



Kuninkaantie I: Villager Agnes

Teacher's material

The game Kuninkaantie I: Villager Agnes contains factual information on the history and cultural context of the parish of Helsinki, descriptions of fictional events, and materials that inspire players to reflect on matters of cultural heritage. The material of the game includes videos, texts, assignments, pictures and achievements.

This material includes excerpts from the game's text content and related extra materials, as well as information on the game's themes and the history of the area. This material has been gathered to support teachers with exploring the subject matter further during class after the students have played the game, or directly for the students as additional reading.

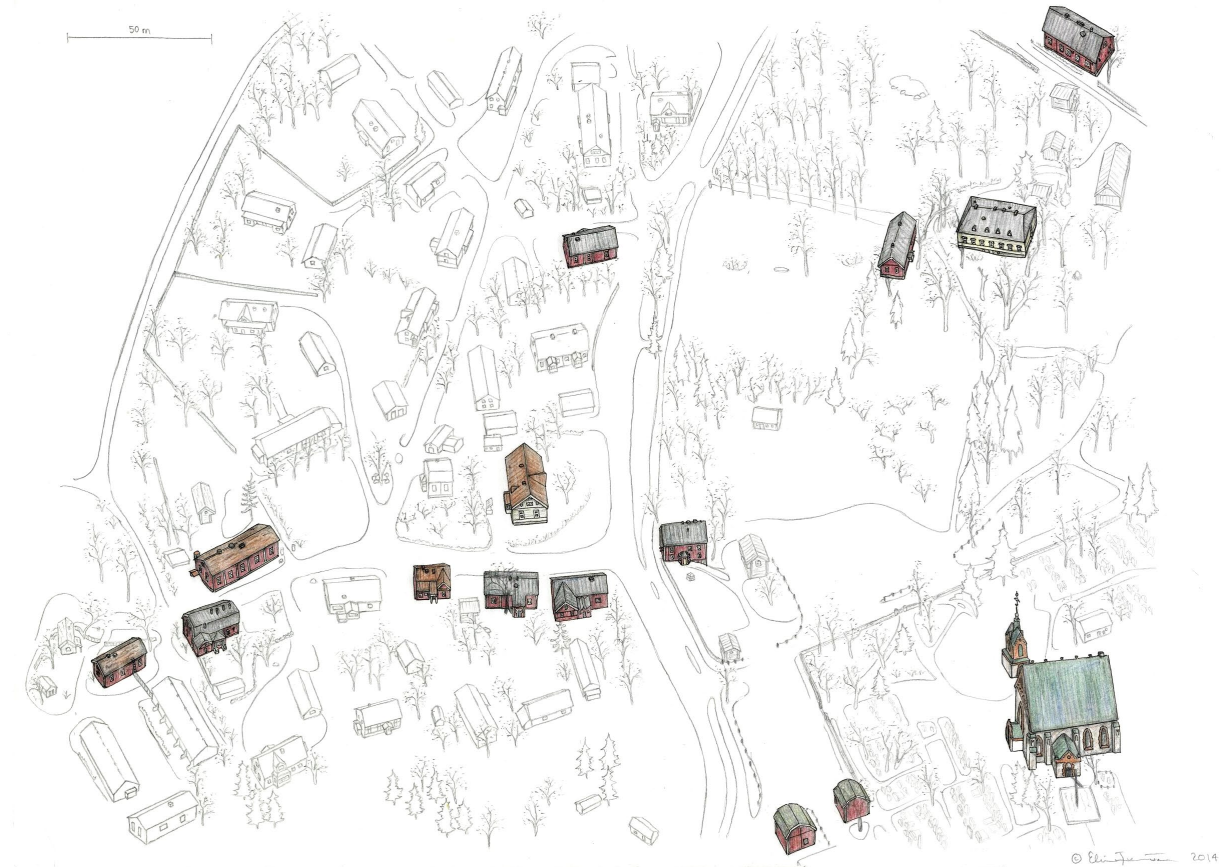
Please note that depending on the amount and order of completed checkpoints, different groups will have varying degrees of familiarity with the game's content.

The game is set in the 1700-1800s. Even though the events of the game take place in a particular period, the events included in the narrative have actually taken place during a longer span of time.

All the pictures used in the game are from the collection of Vantaa City Museum (VCM). The pictures date from the 1900s, even though the stories are older.

Especially for those who play the classroom version of the game, we recommend getting to know the area and its buildings through this link: <http://vantaankirkonkyla.fi/kohteet/>. This website contains information on the history of important buildings in the area (texts in Finnish only), as well as 360° panorama photos of the game destinations.

The player follows the tales of Agnes Solhem. In the beginning of the game, Agnes introduces her family with seven children, who live in the Solhem house. Agnes and her family are fictional characters.



The picture shows important buildings of this area, which are strongly linked to the stories in the game.
Picture source: vantaankirkonkyla.fi.

Contents:

Main Street	3
Village at a Very Important Crossroads	5
Granaries	6
Church	7
Bell Tower and Cemetery	8
Vicarage and Pakaritupa	10
School	12
Children in the Village	13



Main Street

From the middle ages to well in the 1900s, almost all properties in the Helsinki parish were farms, which included a main building and a series of adjacent buildings that served as shelter for animals, tools, grain and other necessities. Farm work defined the everyday lives of the villagers, and set the pace for the passage of time.

In the beginning of the 1700s the parish of Helsinki was occupied by Russians, along with the rest of Finland. These years under Russian rule are known as Isoviha ("Greater Wrath") and Pikkuviha ("Lesser Wrath"). Due to these periods of hardship, there are few buildings in the Helsinki parish that have survived from before the 1700s: the oldest houses of the parish were built towards the end of the 1700s.

One-legged head of house: Watch this video about Fritiof, the one-legged head of Nygrannas house <https://youtu.be/fcoay9J-MKA>. This house used to be a tavern on the main street, and later on it was the first woodworking school in the parish. The pupils would carve baking peels, butter churns, and quite often their own fingers too. Now the house serves as a small shop. Collect the points by figuring out which of his legs Fritiof still has intact. Answer: left.

As its name suggests, Nygrannas ("new neighbour") is a relatively new farm, but its oldest part is probably also the oldest standing building in the village. The Nygrannas house has been a tavern in the 1700s and 1800s, the parish's first woodworking school in the mid-1800s, and a shop at the end of the 1800s.

The game tells the story of one-legged Fritiof Winberg (born in 1889), head of the Nygrannas house. As a child he lost his other leg to a mower's blade. However, lacking a limb never slowed him down. For example, he ran the village's first traveling library. It consisted of a horse-drawn carriage complete with book crates and a horse named Fingal. Fritiof's descendants still live in the Nygrannas house.



Picture: VCM, Vantaa city museum: Fritiof Winberg.

Speakeasy spirit: The house next to us, Riddars I, belongs to Mårten. Watch the video <https://youtu.be/wEnNvyfaj9M> to find out what shady business Mårten is up to, and collect the points by spotting Mårten's favourite drink. The name of this drink is the opening code for this checkpoint. Answer: sahti.

The name Riddars refers to a warrior and derives from the Swedish word for knight: "riddare". After the Greater Wrath in the beginning of the 1700s, Mårten Ridbom ran a tavern in Riddars. The illegal serving of spirits and beer was indeed thriving in the parish during this time: the villagers helped Ridbom acquire carriage horses and other necessities in return for his "permission" to drink and barter with spirits in his tavern.

Flying off the shingle: Hi again! You have just entered the yard of the Riddars II house. This is the home of young, quick-tempered Talve and his family. Near the ceiling you can see no less than 30 rods for storing and drying bread. One rod can fit 30 square pieces of bread. Watch the video <https://youtu.be/fnteBS3rjv4> and find out how much bread Talve's wife Britha has baked and hung on the rods. The total amount of bread pieces is the opening code for this checkpoint. Answer: $10 \times 30 = 300$.

The ceiling of the Riddars II house did indeed have no less than 30 rods for storing and drying bread. Burning shingles was a common practice to bring light inside a house before the invention of the light bulb and electricity.



Picture: VCM. Övre Nybacka tavern in Mårtensby.

Village at a Very Important Crossroads

All roads lead to the village: Did you know that our village is located at a very important crossroads? Additionally, our village is right next to a point where two rivers merge into one: Keravanjoki and Vantaanjoki. Therefore it's easy to access this village from all over the parish for Sunday service. People follow that road next to us to the church, all the way from Töölö and Lauttasaari.

Hannusas: Welcome to this side of the village gate! From the main street, which is the secular side of the village, to this spiritual side. Kuninkaantie (the main street is part of Kuninkaantie, which used to also be known as Suuri Rantatie), on which you were just walking, leads from Turku to Vyborg. The road you just crossed runs south towards the coast into Helsinki, and north towards Hämeenlinna (nowadays called Kirkkotie). Next to us there is a red house called Hannusas. This house has two floors and an exceptional amount of windows. The head of this house, Erik, had enough money to build himself a slightly bigger cottage. Count the number of windows in this house and use it as the opening code to collect the points.

Opposite Hannusas was the Gamla Knapas house, which burnt down in the 1900s. This was also a two-story building, and together with Hannusas they formed a gate of sorts to the road. Built in the 1800s, Hannusas has an exceptionally large amount of windows, which is a sign of wealth. The Hannusas building was restored in the 1990s and serves as a café today.



Picture: VCM. Hannusas in the 1900s.

Granaries

Pining for some bread?: Last night I saw someone trying to steal some bread by making a hole on the side of the village granary. They failed, though! The crooked thief didn't know that the granaries have double walls to prevent stealing. You don't just come and take our grain! These granaries were built in the village to store grain in case of crop failure. The days of gathering phloem from pine tree bark to supplement bread dough are now behind us. Below (in the game) you can see a bread recipe. By picking out and rearranging the highlighted letters, you can find out the name of this depression era bread. Answer: pettu.

Bad crops and famine afflicted the village, along with the rest of Finland, at the end of the 1600s. Starvation and disease-spreading beggars driven from their homes by famine reaped a gruesome harvest. To protect the village from future crop failures, a granary was built at the end of the 1700s, to serve as an emergency food reserve. In the beginning of the 1800s another granary was built next to the first one.

In addition to serving as a necessary grain reserve during crop failures, the granaries developed into a rudimentary financial institution and they enabled social project initiatives in the parish. The granaries ensured the nourishment of even the poorest parishioners throughout the 1800s.

The parish granaries, where farmers could borrow seeds at low rates of interest, were established as part of a national initiative: the purpose was to alleviate the problems following a crop failure by creating a network of granaries covering the whole country.



Picture: One of the village granaries. There is a milestone by the corner of the granary. Picture from 2019.

Church

(Text from a checkpoint that can only be accessed in the outdoor version of the game). Terrible accident: Take a look at that magnificent church building! One spring morning there was a terrible accident in the village. A fire destroyed the church so thoroughly that all the wooden parts were burnt and some of the stone structures were also seriously damaged. Fortunately, the church was soon renovated to become even grander. Admire the church from the outside and discover which year the church renovation was completed after the fire. Answer: 1893.

The parish' current stone church was built in mid-1400s. Originally it served as the main church of an extensive area. This area included, for example, Tuusula and Nurmijärvi, as well as the majority of the current parishes of Helsinki.

The Helsinki parish faced a terrible accident in the 1890s. A fire originating from a heater destroyed the church so thoroughly that all the wooden parts burned and some of the stone structures were also damaged. Fortunately, the church was renovated by the following spring. The bell tower standing next to the church was also restored at the same time. (Source: www.vantaanseurakunnat.fi.)

Mystical sermons: The villagers have to go to church every Sunday for the service. Those who live over 10 km away go every other Sunday, and those who live over 20 km away go every third Sunday. Nobody knows what the priest is talking about, since he speaks in Latin, but at the church you hear all the latest news and gossip. News travels to the church from distant places as well. Watch the video <https://youtu.be/vsJuaGKkMM8> and find out which magic words originate in the priest reciting "this is my chalice" in Latin. Answer: hocus pocus (or alternative spelling).



Farming and livestock rearing set the pace for everyday life, but on Sundays the villagers were required to go to church and attend the service. Lots of people from every corner of the parish congregated at the church to gossip and exchange news. As you can read above, those who lived further away didn't have to attend every Sunday.

Christianity may have sounded rather mystical to regular folk, especially before the reformation (which took place in Finland in the 1500s). This is because back then the services were held in Latin. A priest would walk before his congregation, speaking in an unknown language and claiming to transform Christ's blood into wine. As a remnant of this time, we still have the phrase used by magicians: "Hocus pocus". This derives from the Latin phrase for setting the sacramental wine: "Hoc est pocus meus", which means "This is my chalice". Medieval priests uttered this phrase while consecrating the communion cup and raising it for the congregation to behold.



Picture: VCM. Inside of the Church of St. Lawrence.

Bell Tower and Cemetery

Rabbit's feet: I saw spells being cast at the bell tower last night, to make the crops grow and fish swim into the nets. The fever-ridden baby Elvi was also read some healing spells. A rabbit's foot, a bat's wing, and a frog's femur were collected as amulets to strengthen these spells. They were also cast on this churchyard, so the church's power would give them a further boost. What would the priest and other devout Christians have called these villagers who were secretly asking other gods for help? Answer: pagan.

From what we know today, the bell tower is even older than the church, as it was built in the 1350s. It wasn't always a bell tower, but its original purpose is unknown. In 2007, archaeological digs in the tower uncovered



quite the peculiar assortment of bones: among other things, they found a rabbit's foot, a bat's wing and a frog's femur. They seem to be fragments of some sort of rituals connected to folk religions.

The exact purpose of the bones remains unknown, but usually these types of bones are used in healing, summoning luck in a person's livelihood (such as fishing luck or a good harvest), countering spells and causing bad luck to others. It was believed that performing the rituals on hallowed ground by the church gave the spells an extra boost.

Based on the findings from the vicarage and the bell tower, pagan folk religions alongside Christianity seemed to be a part of everyday life throughout the Middle Ages and in the beginning of the modern period. Therefore, it would seem that people didn't want to just bet on one horse when it came to matters of faith.



Picture: VCM. Church of St. Lawrence and the bell tower by its northern side.

Scurvy: Only criminals and unchristened people are buried here on the northern side of the churchyard. An unchristened person can't be buried in a cemetery, but they are also buried near the church, into hallowed ground. One night I saw the newborn baby Valborg being buried in secret near the fence. Valborg had died from scurvy. What should the villagers do to avoid scurvy? There is a rumour that a substance called vitamin C could help. In the picture you can see one of the traditional sources for vitamin C. The name of this vegetable is the opening code for this checkpoint. Answer: cabbage, white cabbage.



A dig done in 2007 on the northern side of the churchyard revealed the bones of five small children and one fetus. It is likely that these dead children were unchristened, and because the bodies of unchristened children were not allowed in the cemetery, their parents wanted to secretly bury them in hallowed ground.

Four of the graves included bones from a one-year-old. Three of these were riddled with scurvy, which is caused by vitamin C deficiency. It is estimated that the children lived in the 1700-1800s.

The actual cemetery is the resting place of not only regular folk, but also of dignitaries, such as the commandant of Viapori Carl-Olof Cronstedt and Johannes Weckström, who was granted the Finnish honorific "kamreeri". You can come across these gentlemen in the outdoor version of the game.

Vicarage and Pakaritupa

At sea: Leopold, who lives in the vicarage, is a pretty swanky parson and also a peasant sailor. He sails to Estonia and buys all the fine things with the copper coins collected as tithe: spices, salt, beer, fine cloth, decorated table knives and Bohemian glass, pottery and silver coins. This is how he wastes the parish's tithe taxes. What a lousy spendthrift! Next, Leopold plans to sail south from Helsinki to Räävel. Later on Rääveli, or Reval, will be known by another name. What is the name of this capital? Answer: Tallinn.

The vicarage was a large farm funded by the whole parish for the subsistence of the vicar. Before the Greater Wrath, the main building of the vicarage was located on the yard of the current vicarage. The Russians burned the old building down. The current main building was built in the mid-1800s.

Jacob Sigfredsson served as the vicar in the 1500s. In addition to his vicar duties, Jacob seems to have taken up the lifestyle of a peasant sailor. He bought spices, salt, beer, fine cloth and luxury items in exchange for butter and goat skins. The vicar also used tithe taxes collected from the parish residents to pay for the purchases.

Crazy gardener: Hilding has strayed from his games in the middle of the vicarage garden. This garden is one of the first gardens in Finland. In the village, the lady of the vicarage, Nathalia, is considered somewhat of a freak for having a passion for growing this garden. Watch the video <https://youtu.be/UPzdX-7MsU> and find out what the villagers think is more important than ornamental plants.

Like the painting of buildings, setting up a garden once reflected the civilization and prosperity of its owners. The first notes on the vicarage's garden date back to the mid-1800s. At that time, Nathalia Crohns was the hostess of the vicarage. Back then, the circle of acquaintances of the vicarage included the high society cream of the time - Topelius, Pacius and the Runebergs - whom they also visited in Porvoo.

The present look of the village with its old hardwood trees was created by Nathalia, almost 200 years ago. Lime and maple trees she planted are still growing in the vicarage park. Prior to this, the village had been a very bare and spacious rural village with isolated trees here and there, wherever they had taken root and could grow without being eaten by cattle.

The villagers called Nathalia Crohns a "mad Mrs Dean" because of her enthusiasm to planting trees.



From the villagers' point of view, turning the fertile land into a forest was absurd. Furthermore, living in the forest was seen as a sign of poverty.

The villagers have described Nathalia's tree planting activities in the following way: "You have to be somewhat ladylike to do something like that, we thought. To plant tall trees in the middle of the village like that. You can't see the village anymore, and the tall trees prevent meadows from growing. The most important thing in life should be bread, not ornamental plants. What a weird lady!"

Gradually, however, the minds of the villagers changed and hardwood trees began to also appear on other yards in the village.

Let's bake today: This adjoining house is called Pakaritupa. It functions as the vicarage's side residence, baking room and as a lodging for the vicar's helpers. Today, the women of the village have gathered at Pakaritupa to bake bread and cook lard which are served after church service. Do you know how to make rye bread rise without yeast? What is this wonderful ingredient stored in a wooden basket in the corner of the cabin? Britha has one of these that she claims has been passed on from generation to generation for over four hundred years! Answer: leaven, fermenting dough

Pakaritupa is a side residence belonging to the vicarage and it was used by the vicar's assistants. As its name suggests (pakari = bakery), it also served as a baking room for the vicarage until the 1960s.



Picture: VCM. Women on the vicarage yard.



School

Lazy bookworms: Here is our elementary school. This house has also been used for much more than that: a library, a poorhouse for old widows and an orphanage. Even now, there is an autopsy room next to the school room. Watch the video <https://youtu.be/c1Yty4EVKZk> and collect the points by answering the question: What can I list even though I can't read? Answer: alphabet/letters

Finland introduced compulsory education, i.e. it became compulsory for children to attend school in 1921, four years after Finland gained independence. In the beginning there were only four compulsory school years.

The village has once been the centre of the parish's school system. The school building, which is the oldest school building still in use throughout the country, has historically been a true community centre. Since 1837, the building has served not only as a school, but also as a teacher's residence, a vicar's residence in the aftermath of the vicarage fire, a library, an old women's nursing home (a poorhouse), an orphanage and an autopsy room. According to an old story, the school attic is haunted.



Picture: VCM. A picture from the village school yard.



Children in the Village

Clemet the auctioned boy: Have you heard of the auctioned people? People who can't take care of themselves end up being auctioned. Homeless children, the elderly or the sick. An auctioned person ends up being of help and trouble for the person who provides a home for the auctioned for the smallest compensation. The orphan Valfrid and the illegitimate child Clemet have been auctioned from our village this year. Watch the video <https://youtu.be/G5DOP59rEMc> and collect the points by answering the question: What other name is used for a child born out of wedlock? Answer: bastard

Auctioning people was a system used in Finland and Sweden from the beginning of the 1800s until the early 1900s, in which the municipality auctioned off a child who had no one to maintain them to the family or person who demanded the least money to maintain the child. In addition to children, the elderly, sick or disabled could also be sold. More info: https://en.wikipedia.org/wiki/Child_auction. The child in the game's video is not really an auctioned child.

Child's play: While children do a lot of chores, they luckily still have to play. In summertime they play ball, walk on stilts, arm wrestle and grapple. In wintertime they go sledging or play king of the hill on snow banks. Watch the video <https://youtu.be/YkPWNwbGaLI> and collect the points by solving the puzzle: if the children build a human pyramid that narrows evenly towards its tip, and there are 10 children in 4 layers, how many children are there in the bottom layer? Answer: 4

Hundreds of years ago, children were already playing games familiar to children today, such as house, hide and seek or king of the hill.



Picture: VCM.