to the hearts. In the group of the rooms for meetings, space was left for the so-called Mancel's room, intended as a sort of the parsonage museum, the exposition of which among other stories would tell about G. Mancel. It is indicated that the Mancel's room should not be a sterile museum hall but a practically usable room located near the meeting room. The southern end of the building would serve as the pastor's dwelling. It was proposed to place an archive, Sunday school, choir rehearsal room, etc., at the northern end. On the attic floor of the building, the guest rooms were intended. Unfortunately, due to the lack of resources, the practical action did not take place. What can we view today? One side of the ancient building has completely collapsed, the other - the southern side is still stubbornly holding out against its own fate, but how much longer? Renovation of the building is still possible thanks to the measurements and a detailed photo fixation.

The building and the surrounding cultural and historical environment

The pastor's house was the main building of the pastorage and around it other buildings – the dwelling and household buildings. We can judge the situation of the building in 1922 by the *description of the Valle pastor's house, sextonate and the former Valle church tavern buildings* [12]. The following buildings of the parsonage are mentioned here: 1 *dwelling house*, 2 *outhouse of the dwelling house*, 3. *granary*, 4. *granary*, 5 *dwelling house*, 6,7 *outhouses of the dwelling house*, 5., 8. *fire-wood shed*, 10. *dwelling house*, 1.1 *cellar to the dwelling house*, 10. 12. *pigsty*, 13 *cattle yard* 14, 15 *pigsty*,



Fig. 8. The layout of the rectory land
[Source: Latvian State Historical Archive,
1679, f., 172. descr., p. 196.]



Fig. 9. The layout of the rectory land
[Source: Latvian State Historical Archive,
1679, f., 172. descr., 196.1.;]

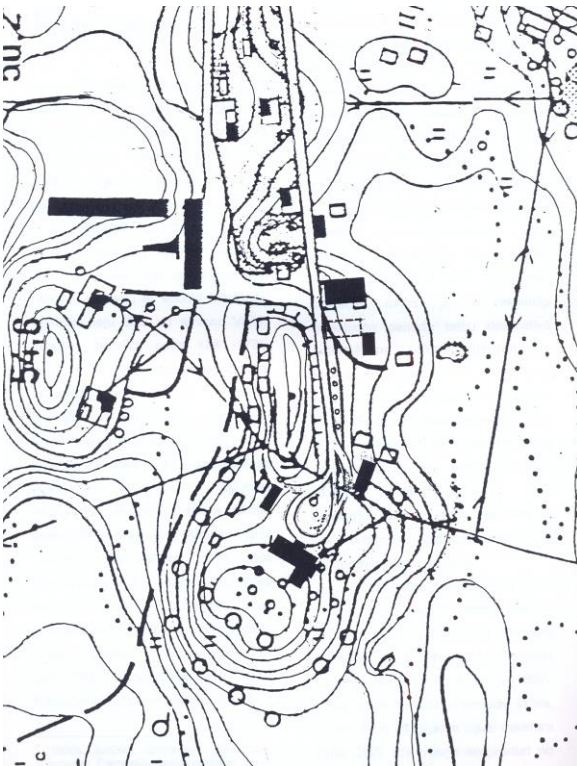


Fig. 10. Valle in the topographical plan of 1967
[Source: State Inspection for Heritage Protection of the
Republic of Latvia, Monument Documentation Center]

16 smithy, 17 kiln-house, 18 barn, 19 threshing floor. The same situation can also be seen in the same year's plan of the division project of the Valle rectory, the sextonate and the land of the Valle state-owned church tavern [13]. Unfortunately, the plan does not indicate which each building is. However, by its nature and location, as well as by other information it can be judged that, in general, the center building of the manor accounted for nearly seven buildings: the rectory, servant (lessee's?) house, two stone outbuildings, of which the largest one could be a horse stable and instead of the foundation adjacent to it – a cattle-shed (these buildings could also be named as a cattle-yard). At the other side of the courtyard, a post office is located opposite the servants' house, finding its place there already in the start of the 20th century. In 2000, there was a bread oven in this building and its planning was not significantly altered. It is presumed that the post office was housed in some other building, belonging to the rectory. Behind it, the barn of the rectory is located but the small log bath-house is recently built from the timber of an older building. Behind the pastor's house, on a small hill, foundations of a building can be traced, above the ground of which only a few boulders are visible. Was it the oldest pastor's house associated with the name of G. Mancel? Interestingly, those big trees are planted exactly around this place. According to its dimensions, it has been much smaller than the existing pastor's house.

The above sites are surrounded by a small park, the driveway is decorated by an alley. The building of the center consisted of several water bodies, three together – not far from the southern end of the pastor's house behind the servants' house and at the roadside before the two outbuildings (the cattle-yard). The scenic expressiveness of the rectory is enhanced by the relief, some ancient trees and their groups. From the historical building, the servants' (lessee's?) house is an interesting building from the architectural point of view. The shape of its volume is similar to the pastor's house – with a steeply pitched roof, which ends are partly oblique, with a symmetrical node of the main entrance, etc.. The servants' house and the so-called post office are located on the opposite sides of the irregular courtyard of the pastor's house and connected by an oval-type road which leads to the main entrance of the pastor's house. The building situation of the Soviet era can be viewed in the topographical plans of 1967 [14]. Compared to the situation of 1922, very large and significant changes had not taken place. In the ruins, there is one of the cattle-yard parts and no longer – the small building behind the pastor's house on the hill. However, on the right side of the driveway, there are new household-type blocks, shifted off the road, not interfering the historic environment.



Fig. 11. Valle Lutheran Church in the landscape [Source: photo by author, 2000]



Fig. 12. The servants' (lessee's?) house [Source: photo by author, 2000]

It is very important to maintain the cultural environment and the landscape around the center of the rectory. Close to it, there are still many buildings, their groups, and places *ideologically* related to the parsonage. The first of these is the church – a hall type one with a narrow polygonal altar part and its annexed sacristy. In the 160s, the church (1781–1785, 1874) was ruined – the equipment plundered and burnt, unattended surroundings, a dilapidated tower. The parish has

regained their church in the start of the awakening. Now the building has been restored, a new roof is built, the surroundings are attended, in 2001 the church equipment – the altar, pulpit, benches and the organ-loft made by Riga Craft School are consecrated. Nearby the rectory, *Zvanītāju Bukas* is located - a farmhouse, the hosts of which for several generations have served at the church as bell-ringers. The producer Alfrēds Amtmanis – Briedītis (1885–1966) and his brother – the actor, and



Fig. 13. The farmhouse *Zvanītāju Bukas*
[Source: photo by author, 2000]

producer Teodors Amtmanis (1883-1938) have lived here. The dwelling house was built in the 1920s and the museum dedicated to the above-mentioned persons was opened in 1985. From the sexton's house or the sextonate, only its name has remained. The ancient wooden building disappeared during the Soviet era and the present buildings were built anew. In 1922, the sextonate's building comprised the following buildings: the dwelling house, granary, cattle-shed and kiln-house [15]. The Valle windmill is also not preserved – an essential vertical element of the rectory's landscape. It was located on the hill, on the other side of the road, opposite the church. The church tavern has also disappeared which in the land layout of 1922 is shown by a dotted line, so its foundations and fragments of the walls are still readable. The cemetery is also associated with the cultural and historical environment, which is located near the rectory, on the roadside. Red brick masonry goal posts with forged metal casements lead into the cemetery.

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INFORMATION ABOUT THE AUTHORS:

In 1979 **Jānis Zilgalvis** graduated from the Faculty of Architecture of the Riga Technical University. In 1990, he defended his doctoral thesis on the subject of the manor architecture of the second half of the 19th century and the early 20th century. Since then, he is the Head of the Architecture Department of the State

How will we characterize the landscape situation today? The church visible already from afar on the hill was the focal point, creating a definite area around itself with the building and a road network. The sexton's farmstead, the bell-ringer's farmstead, the church tavern were visible from it, the rectory was hidden by trees. A spatial structure of a definite planning was formed, where the functional necessity was the decisive one – a building for each need. From the road, view perspectives opened to these sites, except the pastor's house, located on the roadside which was rarely met in Latvia. Usually, it was located at some distance from it, surrounded by tree clusters. Today, this environment has generally been maintained.

Conclusions

The planning elements and the extent of the spatial structure of the pastor's house were typical to the Latvian rectory architecture. The building is one of the most representative samples of buildings of this typological group. Despite the fact that the building has partially remained, its recovery is possible by obtaining information in a timely manner. It is very important to preserve the cultural and historical environment and landscape. Each imprudent construction, which interferes with the perception of the cultural heritage prevents to feel them in their mutual interrelationships. The Valle parsonage and the environment around it have maintained its landscape quality and it is a value that should be approached with care and respected.

Inspection for Cultural Heritage. Since 2012 – a full member of the Latvian Academy of Sciences. Over 180 scientific and popular scientific publications and 18 books (some co-authored). The main lines of the research – the manor architecture and cultural history, sacral architecture, protection of cultural heritage.

In 2011, **Mārcis Zilgalvis** graduated from the Faculty of Architecture of the Riga Technical University. From 2005, he worked at a design bureau, participated at reconstructions and the construction of new buildings in the historical center of Riga. He has also participated in the development of architectural and artistic inventories. The main professional interests: identification of the architectural heritage, involving new buildings in the cultural and historical environment.

Kopsavilkums. Viena no savdabīgākām Latvijas muižu arhitektūras parādībām ir mācītājmuižas un viena no tām – Vallē. Mācītājmāja ir, domājams, 18. gs. beigās vai 19. gs. sākumā celta guļbūve, pārsegta ar stāvu divslīpju jumtu, kam gali daļēji nošļauti. Ēkas zeltiņi izveidoti pildrežģa konstrukcijā. Tās guļbaļķu ārsienas sākotnēji bijušas krāsotas sarkanbrūnas, bet 1930. gados apšūtas ar dēļiem. Par Valles mācītājmāju vēsturiskās ziņas saglabājušās skopas. Pirmais mācītājs Vallē ap 1595. gadu bija H. Mollerius. Tālāk pastorāts saistās ar mūsu rakstu valodas celmlauzi un garīgās prozas dibinātāju, Tērbatas universitātes teoloģijas profesoru G. Manceli. Latviešu mācītāja vietu Vallē viņam piedāvāja Kurzemes hercogs Frīdrihs. Mancelis Vallē pavadīja piecus gadus. Te viņš nodibināja ģimeni, taču dzīvi traucēja poļu - zviedru karadarbība, un Mancelis pārceļas uz Sēlpili. Valles mācītājmāja ir vienīgā vieta Latvijā, kas netieši glabā atmiņas par šo vīru, kurš pārlaboja un papildināja pirmo latviešu dziesmu un evaņģēlija grāmatu, publicēja paša tulkotos Zālamana psalmus, uzrakstīja lielu literāru darbu *Ilgī gaidītā latviešu sprediķu grāmata - Lettische Postill*. Mancelis pārzināja laikmeta psiholoģiju, veidoja pats savu filozofisko pasaules uzskatu, pilnveidoja savas zināšanas latviešu valodā. 1964. gadā varmācīgi tika likvidēta Valles luterāņu draudze un mācītājmājā ierīkota slimnīca, telefonu centrāle un citas iestādes. Ēkas tehniskais stāvoklis šajā laikā bija apmierinošs. Laika gaitā minētās iestādes māju atstāja un turpmākos gadus tā stāvēja pamesta. 2000. gadā sagāzās ziemeļu gala dārza puses ārsiena. Ēkas dienvidu gals salīdzinoši bija labākā stāvoklī, taču arī šeit telpas tika izdemolētas – izgāztas krāsnis, vietām izsisti logi, pazuda durvis, slēgi, sāka tecēt jumts. Par mācītājmāju nevar teikt, ka šajā laikā nekas netika darīts. Aktivitātes sākās 1990. gadu beigās piesaistot vietējās sabiedrības uzmanību šim objektam. 2000. gadā tika veikta mācītājmājas uzmērīšana un arhitektoniski vēsturiskā izpēte. Pēc gada tai sekoja atjaunošanas un attīstības koncepcijas izstrāde. Šodien senās ēkas viena puse ir pilnībā sabrukusi, otra, dienvidu puse vēl spītīgi turas pretīm savam liktenim, taču cik ilgi vēl? Mācītājmāja bija pastorāta galvenā ēka un apkārt tai grupējās citas – dzīvojamās un saimniecības ēkas. Par apbūves situāciju 1922. gadā varam spriest pēc Valles mācītājmuižas, ķesterāta un bij. Valles baznīcas kroga ēku apraksta. Tajā minētas sekojošas pastorāta ēkas: *1 dzīvojamā ēka, 2 piebūve pie dzīvojamās ēkas 1, 3 klēts, 4 klēts, 5 dzīvojamā ēka, 6,7 piebūves pie dzīvojamās ēkas 5, 8 malkas šķūnis, 10 dzīvojamā ēka, 11 pagrabs pie dzīvojamās ēkas 10, 12 cūku kūts, 13 laidars, 14 laidars, 15 cūku kūts, 16 smēde, 17 rija, 18 šķūnis, 19 piedarbs*. Pēc ēku rakstura un atrašanās vietas var spriest, ka muižas centra apbūvi kopumā veidoja septiņas ēkas: mācītājmāja, kalpu (rentnieka?) māja, divas mūra saimniecības ēkas, no kurām lielākā varēja būt stallis un pie tās esošo pamatu vietā kūts, pagalma otrā malā iepretim kalpu mājai atrodās ēka, kurā jau 20. gs. sākumā iekārtots pasts. Minētos objektus ieskauj neliels parks, iebraucamo ceļu rotā aleja. Ļoti svarīgi ir saglabāt kultūrvēsturisko vidi un ainavu ap mācītājmuižas centru. Tā tuvumā joprojām atrodas vairākas, ar pastorātu *idejiski* saistītas ēkas, to grupas un vietas. Viena no tām ir baznīca (1781 – 1785, 1874). 1960. gados tā tika izpostīta – izlaupīta un sadedzināta iekārta, nekopta bija apkārtnē un pussagruvis tornis. Draudze savu dievnamu atguva atmodas sākumā. Tagad ēka ir atjaunota, uzlikts jauns jumts, sakopta apkārtnē, 2001. gadā iesvētīta Rīgas amatniecības skolas darinātā baznīcas iekārta. Netālu no mācītājmuižas atrodas *Zvanītāju Bukas*, lauku sēta, kuras saimnieki vairākām paaudzēm kalpojuši baznīcā par zvaniķiem. Šeit dzīvojis režisors A. Amtmanis – Briedītis un viņa brālis aktieris un režisors T. Amtmanis. Dzīvojamā ēka celta 1920. gados un minētajām personām veltīts muzejs atklāts 1985. gadā. No ķesterāta mājām saglabājies tikai to nosaukums. Nav saglabājušās arī Valles vēdzirnavas – būtisks mācītājmuižas apkārtnes ainavas vertikāls elements. Zudis arī baznīckrogs. Ar kultūrvēsturisko vidi saistīta ir arī kapsēta, kas atrodas netālu no mācītājmuižas, ceļa malā. Kā raksturosim ainavisko situāciju šodien? Pakalnā jau iztālēm redzamā baznīca bija tas *mezgla punkts*, kas ap sevi veidoja noteiktu teritoriju ar apbūvi un ceļu tīklu. No tās bija redzama ķesterāta sēta, zvaniķa sēta, baznīckrogs, aiz kokiem paslēpusies mācītājmuiža. Veidojās noteikta plānojuma telpiskā struktūra, kurā noteicoša bija funkcionālā nepieciešamība – katra vajadzībai sava ēka vai sēta. No galvenā ceļa uz šiem objektiem pavērās skatu perspektīvas, izņemot mācītājmāju, kas ļoti reti Latvijā atradās ceļa malā, parasti no tā attālāk koku pudura ieskāpumā. Šodien šī vide kopumā ir saglabājusies.