

# AJAKAJA

SUMMER 2007, VOLUME 26

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ALBERTA ESTONIAN HERITAGE SOCIETY



## **Kingsep-Saar families reunited in Estonia**

**Posing in front of the largest and oldest oak tree in Estonia**

# *Alberta Estonian Heritage Society*

## *Alberta Eesti Kultuuripärandi Selts*

The Alberta Estonian Heritage Society (AEHS) was established in November 2004 to preserve and promote the cultural heritage of Alberta's Estonian community, and to increase awareness of developments in Estonia.

Alberta Eesti Kultuuripärandi Selts (AEKS) rajati Novembris, 2004 Alberta eestlaste kultuuripärandi säilitamiseks ja laiemaks tutvustamiseks Eesti rahva elust-olust tänapäeval.

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**Alberta Estonian Heritage Society (AEHS) Website: [www.aehs.ca](http://www.aehs.ca)**

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### **Sõnumileht—AjaKaja—Magazine**

AjaKaja is published biannually to inform members about Society activities and heritage topics. Publication and distribution costs are covered by membership dues.

Non-members may purchase AjaKaja for \$5.00 per copy by contacting Eda McClung
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Members and friends are encouraged to submit articles, photographs and heritage-related items to Eda McClung at [emcclung@shaw.ca](mailto:emcclung@shaw.ca)

Ajakaja ilmub kaks korda aastas. Sõnumileht teadustab Seltsi tegevusest ja eesti kultuuripärandi teemadel. Publikatsioon ja levitamine on sisse arvestatud liikmemaksusse. Teistel on võimalik sõnumilehte tellida \$5.00 maksuga Eda McClung'ilt.

Ergutame liikmetel ja sõpradel artikleid, fotosi ja teisi andmeid esitada. Palume neid saata Eda McClung'ile ([emcclung@shaw.ca](mailto:emcclung@shaw.ca)).

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**Cover page: L to R: Evar Saar, June Kinsella, Bob Kingsep, Heljo Saar, Tobi Telford and Hipp Saar. Hipp is a 6<sup>th</sup> generation descendant of Horma Ott.**

**The cover photo was taken in front of the Tamme-Lauri oak tree in Urvaste. This tree, the oldest (about 700 years) and biggest in Estonia, is featured on the Estonian 10 kroon bill. It's height and crown width are 17 metres, and it has a circumference of 8 metres at breast height.**

*Photo credit: Annette Kingsep*



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Letter from the Editors		

As this issue of AjaKaja goes to print, we're reminded of the significant events and activities that the AEHS has undertaken in recent months.

At our Annual General Meeting we approved a logo. It is for use on AEHS letterheads, AjaKaja, and other publications as a symbol of our Society. A supply of AEHS pins with the stylish new logo will be available for sale at Jaanipäev.

Also at the AGM, Bob Kingsep was installed as the new President of the AEHS. He is taking over from Bob Tipman who resigned after completing a two year term.

Two major legacy projects have been launched. One is the production of a DVD about Alberta Estonians and the second is the design and implementation of a dedicated Estonian website on AlbertaSource.ca. These major initiatives were made possible when funding from two grant applications was approved (see story on page 8).

The DVD starts with a look at life in Estonia before 1900, a time when many pioneers decided to leave for Canada. With good planning, the pieces fell in place for four members of the Kingsep family to travel to the ancestral homestead of Horma Ott, Bob's great grandfather. It was an emotional reunion with Estonian relatives (see Bob's story on p. 6). The visit was filmed and received press coverage in Estonia and Canada.

Also through good planning and serendipity, a large contingent of AEHS members were in Eston

ia at the same time. A gathering was held at the Golden Piglet Inn in Old Town Tallinn. It was the first time that AEHS had held an Executive meeting in Estonia. The evening celebration was significant and memorable.

This issue of AjaKaja features stories about the pioneers who came from Crimea and settled in the Barons-Medicine Hat areas. Estonians continue to excel in the field of music, as evidenced by press coverage in international media. Selected short stories provide the reader with up-to-date news about happenings in Estonia.

Readers are encouraged to continue to submit articles, pictures, and ideas for future issues of AjaKaja. Letters to the Editors are welcome, as are news about family happenings and events.

We want to thank many AEHS members for submitting material for the DVD and website projects about Estonian pioneers, their communities, as well as the activities of the post-WWII immigrants. Helgi Leesment has digitized well over a thousand images and pages of printed material, including activities of the Calgary Estonian Society during the past 50 years. Much of this material will be used in the DVD and the Estonian website, and represents a remarkable data base available to future generations. The Alberta Estonian community can take pride in their achievements and strong support of these two legacy projects.

Eda McClung and Dave Kiil



Photo: Arne Matisen

A section of Tallinn's medieval city (fortress) wall

### Tallinn history

The entire medieval Old Town and its limestone buildings are surrounded by a wall spanning 2.35 km, with 26 preserved defense towers.

Source: Estonian (tourism) Passport

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## A special evening in Old Town Tallinn

They came from the four corners of the world to eat, to drink, to reminisce, and to be merry! Most had Alberta Estonian pioneer or post-WWII immigrant roots, but friends from other parts of Canada and Estonia also found their way to the quaint Golden Piglet Inn in Old Town Tallinn. The presence of three Estonian ladies from Australia, Hong Kong, and Istanbul only added to this special occasion. It was a reminder that Ernest Hemingway was on to something when he suggested that one can

find an Estonian in every seaport of the world.

Before the conclusion of this extraordinary evening, Bob Kingsep, the newly-appointed President of the Alberta Estonian Heritage Society, presided over the first-ever Board meeting outside Alberta.

The evening was a resounding success, as old and new friends mingled and enjoyed traditional Estonian foods. All of us are richer for the experience!



*Members of the Alberta Heritage Society and friends at the Golden Piglet Inn in Tallinn, May 7, 2007*

Front row, left to right: Dave Kiil, Tobi (Kingsep) Telford, Bob Kingsep. Anette Kingsep. Jüri Kraav; Row two (sitting), left to right: Lisa Soosaar, Peeter Leesment, Eda McClung, Chris Soosaar, Janet Matiisen; Back Row, left to right: Henn Soosaar, Helgi Leesment, Argo Künemäe, June (Lapp) Kinsella, Helle Kraav, Anne Kiis, Jaan Kiis, Vello Leitham, Arne Matiisen



## An evening at the Golden Piglet Inn (Kuldne Notsu Kõrts) in Tallinn



*The Golden Piglet Inn Chef's special:  
Pig's knuckles with sauerkraut and onions  
A fantastic feast!*



*The AEHS Board ready for its first meeting  
outside Alberta.  
Left to right: Eda McClung, Jüri Kraav, Helgi  
Leesment, Dave Kiil, Bob Kingsep*



*Henn Soosar introducing himself to the  
group of 20 revelers*

*Picture on the left: Left to right: Bob Kingsep,  
Annette Kingsep, Tobi (Kingsep) Telford, June  
(Lapp) Kinsella in front of the Golden Piglet Inn*

*Compiled by Dave Kiil  
Photos by AEHS members*

# Kingsep Descendants Set Foot On Home Soil after 108 Years

Bob Kingsep

The idea was preposterous, the timing was bad and the list of family contacts almost 30 years out of date. But there we were, huddled around a sketchy map of Estonia trying to find a place called Voru, or however it is spelled in Estonian. Our daughter Tobi had just convinced my wife Annette that she should accompany me on a quick trip to Estonia to locate the boyhood farmstead of my grandfather Hendrik Kingsep and his brother Kristjan, the first two Estonian settlers to register homesteads in Alberta. The primary motivation and the immediacy of the trip were to provide a story line for the AEHS DVD presentation in Los Angeles in August 2007.

The trip was made more intriguing by the possibility of finding out more information on Horma Ott (Kingsep). Horma Ott was the father of the Kingsep brothers and had come to Canada to visit his sons. His visit ended tragically as pneumonia, aggravated by the severe cold of an Alberta winter, took his life.

As neighborhood school chums, Garry Raabis, Allan Posti, Howard Posti and I used to explore the old original Gilby cemetery with its overgrowth of poplar trees and deteriorating grave markings. The overturned headstone of Horma Ott Kangsep was a mystery relative of mine. At least we boys presumed so, even though his surname was spelled differently.

Somehow Annette and I managed to get the framework of a trip to Estonia in place. A key component was an e-mail from Einar Lukkonen from Tallinn. Einar had e-mailed a copy of the Kingsep/Saar family tree to my cousin Arnold Mottus in Red Deer. The tree was more complete than any family

records we had in Canada. Einar's wife was related to the Saars (Hendrik Kingsep's wife Emily was a Saar) and from there we made the first positive contacts with descendants from the original Kingsep farmstead. In short order I was exchanging e-mails with Mariko from Võru in her excellent English. Horma, we learned, was the estate near Võru from which Ott acquired a farmstead when the German Barons were forced to give back some of the land. It appears that Hendrik and Kristjan anglicized Kangsep to Kingsep when they immigrated to Canada.

Adding to the excitement, my cousin June (Lapp) Kinsella who was raised near Eckville, but lives in Melbourne, Australia, accepted my late invitation and would be meeting us in Tallinn! A few days later there was more good news. Tobi called from Hong Kong. "Guess what Dad, I'll meet up with you in London!"



*Horma Ott's marker on the Horma Estate with 4<sup>th</sup> and 5<sup>th</sup> generation cousins getting acquainted*

Eda McClung, Arne Matiisen (Eckville schoolmates of mine) and Arne's daughter Janet had committed some of their time to this Estonian venture and made the trip to Võru a few hours ahead of us. We were depending on Eda and



Arne's Estonian/English translating and Janet's journalism skills to help record the event. The anticipation of those last few minutes as we parked our rental car at the meeting place in Võru found us chattering with nervous excitement.

Almost too suddenly it was happening! Eye to eye, hand in hand, we were meeting Evar Saar, a direct descendant of Horma Ott, his wife Mariko, my miracle contact, and their five year old daughter Hipp. Hipp presented me with a drawing she had prepared just for me!



*Evar and Heljo Saar explaining the family tree to Bob and Annette Kingsep, Tobi (Kingsep) Telford and June (Lapp) Kinsella*

We followed Evar into the picturesque countryside, constantly commenting on the similarity to central Alberta.



*The Kingsep-Saar family members exploring the countryside near Linnamäe village, the ancestral home of Horma Ott*

Twenty minutes later we maneuvered up the twisting lane to the farmstead. There beside a rock memorial to Horma Ott, an Estonian flag waving, stood a large group of relatives, their faces glowing.



*Cousins of all ages listening to Bob Kingsep's Alberta pioneer story (Bob is behind the easel)*

We stepped out of the car to cheers and welcomes in both English and Estonian! These were my cousins, holding fresh flowers, waiting for us! This was for us!



*Tobi (Kingsep) Telford and June (Lapp) Kinsella discussing the family tree*

One hundred and eight years without contact on Estonian soil had come to an end and the beginning of a wonderful family relationship had just begun!

# The legacy of Alberta Estonians Project

## -A progress report-

Dave Kiil

We continue to make excellent progress on this important initiative. The response to the request for materials, especially photos, stories, music, and videos, has been beyond expectations. More than 2,000 images and four loose-leaf binders of articles have been assembled from various sources and provide ample material for the DVD as well as the Alberta On-line Encyclopedia website.

In the Winter 2006 issue of AjaKaja we were pleased to announce a grant in the amount of \$17,200 from the National Estonian Foundation of Canada. Since then, we have received a second grant in the amount of \$50,070 from Alberta's Community Initiatives Program. These funds provide us with the necessary means to complete the DVD for presentation at the West Coast Estonian Days in Los Angeles in August.

Polar Bear Entertainment Inc is proceeding with the production of the DVD. Selection of suitable images and movie footage is ongoing, as are oral interviews across the province. Our new President Bob Kingsep's journey to Estonia for a family reunion was filmed and provided some wonderful footage for the project. We've also obtained old photos from several Estonian and Canadian museums/archives to illustrate living conditions in Estonia in the late 19<sup>th</sup> and the early 20<sup>th</sup> centuries.

The storyline for the video presentation continues to evolve. It begins with an overview of living conditions in Estonia during the second half of the 19<sup>th</sup> century. Serfdom had been abolished but

the Estonian peasants generally were unable to acquire land from the Baltic-German landowners.



Photo: Estonian National Museum

*Summer fun in Estonia, near Tori, 1910*

Thousands decided to emigrate to Crimea and various locations east of Estonia, where land was available. The last decade of the 1800s and the early years of the 20<sup>th</sup> century resulted in an influx of Estonians from various parts of Russia, including Estonia, to North America where freedom and free land were offered as a reward for settlement.

The 30-minute documentary will highlight the first wave of Estonian settlers a century ago, the establishment of several unique Estonian settlements in Alberta, and the social and economic forces that helped preserve Estonian culture and traditions over the past 100 years.

The premiere of the 'Their Legacy, Our Heritage: Alberta Estonians' documentary will be at Lincoln Hall on June 16, 2007, and will give those in attendance at this Jaanipäev celebration a first look at the production. Final filming will be done at the celebration



and included in the DVD for presentation at the West Coast Estonian Days in Los Angeles in August.

We anticipate that the DVD will be available to Society members and other interested individuals and organizations following the Los Angeles event.

The development of the dedicated Estonian website is also underway by the Heritage Community Foundation and will be featured on their AlbertaSource.ca.

Initial work involves the design of a dynamic and interactive website to meet project objectives. We anticipate that much of the material submitted by members of our Society will be accommodated on this website. We hope to have a live prototype website ready for the West Coast Estonian Days in Los Angeles in August, 2007, followed by production of all phases of this educational and research tool about the history of Alberta Estonians.



*Photo: National Archive of Canada  
A wagonload of Estonian pioneers in front of  
Sestrap's general store in Medicine Valley,  
1907*

The completion of the full Estonian website is not expected until 2008. In the

meantime, we anticipate significant progress by this fall, including a fully-functional prototype of an Estonian website on Alberta On-line Encyclopedia.



*Centennial celebration at Linda Hall, 1999,  
marking the arrival of the first Estonian  
pioneers in Alberta*

The design and production of the website will rely heavily on the impressive track record of the Heritage Community Foundation, show-casing Alberta's historical, natural, cultural, scientific and technical heritage. The Estonian website will thus be a multi-media encyclopedia capturing the history of Alberta's Estonian community past, present, and future, as needed.

### **What's in the Attic?**

There is still time to submit photos and articles about your family. All materials can be included in the digital archive to provide permanent online access to the information for you and your descendants.

## **The Crimea connection: The accidental reunion of the Erdman's**

*Preamble: The Erdman family left Estonia in 1861 and, following a 3-month-long trek, settled in Crimea. Some forty years later, the family of Jakob and Mari Erdman decided to follow their dreams to South Dakota and a few years later, Barons, Alberta. The Crimea and Barons families lost contact with each other.*

Martha Munz Gue, a descendant of Mari and Jakob, picks up the story in the late 20th century. She relates that her cousin in Crimea, in an effort to find his relatives in North America, had placed ads in many newspapers for several years. One fateful morning Martha's cousin John, who lives in northern Alberta, noticed an ad asking for information about the Erdmans who had left Crimea in 1901. The ad asked that the response should be in either Estonian or Russian.

Cousin John contacted family members about the request and discovered that Oscar Erdman, who had not used the language for years, could still understand some Estonian. He was designated as the point man to respond to the ad.

This initial contact led to ongoing communication and reinforcement of family ties involving the Crimea and Alberta Erdmans, mostly involving Martha, Oscar (Martha's mother's first cousin), Lillian (Martha's sister) and Leongard, Martha and Lillian's second cousin in Crimea. Leongard, a retired naval engineer, is a very persistent and thorough investigator of things genealogical, and Oscar and Lillian have received copious amounts of genealogical information from him. According to his daughters, their aunt Pauline (now deceased) had insisted that Leongard

pursue the family history. (During a visit to Crimea, Martha met the woman who helped Leongard with the ads as she could translate Russian-English and Hungarian. Sadly, the translator is still trying to find her own family in North America).

The serendipitous discovery of the small newspaper ad has led to many new connections involving several generations.

The first contact between the Erdman families in Crimea and Alberta took place in 1998 in Crimea when Oscar and Sally took a Mediterranean cruise and docked for a few hours at Yalta, Crimea.



*Orthodox Church built in limestone cliff, Crimea*

The Crimea clan met Oscar and Sally

and together, enjoyed a picnic to celebrate the reunion and the birthday of one of their cousins there.

In 2001, Martha responded to an invitation from the Crimean Estonian Society to attend the Estonian Summer Days in Crimea, celebrating 140 years since the arrival of Estonians in Crimea. Martha, accompanied by her daughters Lisa and Anita, brought greetings from Alberta Estonians at the official opening.

This visit took place exactly a century after Martha's great grandparents left Crimea with her almost grown children, one of whom was Grandma Lisa (Erdman) Silberman. She married Martin Silberman, who came directly from Estonia in 1905, on the Erdman homestead in Barons in 1907.

In 2006, Martha and her husband David again visited Crimea, convinced that a week-long trip is not enough to absorb the history and beauty of the place.



*Martha and David Munz Gue in Sevastopol*

Earlier this year, Leongard's granddaughter Victoria sent an email to Martha's son David wishing him a Happy Birthday from her family. Victoria is also in email conversations with Martha's daughter Anita in Yellowknife.

Lillian Munz relates how Leongard and she collaborated on a 50-page booklet summarizing the biographies of the relatives in Crimea. (Leongard's Grandma was Lillian Grandma's sister).



*Martha Munz Gue exploring Greek ruins*



*Limestone cliffs for modern-day climbers, Bakchisarai, Crimea*

Leongard has learned some English and Estonian in his retirement, and provided Lillian with materials, including write-ups and photos, for the booklets. Lillian organized the materials on her computer and printed booklets for distribution to relatives in Crimea and locally.

*Editor's note: The serendipitous discovery of the small newspaper ad served as the genesis for connecting members of the Erdman clan on two widely-separated continents. Truly an inspiring story with a happy ending!*

*Prepared by Dave Kiil*



## The Quest for a New Life in the New World: Part 3

*Story Teller: Barbara Johnson Gullickson*

Jakob was the only child of Jaan and Mari Erdman. This family was one of the group who left Estonia in 1861 to go to Crimea to obtain FREE LAND! Shortly after they arrived in Targhan, Jaan and Mari ate some bad meat and died. There was also a possibility that they died from the plague.

Jakob was raised by his aunt Madly and her husband, Otto Sesler. Jakob and his cousin, Simm Erdman, found Otto to be a hard taskmaster, demanding long hours of hard work; 'to pay for their keep' he said. They worked 7 long years for their uncle.

With much hard work and dedication, Jakob prospered, and on May 1, 1873, he and Mary Tint were married. Mari and her parents were among the families who made the trek from Estonia. Jakob and Mari enjoyed their life, gained the respect of their countrymen, and were prolific, bringing 9 children into the world.

When Gustav and Robert were reaching the age 18 years, Mari determined that a change had to be made. In Russia, at that time, there was enforced military service for all men of that age, and Mari was not going to have her sons take the risk of being killed in the army!

Also, there was not enough good land near Targhan for the sons.

Mari and Jakob had received letters from friends who had moved to South Dakota, telling them of the good land and good crops there. Mari, who was more spirited than Jakob, decided they would go to South Dakota – the whole family! However, one daughter, Emilia, her husband, Jaan Salman, stayed in Crimea.

Early in 1901, Jakob sold their land – for \$25,000 in gold (is the story) – and they were ready to leave. The gold was kept in a metal box, which was in the care of daughter, Helena, Mrs. Johannes Watman (later Mrs. Jaan Kotkas). Helena was a healthy and strong woman. ('They say' Helena had the gold

sewn in the hem of her cloak!) They took a train to Estonia and a boat to England. In England, Gustav persuaded his father to exchange the gold for a bank draft. Jakob was very worried and was quite sure they would never see the money again. However, at New York the bank draft was exchanged for money again and all was well.

They arrived in New York July 4, 1901, amid all the Fourth of July celebrations, and Natalie, the youngest thought all the festivity was for the arrival of their ship.

The family took a train to Fort Pierre, South Dakota, where they lived for a year and a half.

Gustav, Liisa, Charlotte, Robert, Natalie (Erdmans) and Gus Kulpas went to school here till they moved to the Barons district.



***Unfortunately, the photo is poor quality, but you can see the rough conditions in which they lived.***

Unhappy with poor crop conditions in South Dakota and the severe weather, Jakob, his son Gustav, friends John Kiwi, Mr. Lentsman, son-in-law Anton Kulpas, and others traveled to Oregon, looking for land more like Crimea. However, the land was too expensive, but they heard of good land in Alberta available and cheap.

It must have been a good year in 1903. The land looked lush and green; grass was up to the horses bellies. The Estonians were pleased and filed on homesteads.

In 1904, Jakob and Mari moved to the Barons district to live on the homestead land Jakob had filed on in 1903 – SE-17-12-23 W4. Liisa, Robert, Charlotte and Natalie lived with them. Liisa and Charlotte soon obtained jobs in Lethbridge as live-in maids for \$15.00 a month! Helena, Miina and Anton Kulpas, and Gustav had filed on their own quarters of land, and lived on them to ‘prove them up’ as required by the government.

Jakob and Mari built a sod house and barn the first year. Sod made good insulation, keeping the house cool in the summer and warm in the winter.

Later, in 1906, a wood house was built, with straw in the walls for insulation. Glenda and Carole Erdman (great grandchildren of Jakob and Mari) lived there as children and they said this house, also, was warm in winter and cool in summer. (Their story follows *100 Years of Sheltering Families*.)



***About 1917, L to R: Robert Erdman (Jakob’s son), Oscar, Victor, Ralph, (grandsons) Magda & Gus (daughter-in-law and son) Child in front Alfred (grandson) and daughter Charlotte***

*Please note the irises in the foreground. Robert was an avid gardener and imported bulbs from Holland and peonies from Japan, as well as seeds and plants from other countries.*

In 1905, Jakob gifted 2 acres of land (SE corner of SE quarter of 8-12-23-W4) to the Estonians for a burial ground. All plots were free to Estonians. This is where Jakob and Mari, Gustav and Magda, and others of our family are buried. Since this now is not an ‘active’ cemetery, family members who have passed away in the last 15 or so years and who wanted to be in this cemetery, have had their ashes buried or scattered here.

Jakob transferred this property to the Village of Barons in 1923 and it was used by the community until internment records were lost.



***Mari & Jakob, at their home near Barons, May 1913, on the occasion of their 40<sup>th</sup> wedding anniversary.***

Jakob and Mari and their family prospered and acquired more land.

When Miina Kulpas became ill, she and her husband, Anton, and the younger children moved to Oregon, believing the milder weather would be beneficial for her health. Jakob and Mari moved, too, to be close to her.

When Miina died in 1928, Jakob and Mari returned to Barons. Gustav, Charlotte, Ellen, Ralph and Oscar drove to Salem to bring their parents back to Alberta. (I don’t know who took the photo!)





*L to R: Jakob's daughter Charlotte, grandchildren Ellen, Ralph, Oscar, son Gustav, and Mari & Jakob. There is a tent on the front of the car – I wonder if they tented the whole way there and back again!*

Jakob was heavy-set, short, a quick thinker and very clever mathematically. He was good-natured, friendly, cheerful and kind. He did not drink or smoke, lead church services and read sermons.

He died in 1934 and is buried in the Barons Cemetery.

Mari lived some years longer and was the Erdman family matriarch. She was stout, hard working, very pleasant, a good talker and a strong woman (the 'boss' of the family). She enjoyed handiwork, such as crocheting and knitting. During World War 1, she knit 100 pair of socks for the soldiers and received a medal for her achievement. In Crimea, she would sleep on the cold floor of the kitchen to prevent her from over-sleeping – she had to get up *early* to make bread.

She died in 1939 and is buried in the Barons Cemetery.



*Jakob and Mari at their home near Barons, on the occasion of their 60<sup>th</sup> wedding anniversary.*



## Remembering Elizabeth (Bruckel) Tippie

Elizabeth Tippie passed away on January 25, 2007 in Red Deer Hospice. She was predeceased by her husband Lawrence, in June 2003, her father Friederich J. in August 1941 and her mother Maria in January 1978. She will be forever missed by daughters: Marne (Thorsten), Sharon (Ralph), Carol (Steve), Kathy; son Fred (Bridget) Tippie as well as 11 grandchildren and 10 great-grandchildren.

Elizabeth Tippie (nee Bruckel) was born of Estonian parents, Friederich J. and Maria on January 1, 1920 in the village of Krasnoufimsk, on the western slopes of the Ural Mountains of Russia. Elizabeth retained many memories of her long train journey across Canada from Halifax to Big Valley in 1929. Some of her childhood was spent in the Fenn-Linda Hall district before moving to Stettler where she graduated from high school.



*Bruckel family in Canada 1929*

In 1939, she married Lawrence and spent all but three years of the next twenty-five on the farm north of Stettler in the Lyncott district. Part of WWII was lived in Portland, Oregon

In 1964 Elizabeth went to work at the Michener Centre and secured an Alberta Mental Deficiency Nursing Degree in



*Elizabeth Bruckel, 1936*

1967. She found this work most fulfilling and retired in 1984.

She and Lawrence traveled much in Canada, U.S.A., Mexico and Europe (including Russia and Estonia in 1987). An ever-stalwart Canadian patriot, Elizabeth held a life-long interest in all things Estonian. Thoughtful and well-read, she was an avid student and brilliant analyst of changing world politics. She loved singing, playing classical piano, certain comedians, and many East Indian authors. She is irreplaceable but leaves many happy memories beyond count for her family and friends of which she was so very proud.

*Submitted by Sharon Varney*

# Martin Silberman, Barons Pioneer

Lillian Munz



The dry-land prairie village of Barons, north of Lethbridge, Alberta, was home to about 28 Estonian farming families in the early pioneer years of the 20<sup>th</sup> century. About half of them arrived via

Crimea, but some came directly from Estonia.

Martin Silberman (1877-1956) was raised on the family farm near Tartu, Estonia. One of his brothers stayed to work the farm and the other brother, Hans, became a well-known doctor in Estonia. Martin left behind five sisters and many other relatives. However, he would see them again 15 years later. Here is Martin's story of emigration and pioneering in Canada.

In his early adult years, Martin had belonged to a group which was agitating for freedom from the Tsarist Russians. When the situation became more dangerous, he made the difficult decision to emigrate to a more peaceful land in 1904. Having heard of the Lutheran Reverend Sillak who wrote in the Estonian papers encouraging young people to sail the Atlantic by steam ship to Canada, and take the train to Medicine Hat in the Northwest Territories, Martin did just that. He left Europe for the new life "out West".

While in Medicine Hat he met other Estonian young people, among whom was a pretty house maid in her early 20's by the name of Lisa Erdman, daughter of Jacob. Her Crimean-Estonian family had homesteaded in Barons in 1904.

Martin soon travelled further west to Exshaw near Banff to work in the cement factory as a blacksmith. There were many immigrants employed there, including a Mr. Walters, a fellow Estonian bachelor. After a year, Martin left the mine and didn't meet Mr. Walters again.

However, life takes curious turns. In 1941, Martin's son, Ernest, then with the Intelligence Corps in the Canadian Army, was stationed near Prince Rupert, B.C. He was invited to an Estonian family's home for Christmas. He did not recognize the name "Walters". There he met Julie Walters, daughter of the Exshaw miner, with whom Martin had worked almost 40 years before. After the war Ernest, a lawyer, and Julie, a nurse in Vancouver, were married in 1948.

Going back to earlier years, Martin Silberman left the Exshaw mine in 1905 and bought from the CPR a piece of prairie grassland south of Barons. In 1907 he and Lisa Erdman were married in a three-day celebration, where Rev. Sillak officiated at the ceremony. Estonians came by horse and buggy from various farms around the area bringing food such as pirukad and kringel to add to the table. Martin was 30 and Lisa 25 at the time.

The first home for the Silberman couple was a sod house where they lived for a year while a small wooden house was being built. Prairie fires were a hazard so the horse-drawn plows dug furrows around the buildings. Buffalo bones were cleared out of the newly-plowed prairie sod. Grain fields began to take shape. Cows, pigs, and chickens were purchased and the farm began to grow.

Their daughter Helmi was born in 1908, and twins Walter and Ernest were born a year and a half later. For cooking, gardening, and washing, water was hauled from wells on other farms. Gardens and flowerbeds were carefully planted and watered. Soon garden produce and farm-grown animals provided most of the food.



By 1918, Martin had a large farm with several dozen horses and many hired men

helping with the labour. A prefabricated two-storey house with six bedrooms and even a fireplace was ordered from the Eaton's catalogue. For years, there was no electricity.

After Estonia gained its independence following WWI, the Silbermans packed up, rented out their 12- year- old farm to relatives and moved to Tartu, Estonia. Lisa had never visited Estonia. Helmi was 11 years old and the twins were 10. Martin wanted to have his children educated in Estonia. They finished high school and attended university in Tartu, joining the popular fraternities there. One of the twins, Walter, married a 21- year- old Estonian girl, daughter of a newspaper editor. Martin's daughter, Helmi, went to Vienna to study at the university and met and married Emery Munz. Neither couple stayed to live in Europe. By 1934 they were living in Canada.

Then in 1932 when the crops on the Barons farm started failing, Martin and his wife sailed back to Canada to reclaim his farm. Martin never returned to his homeland which soon was ravaged by war. Walter was soon farming and Ernest began his law practise in Vancouver after studies in Toronto and at Harvard.

Gradually the horses on the farm were replaced with tractors and combines. Only one or two hired men were needed. The Great Depression and the huge dust storms came and went. The Silberman farm survived, producing grain and cattle. Martin farmed the land with the help of Walter until 1948 when he moved to the village of Barons with his wife. He died eight years later at the age of 79. Lisa, in good health, survived him by almost 20 years, residing in Calgary during her final three years.

Martin and Lisa were hardworking, resourceful, and tough. However, the farm that Martin struggled to nurture did not remain in the family. The land has been sold several times over, but the two-storey house is in good repair and is still providing a home for a prairie family south of Barons almost 90 years after it was built. Martin and Lisa have 28 descendants living in Canada and USA, several of whom have visited

Estonia recently where they have become acquainted with Silberman cousins.

Martin Silberman's story is just one of hundreds of accounts of Europeans from various nations who immigrated and faced unique challenges on the vast prairies 100 years ago.

*(Composed in 2007 in Calgary by Lillian Munz, Martin's first grandchild.)*

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## **Russia has launched Cyber attacks against Estonia**

May 1, 2007. The cyber attacks of recent days aimed at paralyzing the work of the web servers of Estonia's state institutions originate from Russian state IP addresses, Estonia's Justice Minister Rein Lang said.

Malicious attacks against Estonian web pages continued on Sunday and on Monday and there were attempts to bring the operation of the data communications network of state institutions to a halt, CERT Estonia (Computer Emergency Response Team of Estonia) said.

It said that Estonia had kept up domestic Internet traffic and visits to foreign web-pages where possible. However, the access of foreign users to the web-pages of government offices has had to be restricted to fight the attacks.

The attacks started on the late night of Friday, April 27.

*Reproduced from Estonian Review, Vol. 17, No. 16, April 18-May 2, 2007*





## **An Estonian Missionary: The Story of Reverend John Sillak**

Dave Kiil and Maret Watson

A missionary is someone sent out by his church to preach and teach. In 1891, John (Jaan) Sillak received a call from the Iowa Synod of the Lutheran Church to serve as Pastor Missionary for Estonians, Latvians (Letts), Germans and Russians in North America.

He and his wife Anna (nee Loorberg) arrived in New York the following year. John Sillak was ordained on July 7, 1901 in Springfield, Illinois. A few months earlier, Rev. Sillak had been contacted by the German and Lettish St. Peter's congregations at Josephsburg in Assiniboia (now Alberta) to become their Pastor. He and his wife embarked on their westward journey and, by 1902, Rev. Sillak was serving ten Preaching Stations in western Canada. He served the Josephsburg congregation for about 18 months before moving to Medicine Hat in 1903. The Crimea Estonians would arrive the following year.

Born in Dorpat (Tartu), Estonia, in 1864, John Sillak was educated in Estonian, Russian, and German universities, and later pursued language studies in England. In London, he was offered a position as professor of Greek, Hebrew and Latin at a college in central India. After considering the offer with his wife Anna, he decided to refuse it.

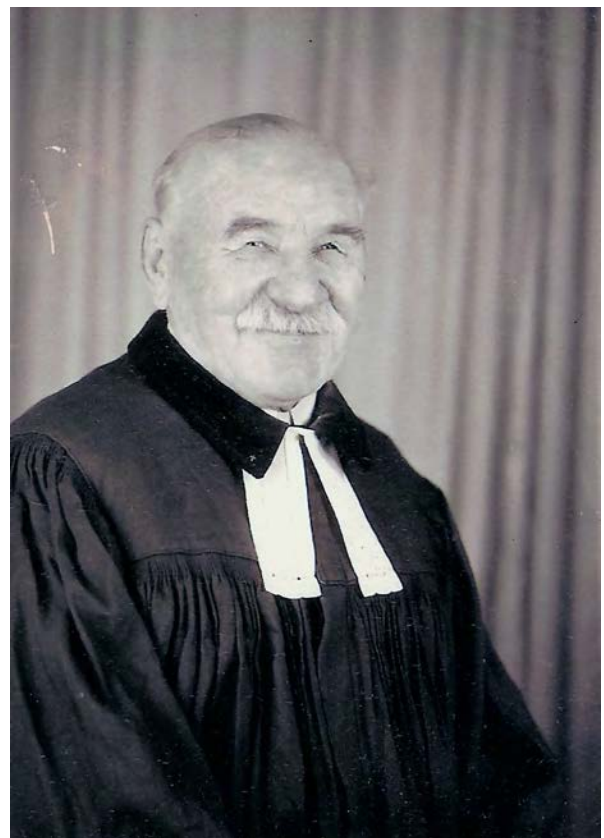
An interesting sidelight involving Anna's family includes her inheritance of an old and rare Giuseppe Guarnerius Del Gesu, Cremona 1741 violin from the Tusman family. The violin originally belonged to a Dr. Karrell, a personal physician to Czar Nicholas I (1825-1856), who in turn presented it to his godson Johannes Tusman, a theological student in St. Petersburg, Russia and later, at St. Chrischana, near Basil, Switzerland. This much-travelled

violin also accompanied Tusman to Africa, Jerusalem and Brazil before finally returning to Estonia in 1884. The violin continued its journey with the Sillak family to North America, and was purported to still being played during the time of Rev. Sillak's service in Alberta.

By all accounts, Rev. Sillak pursued his work in true missionary style. Members of his family remember his patience and his dignity, and he always appeared to have a secret smile. Grand niece Maret recalls that Grace was always said before dinner:

*"Come Lord Jesus be our guest, let this food be blessed to us, Amen".*

Reverend Sillak had a profound belief in God and he continued to champion his cause with single-minded passion the way he understood it in his day and age.



***Reverend John (Jaan) Sillak***

Sillak covered a huge region from Manitoba in the east, to the Dakotas and Montana to the south, Oregon and Washington States to the west, and Edmonton to the north. The three major Estonian communities in Alberta-Barons, Stettler and Medicine Valley-were part of his “constituency”. Stories abound about him singing at the top of his lungs while travelling across the prairies with horse and buggy on his way to hold services....

A group of settlers in the Stettler-Big Valley area were Lutherans and they asked Reverend Sillak to join them at a gathering to discuss the formation of a congregation. As a result of the meeting, a chapel and cemetery were established in 1906, about one mile east of the well-known Linda Hall. It was known as the St. John’s Lutheran Congregation. Reverend Sillak also presided at functions in the Barons area.



***Reverend Sillak with a group of Estonians, in southern Alberta, ca 1920***

Reverend Sillak was tireless in his efforts to serve the needs of Alberta’s Estonians during the first several decades of the 1900s. He held strong views about what it meant to be a Christian. Confirmed Lutherans benefited from his services as a congregational Pastor.

John Sillak was a renowned linguist, reportedly speaking as many as 17 languages fluently. His language skills enabled him to translate the Lutheran Confessions into Estonian and Latvian.

This major work earned him the degree of “Doctor of Philosophy” from the Canadian Lutheran College. Other translations include Luther’s Small Catechism and the Augsburg Confession. This major work was written meticulously in his own hand writing on some 3,000 sheets of paper. His accomplishments are recognized in several issues of Canadian Lutheran magazine.

In 1936, Reverend Sillak also completed an unpublished major work entitled “*History of the Christianizing of Estonia and Latvia, from 1157-1936, or “A religious and political essay about the former Baltic Provinces of the Russian Empire”*”. It is based on an incredible amount of research, and champions the tenets of the Lutheran Church.

The neatly handwritten tome makes for interesting reading. The author was obviously well read and a meticulous researcher. He had planned to send the manuscript to a Pastor Baueurle in Arensburg (Kuressaare) on Saaremaa, but was advised not to do so because of risk of damage during the Atlantic crossing in the late 1930s.

Rev. Sillak was elected Life Member to the Canadian Lutheran College on June 1, 1946.

Rev. Sillak passed away in Medicine Hat in 1953. Sillak Street is named after him in the city, commemorating him as one of our early pioneers and respected citizens.



***Rev. Sillak’s headstone in Hillside Cemetery, Medicine Hat, Alberta***

*This article is based on materials made available by Maret Watson, grand niece of Reverend John Sillak*

# The Story of the Estonian Language

*On the territory of Estonia, with Finno-Ugric culture, East meets West.*

## **Act One: Finno-Ugric Europeans**

The word for Estonia, Eesti, originates with the ancient Estonians who called these tribes living to the east of Scandinavia esti. In 98 AD, Tacitus in his “Germania” used a slightly different version of this word-aestii. The widespread use of the name of the country Eesti by Estonians themselves dates from no earlier than the 19<sup>th</sup> century.

During the 13<sup>th</sup> century, Estonia was conquered by and formally Christianised by the Teutonic knights-and a number of them continued to reside in the country. Estonia was in effect divided up into two separate communities: foreign-born Germans and the indigenous Estonian peasants. About one quarter of the roots of the words that form the present-day Estonian vocabulary come from Low German. The Estonians succeeded in assimilating these new and foreign language influences and thus did not lose the genuine Finno-Ugric base of the language. Over time, the spoken language of the German aristocracy who stayed changed into Baltic German, where Low German, now becoming archaic, blended with elements of Estonian.

## **Act Two: From the rise of the written language to literacy**

European culture rests on a foundation of written texts, whilst Finno-Ugric culture is based on the spoken word. Estonia stood at a geo-political crossroads, bordering onto powerful neighbours such as Germany, Denmark, Sweden, Russia and Poland and was, at various times, coveted by all of these. Estonians grew used to being surrounded by a multiplicity of European languages.

Demands for a written version of the Estonian language came initially from foreign clergymen. The Reformation reached Estonia in 1523, the first known book written in Estonian was one with Lutheran content, printed in Lübeck in 1525. The first extant Estonian book is the Wanradt-Koell catechism which appeared in 1535.

The fact that the Reformation penetrated Estonia so rapidly spurred Catholics of the Counter-Reformation to attempt to create a “Northern Florence” in Tartu as a religious bridgehead in the region. Owing to the continued weakness of the Roman Catholic Church, these grand plans were never realized. But the shock waves nonetheless spilled over into secular matters: in 1632 the King of Sweden turned the building of what had been a Jesuit grammar school into the seat of the famous University of Tartu.

In 1710, Russia conquered Estonia. Conditions began to deteriorate in Estonia, but the tradition of educational and cultural endeavour continued.

The first periodical in the Estonian language which was of general interest was the Lühike Õpetus, a weekly which first appeared in 1766. And the world’s first regular farming newspaper was the Estonian Tartu Maarahva Nädalaleht which started in 1806!

By this time, the literacy level of Estonians was among the highest in Europe, reaching between 70 and 80 per cent by the 1850s. The central Russian authorities saw a self-conscious nation that



purposefully broadened its outlook, which would become steadily harder to manipulate with regard to the demands of the state.

### **Act Three: From cultural autonomy to independence**

Civil society developed apace during the latter half of the 19<sup>th</sup> century. Networks of educational societies, brass bands, choirs, and temperance movements spread throughout the land. The number and editions of newspapers increased and in 1880, with a rural population of some 760,000, the popular newspaper Sakala had to answer 713 reader's letters from farmers alone!

The Estonian national movement had to sail skillfully between the reefs of the Russian authorities and the Baltic Germans, the former attempting Russification, the latter Germanisation of the Estonian people.

The primus motor of the Estonian movement was a belief in language. Estonian was thought as a powerful means of communication on its own, as a way of achieving better education and the nation's own cultural space. Estonians thus could distract the attention of both the Baltic Germans and the Russian authorities by means of their "secret" language and gradually attained a position of strength-until independence was achieved in 1918.

And that is how Estonian politics was born.

*Reproduced with permission of Mart Meri, Member of the Estonian Parliament. Linguist. This article was originally written for the Estonian Ministry of Foreign Affairs.*

### **Estonia has 123 percent mobile communications penetration**

"There's no reason to believe that the percentage has fallen during Q1 of 2007. Rather, we can presume that the percentage grew by a couple of percent," Marge Ensling from the Communications Board said.

According to the number of clients and market share of Estonia's biggest mobile communication operator, EMT, the mobile communication penetration was 118 percent as of the end of Q1 this year. The calculation was based on the number of population, 1,342,000 according to the Statistical Office.

At the end of the quarter EMT had 763,000 clients and the estimated market share on the basis of SIM cards was nearly 48 percent. Mobile communication penetration in Estonia crossed the 100 percent line in 2005.

*Reproduced from Estonian Review, Volume 17, Number 16, April 18-May 2 2007.*

### **Government Surplus**

Estonia's government surplus in 2006, at 3.8 percent of gross domestic product, was the third-largest in the European Union it appears from preliminary data by the blocs statistical office Eurostat.

Larger government surplus than in Estonia were recorded in Denmark and Finland, respectively 4.2 and 3.9 percent of GDP, the Finance Minister reported.

# Estonian cuisine via Grandma

Eric Vellend

Fried smelts, pickled herring and jellied veal are not foods the average kid craves. But at my grandmother's dinner table, they were savoured like hamburgers, hot dogs and French fries. And while she didn't influence my decision to become a chef, her traditional Estonian cooking will always hold a special place in my belly.

Grandma taught me a few culinary tricks over the years, and after she passed away, I inherited her ancient recipe books. Armed with a chef's palate and an Estonian-English dictionary, I've been busy decoding my grandmother's recipes and discovering the world of Estonian cuisine.

The foods of this tiny Baltic nation were shaped by what could be grown, caught and raised, and stored and preserved over long winters. It's hearty fare, reflecting the country's peasant roots. Straddling Scandinavia and Eastern Europe, Estonia shows influence from both of these worlds.

Meat is predominantly pork. Popular vegetables include cabbage, beets and the beloved potato. Common grains are barley and rye, the latter used to make sweet-and-sour rye bread, an Estonian staple dating back to the 12<sup>th</sup> century. Spices include dill, caraway, cloves and bay leaves. Fish is also an important part of the Estonian diet, especially pickled herring.



Photo: Dave Kiil

*Pig's knuckles with sauerkraut*

My grandmother, who grew up on the island

of Hiiumaa, was so fond of pickled herring that she made us smuggle it into her nursing home against doctor's orders. One day, she was so excited to get her shipment that she hastily ripped open the container, spraying her bedside table with fishy brine and destroying a \$250 phone for the hearing-impaired. For a taste of herring, this was acceptable collateral damage.



*An Estonian Smorgäsboard*

The most distinctive Estonian dishes were served as part of a celebration, whether it was our birthday Kringel, an almond-studded brioche shaped like a giant pretzel, or Valgevorst, barley sausages served with lingonberry jam on Christmas Eve. On holidays such as Easter and Christmas, my grandmother would put out a room-temperature smorgasbord (called külmlaud). The spread would include potato salad, cucumber salad, pickled beets, cold cuts, marinated fish, smoked salmon, devilled eggs and dark rye bread.

My two favourite dishes on her külmlaud were sült, cooked veal in aspic, and Rosolje, a violet-colored potato salad with beets and herring. I once asked my grandmother how she made the salt and her response went like this:

"You cook-it the veal with the pig's feet"  
"What cut of veal do you use, Grandma?"

“The one with the bones.”

It was moments like this that made me appreciate the kindred connection between grandmothers and chefs. They both cook using instinct, memory and taste, and, if something is actually written down, it's more of a shopping list than a proper recipe.

Luckily, I had once made brawn (British headcheese) which is similar to sült. I took “the ones with the bones” to mean veal shank, braised it with pig's feet for natural gelatin, and vegetables and spices for flavour. My grandmother formed her sült in a bowl, but I used a loaf pan to cut slices. “It's very good,” my father said of my sült. “It's not as Jell-O-y as Grandma's, but I think the average person would like it better.”



*Internet photo*

***Estonian headcheese (sült)***

For Rosolje, her recipe needed translating from Estonian. Since I don't speak the language, it would have been faster if my father had just done it. But Grandma would be happy to know I was learning some Estonian words other than “paha poiss” (bad boy).

Everything was straightforward until the dressing: “1.5 hapukoort ehk majonees,” which translates to “1.5 sour cream or mayonnaise.” One and a half cups of dressing seemed right, but did she use sour cream or mayo? Guessing it was both, I made the dressing with an equal ratio and jazzed it up with lemon juice and Dijon mustard. My

father's verdict on the Rosolje: “Mmm...mmm...”

Not every dish went as smoothly. Her apple cake, a childhood favourite, turned out dense. “It's like pound cake,” I said diplomatically. “More like six-pound cake,” my father joked. I reduced the amount of milk and increased the baking powder, achieving a result that was “closer to the truth.”

Some recipes I have yet to nail down. Skumbria is a cold dish of fish marinated in a sweet-and-sour sauce whose main ingredient is ketchup. Named after the type of mackerel that was originally used to make the dish, it was always referred to as “red fish” in our family. There were no measurements in Grandma's recipe, and after a couple of less-than-perfect tries, I put it on the back burner. There is only so much Skambria one man can eat.

Part culinary anthropology, part mad science, learning my grandmother's recipes is an ongoing project. Next on my list is Pirukad, little savoury turnovers that are very labour-intensive. I also can't wait to make her meatballs and cabbage rolls, two recipes she had clipped from a Swedish magazine.

Family recipes may not have the monetary value of a silver tea service or antique table, but they should be equally treasured. These culinary keepsakes don't need polishing or insuring, they just need to be cooked, shared and loved. Getting future generations of Vellends to love jellied veal is another story.



*Internet photo*

***Marinated Baltic herring (räimed) with sliced onions***

*Eric Vellend is a caterer and chef. This article, originally published in the Toronto Star on March 28, 2007, is reproduced with the author's permission.*



## A Utah American adopts Estonian culture as her life's work

Helgi Leesment

She knits. Yes. Professionally. Sometimes in weird places. As a matter of fact, her favourite unconventional knitting place is a beach on Hiiumaa Island in western Estonia. She has worked as a designer and consultant for yarn companies, operates a mail-order knitting store Woolly West, and writes for magazines. She is currently the knitting contributor to *PieceWork Magazine*. She is a very capable and sought after seminar instructor in the USA, Canada and Europe. Her topics usually focus on Estonian knitting but sometimes she teaches a three-day course on Estonian culture in general. She has become so enamoured of Estonia that she states: "I am interested in knitting history ... My passion is Estonia; the knitting, the landscape, the traditions. I am trying to learn all I possibly can about this interesting country." The result is, all over North America and elsewhere, Estonian style mittens, gloves, socks and Haapsalu shawls are now being knitted. She has even taught a course on Estonian knitting to Estonian students in Estonia at the well known Tartu University Viljandi Cultural Academy.

Who is she? Her name is Nancy Bush and her home is Salt Lake City, Utah. Nancy has no ancestral



Nancy Bush

connection with Estonia. She does not speak Estonian but is now familiar with knitting terminology and, when travelling in Estonia, always finds kind assistants who translate, introduce her to others and take her to interesting places. Sitting and watching a knitter in Estonia, even when neither one speaks the other's language, Nancy finds a kind of dialogue, a connection. Nancy claims that she is now emotionally tied to Estonian people, convinced that she has an obligation to protect Estonian culture and traditions.

How does it happen that an American in the State of Utah has become an expert on a branch of Estonian

culture? Nancy's interest arose one day at the Salt Lake City public library when she chanced upon a copy of *Eesti Rahvarõivad XIX sajandist ja XX sajandi algult Eesti Riiklik Kirjastus, Tallinn 1957 = Estonian Folk Costumes from the 19<sup>th</sup> Century and Beginning of the 20<sup>th</sup> Century, Estonian Government Press, Tallinn 1957*. Looking at this publication awoke in Nancy her main goal - to deal with Estonian knitting for the rest of her life. Estonian knitting has great variety in both patterns and colour use, also in the types of items knit, and makes regular use of techniques that are rare in the rest of the world. All of this is brought forth by Nancy in her book *Folk Knitting in Estonia: a garland of symbolism, tradition and technique* Interweave Press, 1999 of which over 7000 copies have been sold. She has also authored three other books.

An internet commentary on Nancy Bush's *Folk Knitting in Estonia*:

"Margene sent me the book *Folk Knitting in Estonia*. I had no idea about the Estonians. How did I go this long without knowing how Estonians knit? It's gripping I tell you, gripping... The Estonians are not knitting like me. I have nothing in common with them. They are doing a whole other thing. (Well, they were. I'm doing it now too...) Check it out. I learned a new decrease, a new cast on, a new braid and a whole new stitch. I swear it. After 30 years of pretty darned adventurous knitting, I learned 4 things that I had never even entertained the concept of. Oh Nancy, you have given me so much.

I learned the Kihnu Troi and Double Start Cast On. Just say that to yourself for a while... I'm telling you, Nancy Bush has been trekking around Estonia, learning knitting stuff and writing it down in a way that makes it accessible and interesting to a knitter in Toronto who thought she knew it all. Nancy Bush is a blow to the ego and I like it." (Posted by Stephanie Pearl-McPhee All Hail Nancy [www.yarnharlot.ca](http://www.yarnharlot.ca) Nov 22, 2004.)

**Now Nancy Bush is preparing for her next knitting book, specifically about Haapsalu shawls. She is asking for help from Estonians who knit or have knitted Haapsalu shawls and those who have specialized knowledge on this topic.** Nancy would like to hear from anyone who might have letters, notes on knitting, photos, drawings/diagrams or other

materials which would add to her knowledge and which she may use in her forthcoming book.

Nancy's knowledge about Estonian knitting and Haapsalu shawls is already awesome. So, what else is she searching for? She is looking for patterns, specific knitting techniques, and gems about the history of Haapsalu shawls, everyday stuff that one may remember about their mother or other family members. Also, how Haapsalu shawls were made, specifically, how the edges were made. She has many questions that only another knitter would know how to answer. She is also looking for permission from the knitters and/or others, to use the patterns in her book and courses.

Contact information appears at the end of this article.

Truly, the introduction in the book *Folk Knitting in Estonia* is one of the best brief English language overviews about the country. The author goes on to use photographs and descriptions of folk customs selected from the collections at the Estonian National Museum in Tartu. The latter smooth the way toward the clearly presented directions for knitting gloves, mittens and socks. Some of the illustrations are garnished by aptly selected Estonian folk art pieces or foods.

Comments one knitter on the internet: „We all owe Nancy Bush a big ‘thank you’ for gifting us with the pictures and patterns of Estonian socks and mittens -- socks and mittens, I might add, which are heart-stoppingly exquisite in their design and achingly beautiful in the love that has gone into making them. This is a knitting tradition that is as alive to the song nature sings us as it is to the beauty and meaning of Estonian culture and tradition. Wonderful, wonderful stuff!“ (Posted on [www.knittersbookshelf.com](http://www.knittersbookshelf.com) ).

On the Internet there is a half hour program, the middle of which features a 12 minute interview with Nancy Bush about Estonia and her forthcoming book: <http://www.cast-on.com/?p=44> , lower on the page choose „Download episode 24“.

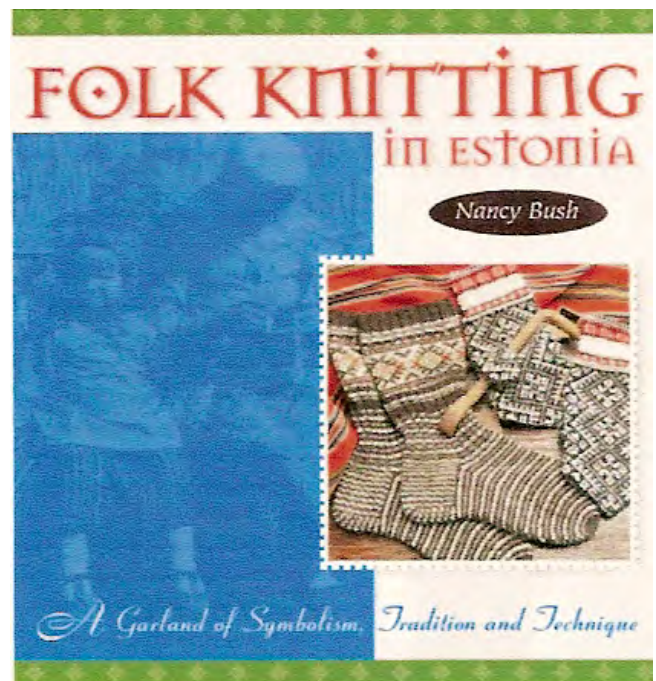
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Nancy Bush books are available in Canada at Indigo & Chapters bookstores, knitting and craft stores & elsewhere; on the Internet at [www.interweave.com](http://www.interweave.com)



*By permission of Interweave publisher*

*Hilja's mittens*



*By permission of Interweave publisher*

*Cover of "Folk Knitting in Estonia" by Nancy Bush*



# Estonia's rich heritage of manors

Dave Kiil

As part of a forestry tour of Estonia in 1991, I visited Lahemaa National Park in northern Estonia, some 70- km east of Tallinn. A highlight of the trip was a tour of the imposing Sagadi Manor, various out-buildings, and manicured grounds with a swan pond. It also contained a forestry museum and archives, with period furniture and paintings. The manor and the park-like setting, maintained by the State Forest Management Centre, were most impressive.



*Sagadi manor*

By comparison, Pilguse Manor (previously Hoheneichen Manor) on Saaremaa's west coast, where my ancestors worked as servants some 200 years ago, was much more modest in scale and appearance. Just the same, it captured my imagination a few days after the Sagadi Manor tour, because it is historically significant and also undergoing renovations as a tourist and eco-tourism centre.

The history of Estonian manors can be traced back to the time when the crusaders reached the pagan eastern coast of the Baltic Sea in the 13<sup>th</sup> century. According to the Estonian

National Museum, there were already some 50 manors in Estonia in early 1400s. The early manor houses were often built with rough lumber and reed roofs, similar to the construction methods used by the native people of the region. By the breakout of the Livonian War in 1558 and, coincidentally, the granting of land for Hoheneichen Manor, the number of Estonian manors had increased to nearly 500.

Many of the older manor houses were destroyed by the Great Northern War at the beginning of the 1700s and it took dozens of years to overcome the war chaos.

Thereafter, the Russian government preserved the rights and privileges of the German nobility and landlords by declaring the so-called Baltic Order. This led to a new wave of manor construction. The Baltic German nobility, with the blessing of the Russian Crown, became increasingly important with inherited status- related rights and responsibilities. During the first half of the 19<sup>th</sup> century, estimates of Estonian manors range from about 1000-1200.



*Photo: Dave Kiil*

*Pilguse (Hoheneichen) Manor on west coast of Saaremaa, 2000*



According to the Estonian Institute, manor architecture flourished in the 2<sup>nd</sup> half of the 18<sup>th</sup> century and during the 19<sup>th</sup> century. “Baltic manor house architecture did not lag much behind western Europe: close contacts with foreign countries, travel, and widely available architectural literature made it possible to keep up with the most recent developments. The building of manor houses embodied not only the local, but also German, Russian, English, and even Italian architectural concepts. The manors and parks of that period became remarkable signs of the rest of Europe in the Estonian landscape.”

The Estonian National Museum website suggests that during the 17<sup>th</sup> and 18<sup>th</sup> centuries manors gained most of their income from grain trade and distillation of spirits. Tar and lime burning kilns and a growing manufacturing sector also contributed to the consumer economy. On the west coast of Saaremaa, ship building, seafaring, and exports of charcoal provided economic benefits to the local population. By the middle of the 19<sup>th</sup> century, potatoes and flax, respectively, were the most important field crops in northern and southern regions of the country



*Palmse Manor, near Lahemaa National Park, is recognized as one of the most beautiful in Estonia.*

Dense networks of manor houses, many with beautiful parks, became established throughout Estonia, with concentrations around major cities and throughout the north-central regions.

Settlements grew around manors. Landlords and their “estate people” lived at or near the manors, whereas peasants lived on or adjacent to manor lands. In the 18<sup>th</sup> and early decades of the 19<sup>th</sup> centuries, peasant farmers (serfs) were bound to their manor and were required to work manor lands. By the 1860s, peasants were able to purchase or rent manor lands and to work for wages. Some progress was made in the demarcation of the manors and the farmer’s lands, and a requirement that the peasants be rewarded with the payment of wages was implemented.

Many manor land owners did not relinquish their privileges, and relations between the Estonian peasants and the Baltic German nobility continued to deteriorate. Thousands of Estonians emigrated to Russian lands east of Estonia or to Crimea in response to availability of free land in those regions. Others responded to offers of homesteads and freedom in North America, including Alberta.

Starting with the Russian Revolution of 1905, life for the Baltic-German elite became increasingly difficult. Many buildings suffered considerably during the Revolution. It wasn’t until 1918, shortly after the Declaration of Estonian Independence, that a new agrarian reform law came into effect, leading to the expropriation of all manor lands. As a result, 55,000 settler’s farms were created (Estonian National Museum).

Soviet annexation of the country in the 1940s resulted in a total rejection of the manor houses.

Many owners of manors returned to Germany near the start of WWII, and a great many manors deteriorated or suffered damage. While estimates are highly variable, today about 400 manors exist in reasonable condition. Well over a hundred serve the tourist trade. Notwithstanding the complex political and social history of Estonian manors since the Middle Ages, they are now recognized as an important part of the country's past, present, and future. Furthermore, the manors were built by Estonians and are thus part of the country's cultural heritage.



*Sangaste Manor in south Estonia*



*Map of Estonia showing the location of manors*



*Pädaste Manor on Muhu Island offers simple luxury with gourmet food and a small spa.*



*Sõmerpalu Manor near Võru, Võrumaa county*

The history of Estonian manors reflects, in many ways, the 700-year history of the country from the Crusades to its 2<sup>nd</sup> Declaration of Independence in 1991. They have been a part of the nation's struggle for freedom for centuries, and are now a unique and accepted part of her heritage.

*Photo credits on this page: Estonian Manor Association*

Editors note: An attractive brochure "Land of Thousand Manors", published by the Estonian Manor Association, contains information about these architectural jewels on the Estonian landscape. Their website is [www.manor.ee](http://www.manor.ee) e-mail: [info@manor.ee](mailto:info@manor.ee)

# Come and See

## A LAND OF MUSIC

Maybe it is the long winters, maybe it is the rhythm and tone of Estonian's vowel-laden language or maybe it is just that Estonians found long ago that the power of song filled best the summer's long days and the winter's long nights. Whatever it is, music, in all its variety, has been and still is a rich part of Estonian life.

Even many of Estonia's ancient proverbs are based on music. 'A song on your lips heals the sadness in your heart'; 'Singing makes your heart merry'; and 'Dance through life, sing your soul to Heaven' are just some of the many sayings that show how close songs were to everyday life. Some scholars argue that the Estonians used songs and chants as a charm to protect themselves from life's trials. But their love of music and theatre has also been so strong that a century ago, on the initiative of the people, funds were raised to build the national opera house 'Estonia'. Estonians have also harnessed song in their fight for cultural and political freedom and as a way to bind the country's people together in a shared experience. It is no coincidence that the last phase of the liberation of Estonia was termed the Singing Revolution. When Estonia won the Eurovision Song Contest in May 2001, many commentators made the observation that Estonia left the Soviet Union singing and will enter the European Union singing, too. For Estonians it is a welcome and well-deserved compliment.

If a country's people love music so much then you would expect to see them on the world stage, and so they are. Once it was said that you could find an Estonian sailor in any port of the world, now it is more likely you will find Estonian musicians leading orchestras in the U.S., singing arias in Austria or writing a score on uncharted musical waters. Estonia's best-known conductors, Neeme Järvi, Paavo Järvi, Eri Klas, Tõnu Kaljuste, Olari Elts and Anu Tali have been keeping audiences entranced and musicians working hard from the Nordics to the Americas. Their work has also brought them recognition in the form of critics' appraisals and different international music awards.

Estonia's strong and varied musical traditions have also produced such composers as Arvo Pärt and Erkki-Sven Tüür. Pärt's masterly balance of silence and sound is simply captivating. Other composers also stand tall and it is worth keeping an ear out for Lepo Sumera, Sven Grünberg, Raimond Kangro and Helena Tulve. Classical music aside, the hauntingly beautiful reworked folksongs of Veljo Tormis are always worth hearing.

As you would expect, good composers and conductors rarely arise without excellent choirs, singers and instrumentalists. Take the internationally renowned Estonian Philharmonic Chamber Choir, founded by Tõnu Kaljuste and led by Paul Hillier from 2001 to 2006. Several of the choir's CDs have been awarded prestigious international awards.

Estonia received the ultimate music award, the Grammy, in Los Angeles in February 2004. The award for category 96 – Best Choral Performance in classical music was awarded to conductor Paavo Järvi, choir masters Tiia-Ester Loitme and Ants Soots, the Ellerhein Girls' Choir, the Estonian National Male Choir and the Estonian National Symphony Orchestra for their album of Sibelius' cantatas, produced under the label of Virgin Classics.

Music from Estonia's rich medieval past is brought alive by the music ensemble *Hortus Musicus*, which has been performing for the past thirty years under the leadership of Andres Mustonen. The ensemble's repertoire, ranging from Gregorian chant to Bach's trio sonatas to contemporary music highlights the ability of Estonians to take from and give back to the music world.

But it is not all classical music. Innovative and contemporary music is performed by the *NYJD Ensemble*, under the leadership of Olari Elts. Each season, this unique ensemble presents an exciting contemporary programme. Alongside better known composers such as Louis Andriessen, John Adams, Michael Nyman, the music of young Estonian composers can be heard. In Estonia, every composer sees co-operating with the *NYJD Ensemble* as an investment in the future.

Nor are friends of jazz, rock or pop neglected in Estonia. The *Jazzkaar* festival takes place each spring and during the past decade the festival has seen performances by such names as Joe Zawinul, Jan Garbarek, Terje Rypdal and Courtney Pine before appreciative audiences. Estonia has dozens of other music festivals – from the International Organ Festival in Estonia's many churches to the relaxed Viljandi Folk Music Festival, Kuressaare Opera Days, and pop and rock concerts scattered around the country. Estonia's homegrown artists are also thriving with everything you would expect from pop, rock and underground all competing for a voice with major international acts on their tours through the regions.

However, almost all bow before Estonia's song and dance celebrations, which are held every five years with over 30,000 singers and about 300,000 spectators. In the past these song festivals have had the power to bind the country together in song and have done so many times in the celebration's 135 year history. It is often joked that the Song Celebration is when one half of the country goes to sing and the other half goes to hear them. The celebration symbolises the deep reach and uniting call of music in Estonia and also the hope that the country's tradition of song continues and grows for years to come. Estonia's 135-year-old Song and Dance Celebration tradition and the Kihnu Cultural Space were added to UNESCO's list of Masterpieces of the Oral and Intangible Heritage of Humanity in 2003.

Written for the MFA by **Igor Garshnek**, musicologist, updated by MFA Press and Information Department



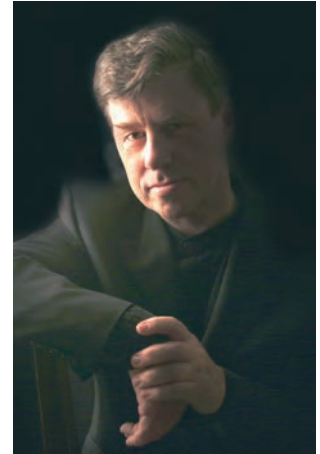


# Paul Hillier

Press release date: 12 February 2007

## **TWO MORE ACCOLADES FOR CONDUCTOR PAUL HILLIER: A GRAMMY AND THE ORDER OF THE WHITE STAR**

Paul Hillier, the English conductor known to Denmark as Chief Conductor of the vocal ensemble Ars Nova Copenhagen as well as one of its residents, has won two more prestigious honours. His recording of Arvo Pärt's DA PACEM (Harmonia Mundi) with the Estonian Philharmonic Chamber Choir won the GRAMMY AWARD for Best Choral Performance at the 49th Annual Grammy Awards held in Los Angeles last night (11 February 2007).



Both longtime collaborator and also biographer of Arvo Pärt, Hillier presents a unique survey of the composer's choral work with this CD: the Estonian Philharmonic Chamber Choir (EPCC), along with organist Christopher Bowers-Broadbent, illuminate the very essence of Pärt's "holy minimalism." The collection shows the increasing nuance of Pärt's triadic, bell-like tintinnabulation as the composer explores new colors and texture in pieces including the Magnificat, Salve Regina, Two Slavonic Psalms and the title track, Da pacem Domine — a prayer for peace rendered with an astonishing stillness.

This award follows hot on the heels of The Order of the White Star\* announced by the President of the Republic of Estonia Toomas Hendrik Iivask last week, and is given to Paul Hillier for his services to Estonian musical life. Hillier has been Musical Director and Principal Conductor of the Choir since 2001 and during his tenure has contributed enormously to the international profile of not only the Choir, but also Estonian composers and their music.

### Notes:

- Paul Hillier was awarded the Estonian Cultural Prize in 2004 and received an OBE in 2006.
- Previous Grammy nominations for Hillier and EPCC on Harmonia Mundi include Baltic Voices 1 in 2002, The Powers of Heaven 2003 and Baltic Voices 2 in 2004. Baltic Voices 3 is currently nominated for a BBC Music Magazine Award and has already won the prestigious Diapason d'Or prize (2005) and Preis der deutschen Schallplattenkritik (2006).
- \*The Order of the White Star is bestowed upon Estonian citizens to give recognition for services rendered in state public service or local government and on foreigners for services rendered to the Estonian state. The Order of the White Star comprises seven classes (Paul Hillier's was 4th Class)

Further press information and background material:

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## Estonia chooses the Baltic herring as the national fish



**Baltic herring (räim)**

Estonians have voted the herring as their national fish. According to *Ajakirjade kirjastus*, “cornflower is the national flower, barn swallow is the national bird, and limestone is the national stone”.

“From now on Estonia, a maritime country, has also its national fish. With an overwhelming majority of votes, it was announced that the Baltic herring has been elevated to a national icon. Pike took second place; other contestants in the national fish contest included plaice, sprat, and perch”.

The national fish election campaign was launched by the Estonian Association of Fisheries and carried the slogan “Fish is good for you”. The purpose of the competition was to promote fish as a healthy food for Estonians while maintaining it as an important export to 70 countries.

### **Help us improve AjaKaja**

**AjaKaja** is published biannually by the AEHS to inform Society members about topical events and activities in Alberta and Estonia. The magazine is prepared in Microsoft Word and Publisher formats, and delivered to the printing shop on a CD.

We are looking for an enthusiastic volunteer(s) interested in helping with AjaKaja’s production, including the selection, formatting and editing of articles and images. For further information, please contact Eda at (780) 452-2712.



## Your smile for the day!

After having dug to a depth of 100 metres last year, Scottish scientists found traces of copper wire dating back 1,000 years and came to the conclusion that their ancestors already had a telephone network more than 1,000 years ago.

Not to be outdone by the Scots, in the weeks that followed, English scientists dug to a depth of 200 metres and, shortly after, headlines in the newspapers read: “English archeologists have found traces of 2,000-year-old fibre-optic cable and have concluded that their ancestors already had an advanced high-tech digital communications network a thousand years earlier than the Scots.”

One week later, Estonian newspapers reported the following: After digging as deep as 500 metres in Narva, Estonia, local scientists have found absolutely nothing. They, therefore, have concluded that 5,000 years ago, Estonia’s inhabitants were already using wireless technology.

*Submitted by Tiina Payson*

### **Estonians heeding a worldwide energy-saving appeal turned out their lights and other electrical devices for five minutes on 1 February, 2007**

The initiative saved a quantity of electricity corresponding to consumption by a town with a population of 20,000.

“Chief of shift at the electricity system control centre saw from the display screen that consumption dropped by 20 megawatts,” a specialist with the control centre explained. “At 8:55 p.m it was 1,295 megawatts and within a few dozen seconds it dropped to 1, 275 megawatts.” In his words, consumption decreased by the amount of power used by Viljandi, a town with a population of 20,000 in southern Estonia. “Five Minutes of Respite for the Planet” was an initiative of the French Environmental group L’Alliance pour la Planete. The ‘Blackout’ that lasted from 8:55 to 9 p.m. local time on 1 February was designed to draw attention to the great powers’ reluctance to rein in the ever-growing energy demand.

*Reproduced from Estonian Foreign Ministry News, Estonian Review, Volume 17, No. 5, Jan 31-Feb 6*

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### **Nearly 30,000 Estonian nationals living abroad**

Residents of Finland accounted for the largest number, or 16,535. Residents of Russia numbered 3,213, residents of Sweden numbered 2,403 and residents of Canada, 1,598.

There were also large communities of Estonian citizens in Germany (1,426), the United States (1,396), Australia (618) and the United Kingdom (606). The number of Estonian citizens living in Latvia was 447.

At the beginning of February 2006, 17,752 Estonian nationals were living abroad, including 5,087 in Finland, 2,937 in Russia and 2,354 in Sweden.

The sudden increase in the number of Estonians living abroad is partially attributable to the fact that the Estonian Interior Ministry at the end of last year transferred into the Finnish registry the names of 8,500 Estonian nationals who had registered themselves as permanent residents of Finland

*Reproduced from Estonian Foreign Ministry, Estonian Review, Volume 17, No 5, Feb. 6, 2007*

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### **Port of Tallinn to receive more than 280 cruise ships**

Tallinna Sadam public relations manager Sven Ratasepp said that there should be 278 visits to the Tallinn City harbor bringing about 300,000 passengers to Tallinn. Ships of four different cruise lines should call at the port of Tallinn’s Saaremaa harbor on six occasions. According to plans the first coastal cruise ship will visit Tallinn on April 17 and the first traditional cruise ship on May 1.

Last year the Port of Tallinn received 299 cruise ships with more than 300,000 passengers.

*Reproduced from Estonian Review, Volume 17, No. 10, March 10-17, 2007*





## Frog Crossing!

The National Nature Conservation Centre, the National Road Administration and a NGO by the name Põhjakonn (trans. Northern frog) are about to start charting frog migration paths to make clear where frog tunnels need to be built underneath the country's roads.

Residents seeing frogs crossing a road are requested to inform the conservationist NGO about their finding, naming the exact location and preferably also the estimated number of frogs involved. Every spring and every fall frogs follow traditional migration routes to go to their spawning areas and wintering habitats respectively.

Surveys conducted in the Netherlands suggest that even on roads with a traffic intensity of up to ten vehicles per hour, every third frog may be killed by traffic at the peak of the migration period. When traffic intensity climbs to at least 60 vehicles an hour, 95 percent of the frogs crossing the road are killed. Aside from frogs, frog tunnels can be used also by various insects, spiders, snakes, lizards, hedgehogs, and mice.

*Text reproduced from Estonian Review. March 30, 2007*

## Estonian proverbs

- *A song on your lips heals the sadness in your heart*
- *Beauty does not fill your tummy*
- *Union is power (you are stronger if you are together)*
- *Everybody is the blacksmith for his own happiness*
- *If your friend has a defect, close one eye*
- *Only the wearer knows where the shoe pinches*
- *Who does not thank for little will not thank for much*
- *Where there's work, there's bread*

## Tallinn today



*Changing skyline of Tallinn*



*Katarina Passage*



*Poster in Tallinn:*

*Translation: Men! Make babies!*

*Photos: Dave Kiil*

## Heartfelt film captures the emotional experience of the Singing Revolution

*Preamble: The Estonian version of this review of a documentary film, written by Rein Veedemann, TLÜ professor/Postimees, was published in Postimees. What follows is a translation of the Postimees article.*

The Tallinn Black Nights Film Festival's opening film, a documentary testimonial to the *Singing Revolution* by the American couple James and Maureen Tusty, is extremely moving. The film is both a summary of Estonia's dramatic history and a hymn to its culture...a culture that in the authors' own words "saved a nation from extinction".

The story of how Estonians fought, sang and survived is told with great empathy and shows how, through the centuries, the force which has bound Estonians together has been its unified voice raised in song.

Estonia's fairy tale heroes are not noble and brave knights, who fight dragons, but rather ordinary, simple, reserved peasants, who sit by the fire and wait, choosing to act only when the time is right. Patience is the Estonians' weapon, and knowing when to hold one's peace a preferred virtue. This is the way James and Maureen Tusty characterize Estonians.

The film gives a year by year review of Estonian history, the Soviet occupation, and Russification. Key events covered are the 100th Anniversary Song Festival of 1969, the reclamation of independence period, and "Eestimaa laul" ("Estonia's song").

What distinguishes the Tustys' film from other documentaries made in Estonia about

the Singing Revolution and recent historical events is its emphasis on the drama of Estonia's history and the unique spirit of Estonians. In this film, we really do appear to be greater than what we, against a backdrop of domestic wrangling, are often capable of seeing.

The editing is precise and powerful, both in its alignment of factual details as well as in its dramatic accents (i.e. the bloodbath in Vilnius). A suspenseful melody is used in its background music composition, while historical footage is accompanied throughout by "Beautiful Is The Land That I Love" written for joint choruses by Rein Rannap to Hando Runnel's lyrics.

Another powerful song central to the film is Ernesaks/Koidula's "Land of my Fathers, Land that I Love", which became Estonia's new national anthem during the Soviet occupation era. This song affirmed faith, hope and love – and through this song we sensed that the Estonian spirit still survived.

There are many breathless moments in the film, especially for those who personally lived through or participated in the awakening era events. There is no doubt -- this film has successfully captured the very nature and emotions of the Singing Revolution.

Equipped with subtitles, this film could be included in school citizenship education programs, as well as Estonian Consulate gift lists. That others have written about us so empathetically and produced a film certainly has a more convincing impact than if we had done it ourselves.

*Editors note: We understand from the Tustys that their documentary film "Singing Revolution" will be available for distribution in North America as a DVD in early 2008.*

## AEHS Membership List: May 31, 2007.

- |   |  |
|---|--|
| 1. Ansley, Imbi                         | 46. Pallo, Jack Henry, Red Deer                |
| 2. Brennen, Virginia, Stettler          | 47. Pastewka, Astrid, Calgary                  |
| 3. Clark, John, Denver, CO              | 48. Payson, Paul & Tiina, Edmonton             |
| 4. Costello, Wilma, Calgary             | 49. Peet, Ethel, Edmonton                      |
| 5. Cowick, Anne-Liis, Red Deer          | 50. Pelto, John & Margaret, Sherwood Park      |
| 6. Dinning, Shirley & Leonard, Edmonton | 51. Pihooja, Ralph & Nella Collins, Edmonton   |
| 7. Engler, Faye, St. Albert             | 52. Pilt, Shirley, Edmonton                    |
| 8. Erdman, Evelyn, Calgary              | 53. Põhjakas, Kaljo & Lilian, Lethbridge       |
| 9. Grant, Carole, Calgary               | 54. Posti, Allan & Maria, Eckville             |
| 10. Gullickson, Barbara, Barons         | 55. Raabis, Garry & Judy, Red Deer             |
| 11. Hall, Ernie & Gwen, Boyle           | 56. Robertson, David & Christine, Leduc        |
| 12. Helenurm, Kalju & Margot, Calgary   | 57. Ruus, Ivar & Lea, Calgary                  |
| 13. Hennel, Lorne, Calgary              | 58. Saar, Lembit & Iris, Calgary               |
| 14. Hennel, Rodney, Stettler            | 59. Sandre, Ülo, Calgary                       |
| 15. Hennel, Ron W.F, Stettler           | 60. Sastok, Laine, Edmonton                    |
| 16. Herman, Derrill & Liia, Innisfail   | 61. Schuler, Kelly, Calgary                    |
| 17. Kaert, Mati & Linda, Edmonton       | 62. Schafer, Nancy, Blue Island                |
| 18. Kalev, Walter & Tiiu, Eckville      | 63. Shursen, Evelyn, Stettler                  |
| 19. Kalvee, Willy G, Calgary            | 64. Sparrow, Lori, Eckville                    |
| 20. Kerbes, Deane & Irene, Stettler     | 65. Szady, Linda, Edmonton                     |
| 21. Kerbes, Kenneth & Hazel, Calgary    | 66. Tiislar, Enn & Pärja, Canmore              |
| 22. Kiil, Dave & Betty Ann, Edmonton    | 67. Timma, Olev, Calgary                       |
| 23. Kiil, Glenn & Ingrid, Edmonton      | 68. Tipman, Bob & Kathy, Calgary               |
| 24. Kiil, Lisa & Diana, Edmonton        | 69. Pääsuke, Toomas, Canmore                   |
| 25. Kingsep, Bob & Annette, Redw. Mead  | 70. Urke, Jan, Edmonton                        |
| 26. Kivisild, Livia, Calgary            | 71. Ustina, Astrid, Edmonton                   |
| 27. Klaus, Larry & Kathy, Sherwood Park | 72. Ustina, Judy K. Edmonton                   |
| 28. Koper, Donna, Cochrane              | 73. Varney, Sharon, Edmonton                   |
| 29. Kraav, Jüri & Helle, Calgary        | 74. Wartnow, Floyd C, Delta, BC                |
| 30. Kuester, Matt F, Edmonton           | 75. Watson, Maret, Spruce Grove                |
| 31. Langeste, Helmut & Airi, Edmonton   | 76. White, Anneli, Calgary                     |
| 32. Leesment, Peeter & Helgi, Calgary   | 77. White, David,                              |
| 33. Leew, Alexander & Eva, Calgary      | 78. White, Jeff                                |
| 34. Leilop, Aino, St. Albert            | 79. White, Josh                                |
| 35. Luik, Avo, Edmonton                 | 80. Zach, Inge, Calgary                        |
| 36. Magi, Enzo & Maimu, Calgary         | 81. Zielinski, Michel & Kristine, Spruce Grove |
| 37. Maki, Jean, Eckville                | 82. Zoumer, Anne, Calgary                      |
| 38. Maki, Steven,                       |  |
| 39. Munz, Lillian, Calgary              |  |
| 40. Smith, Lori                         |  |
| 41. McElroy, Elve & W.L, Camrose        |  |
| 42. Mottus, Arnold & Vera, Red Deer     |  |
| 43. Mottus, Brian & Gwen, Stony Plain   |  |
| 44. Munz Gue, Martha & David, Med Hat   |  |
| 45. Nicklom, Otto & Gladys, Stettler    |  |

Note: *When all family members are included the total approaches 200.*



