Old Rauma

Old Rauma was granted the status of a UNESCO World Heritage Site in 1991. It is the largest and the most consistent small city area dating from the Middle Ages in the Nordic countries. Old Rauma provides a unique environment for living, working and leisure activities.

If you enjoy shopping, head toward Market Place, Kuninkaankatu and Kauppakatu streets. There are over 100 businesses in Old Rauma! Take a peek into the narrowest street in all of Finland. The narrowest street in all of Finland.

The purpose of moving to Helsinki, King Gustav I founded Helsinki in 1550 as a competitor to Tallinn and dictated that Rauma’s burghevers should move to inhabit the new city.

Lace-making is an old tradition in Rauma. Lace has been made in the city at least since the middle of the 18th century. The Lace-maker monument, located at the Helsingintori Square, is a tribute to the traditional artisan skill that has survived for centuries.

In the old days, Naulamäki served as the residential area of fishermen and artisans. It used to form the southern part of the city and buildings were also renovated elsewhere around the area. The oldest settlement in the city is presumed to have been made in the beginning of the 13th century. The church of the Holy Trinity burned down in 1640, the Church of the Holy Cross became the church of the Lutheran parish.

The Middle Ages are still present today in the church’s murals and wall paintings as well as in the numerous valuable items. The northern wall portrays Major Jussolia’s velvet painting, the oldest of its kind that survives in Finland. The white tower of the church has functioned as a landmark for sailors.

Along Kauppakatu, you will find Marelä, the home of shopkeeper and ship-owner families. The house currently functions as a museum. Most of the buildings date from the Paqvalin family era in the 19th century. The main building was given its current Neo-Renaissance facade at the end of the 19th century when the house belonged to one of the dominant burghevers, Gabriel Granstroëm. At this time, the hoody of sailing vessels brought wealth to the city and buildings were also renovated elsewhere around town to match the new fashion.

The heart of the city, the Market Place, is where people shop and have coffee at coffee stands throughout the year. The edge of the square is adorned by the fabulous Kalatori Square, in the middle of a small park. The grey-stone church, built as the parish church in the 15th century, was destroyed by a fire in 1640.

The oldest names of houses in Old Rauma are written in the Fraktur style on oval-shaped metal sheets that are attached to the outer walls of the houses. The oldest walls date from the 16th century. The names derive for example from the inhabitant’s professions, first or last names, the homesteads of those who moved in from the countryside and the names of islands around Rauma.

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During the Bronze Age, a significant change took place in burial customs, when Scandinavian influences led burial cairns to be built in stone. The largest and most famous ancient cairn in Sammallahdenmäki is considered to be a tomb, although it is not shaped like a typical Bronze Age burial cairn.

According to the legend associated with Kirkonlaattia, this area features three distinct burials: one in a chamber tomb made by erected stones and two ring cairns. The tomb is thought to be a tomb, although it is not shaped like a typical Bronze Age burial cairn.

The stone circles inside the burial cairn form a spiral pattern that may have symbolised the sun. The stone circles are clearly visible due to the exceptional amount of red sandstone. The spiral cairn is one of the most complex and somewhat larger burial cairns in the area. The site is prohibited by law.

The person buried in the more complex and somewhat larger burial cairn may have been a person of high standing. Burials in this cairn may also have been performed in several different stages.

Objects are rarely found in Bronze Age burial cairns. It is possible that it was not customary to include objects in the graves or that they have not been preserved. Perhaps in the Bronze Age it was also believed that the deceased would not need worldly objects in the afterlife.