

AJAKAJA



ALBERTA ESTONIAN HERITAGE SOCIETY
WINTER 2015 • ISSUE 43



Alberta Estonian Heritage Society Winter 2015

The Alberta Estonian Heritage Society (AEHS) was formally established on April 23, 2005 to preserve and promote the cultural heritage of Alberta's Estonian community, and to increase awareness of developments in Estonia.

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AjaKaja

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

AjaKaja digitized issues from 1989 to 2014 can be accessed at <http://ajakaja.aehs.ca/>. We plan to add two issues published in 2015 in the near future.

Copies of AjaKaja can be ordered from emcclung@shaw.ca. Non-members may purchase AjaKaja for \$10.00 by contacting Eda McClung.

Please submit articles, photographs and heritage-related items to Eda McClung at emcclung@shaw.ca or Dave Kiil at adkiil@shaw.ca

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AjaKaja

Alberta Estonian
Heritage Society

Winter 2015
Issue Number 43

From the Editors

As this year draws to a close, the seasonal refrain of "Peace on Earth" has extra urgency. It is hard to follow the contemporary refugee situation unfold across Europe. It rekindles memories for many, including the Estonians who found themselves as refugees scattered in Western Europe at war's end: their homeland was no longer theirs, no place to return to. However many of us were fortunate. Canada offered our families' the gift of freedom that is priceless. Much was sacrificed to create better futures for children and children's children. The same could be said of the pioneers who fled political oppression and sought economic opportunity here. Canada has been good to immigrants and refugees. The holiday season is a time to reflect on the blessings. Ours is a generous land.

Since the formation of AEHS 10 years ago, AjaKaja has been a vehicle for documenting the stories of the earliest Estonian arrivals to this province. By now, much of the available material has been collected, printed and archived. As readers may have noticed, the last issues have included stories from families who arrived post-WW2 to join Estonian communities established here 50 years earlier. This generation of refugees is now having their turn to tell their stories. This issue describes the determination and resilience of two such Calgary families. Included is also an article from Heritage Magazine (1980) which paid tribute to pioneer descendant Ado Tipman as well as several Estonian émigrés.

Alberta Estonian Heritage Society, as well as AjaKaja, is in transition. As mentioned in the President's Message, with our changing demographics, there is a need to engage younger members to focus on activities that reflect current interests and approaches. Amongst these is the development of a new AEHS website which would enhance membership connectivity, contain a digital archive of all issues of AjaKaja as well as be a permanent repository of our magnificent, multimedia Heritage Project. Our unique history would be available in perpetuity. AEHS membership in the Baltic Heritage Network has connected us to archivists and historians globally who are interested in the Baltic Diaspora.

Establishment and maintenance of a new website takes money and talent. We urge you to support this project with your renewed 2016 membership in AEHS (membership notice is included) and consider a donation to the Estonian Foundation of Canada (EFC). They have provided generous support for past AEHS endeavours. Donations (which are tax deductible) could be earmarked to support AEHS and be a basis for future requests for financial support and expertise.

We take this opportunity to thank Christine Robertson for her exceptional service as Honorary Consul of Estonia to Alberta and wish her every success as she returns to her beautiful hometown, Vancouver. We also note the passing of a venerable woman, Evelyn Erdmann, whose lively childhood memories appeared in the last issue, and extend condolences to the remarkable Erdmann family.

We thank all who took time to contribute to this issue and look forward to your feedback and support. Best wishes for a wonderful Christmas and a Happy New Year.

Eda McClung and Dave Kiil

In this issue

From the Editors	3
AEHS President's Message	4
Consul's Corner	5
Heritage Magazine Revisited	6
A Day with Ado Tipman	7
Mall Veer: Educator	10
Saga of a Purchased Surname	13
LEP (WCED) at Whistler	15
Colors, Sounds and Traditions of Estonia	17
Ranek Kiil: Graduate of Computer Engineering	21
Baltic Heritage Network Conference	23
Estonia's 100 th anniversary	24
Estonian ID Card	25
Estonia: Best Value Destination	26
Estonia: Best craft Beer?	28
UK hands D5 presidency to Estonia	33
AEHS members	34



ESTONIAN FOUNDATION OF CANADA
EESTI SIHTKAPITAL KANADAS

AEHS members and friends

Please donate to the Estonian Foundation of Canada (EFC) in support of a strong Estonian community. EFC is a strong supporter of the AEHS Heritage Project. Contact:
e-mail: estonianfoundation.ca or call:
416-465-5600

AEHS President's Message Winter 2015

Ave Peetri, Calgary, Alberta

As the 10th year of AEHS is coming to an end, it is good to look back and see what have we done this year and what would we like to do in the future.

It has been a year of celebrating our Heritage – first the Consular Ball in Edmonton in May which featured

Estonia and then the West Coast Estonian Days in Whistler, BC. Both events provided opportunities to connect and increase knowledge amongst the general public about Estonia, and that we are still keeping it's heritage alive.

There is increasing integration between Estonia and Canada and also between Estonia and Alberta. Many thanks to Honorary Consul of Estonia, Christine Robertson, who has been key in building and strengthening these connections.

As the world becomes more global and information is easy to access thanks to new technology, the connections are easier to forge and maintain.

It also demands more up-to-date information and people to keep up these connections. Updating the website to a newer format, the possibility of organizing an Estonian film festival in Alberta and the next mid-Summer gathering, all need hands and heads working together.



Ave Peetri

It would be great if the next 10 years of AEHS saw new volunteers to organize events and keep AEHS growing. Those who have contributed so far can support and guide but they need fresh blood to keep it going.

As it is almost Christmas, I have a wish list for next year: new website fully

functional and integrated with the archives of AjaKaja, a volunteer to lead the organisation of an Estonian Film Festival in Alberta, volunteers to organise the mid-Summer celebration in 2016.

I would love if people with Estonian heritage in Alberta would check in with AEHS and ask what can they do to become part of the community. People could organise informal get-togethers to connect and sustain the community.

At my age it is no longer appropriate to believe in Santa so I ask you, my dear and loyal readers of AjaKaja, to volunteer or influence a member of your family to volunteer to co-lead some of these efforts for next year. You will not be on your own; there are experienced people to help and support. The more the merrier!

Have a great Christmas holiday and enjoy celebrating the start of the the New Year! Look forward to connecting with you soon!

Consul's Corner, Christine Robertson, Edmonton, Alberta

Season's Greetings!

I want to begin by thanking AEHS again for their generous support of the Edmonton Consular Ball in May 2015. I found out at the October Appreciation Luncheon that we had made a profit of \$9700 which will go to the Edmonton Consular Ball Scholarship Fund in International Studies at the University of Alberta. So a HUGE SUCCESS and we featured Estonia very well! For those who are interested, next year's Ball will be Saturday May 28th at the Hotel Macdonald, hosted by the country of Malta.



This summer's highlight included a family trip along with my sister's family, to the 35th West Coast Estonian Days (LEP) in Whistler, BC. I had a chance to golf, to attend various performances, dance, attend the picnic, and met many old friends. The Vancouver delegation brought in over 160 performers from Estonia to mark the occasion. Never before has a



*Gita Kalmet,
Ambassador of Estonia
and Christine Robertson,
Honorary Consul to
Estonia in Alberta*

LEP Festival offered such a diverse and extensive line up of performers direct from Estonia. The Opening Gala itself was an incredible line up that included various choirs and singing groups, a children's folk violin group, the Vanemuine Theatre Ballet Company from Tartu, and several soloists.

More recently, Ambassador Kalmet was invited to attend a two- day session with the new government of Alberta as part of the Nordic-Baltic Joint Heads of Mission. I was able to assist Ambassador Kalmet during her consular duties. Alberta Protocol invited all the Honorary Consuls to attend a reception and luncheon with the delegation on Nov 12th at Government House. Ambassador Kalmet thought the sessions went very well. On Friday, the Ambassadors were taken to Vegreville to tour the Alberta Innovates - Technology Futures site which supports research and innovation

directed at the growth and development of technology-based sectors, the commercialization of technology, the provision of business and technical services and initiatives that encourage a strong science, technology and entrepreneurial culture in Alberta. This was followed by a trip to the Edmonton Research Park before heading off to the airport.

In this issue I want to take a moment to say thank you and good bye. A decision was made to move back to Vancouver this summer. After being in Alberta for 30 years, it was a difficult decision, but best for our family. I will still have an office in Edmonton until February of next year but need to fly back and forth for any consular work. It has been a very rewarding experience that I will always be proud of. I have met many wonderful people in this post, enjoyed visits to Estonia and appreciated the government connections of the Consular Corps. Thank you for your support and look forward to seeing you in the future.

Parimat soovides,
Christine Robertson
Honorary Consul to Estonia in Alberta

Alberta's Estonian Heritage Revisited

The story of Alberta's Estonians is presented in the July-August 1980 issue of the bi-monthly magazine "Heritage". It was published as "a vehicle of expression and communication among ethno-culture groups within the Province". As an introductory message from the Minister Mary J. LeMessurier noted, the 75th anniversary of the province "provides a real opportunity for us to see who we are and what we're all about". This issue described several Estonian pioneers and immigrants.

A feature article, entitled "A Day with Ado Tipman" captures "Estonian's deep appreciation of culture, scholarship, poetry, language and science" and their enjoyment of basic freedoms in Alberta. Born in Alberta to a pioneer family in 1905, Ado and the province celebrated their 75th birthday in 1980. Descendants of Estonian pioneers Bob Tipman and Astrid (Oro) Ustina, and post-WWII arrivals Peter and Helgi Leesment, Nurmi Simm and Eva (Kivi) Weir, were also included.

HERITAGE

July - August, 1980



Front cover of Heritage Magazine, July-August, 1980



Bob and wife Kathy Tipman, with one-year-old Liisa and baby James, ca 1980

Estonia's "Heritage in Costume" is highlighted with a description of a rare costume from the Muhu region in western Estonia. An illustrated



An Estonian costume from the Muhu region. The elaborate headpiece is only worn by unmarried women

article, entitled "Colors, Sounds and Traditions of Estonia" in this issue of AjaKaja describes many regional costumes of Estonia.

Thirty-five years later, Alberta's Estonian community continues to celebrate its cultural heritage while contributing to the multicultural mosaic of Alberta.

Note: All three photos are reproduced from Heritage Magazine. Article prepared by Dave Kiil.

A Day with Ado Tipman

Rae Biggs, Heritage Magazine

Introduction:

"In the process of cleaning out my files accumulated from over 40 years of working history, I came across an issue of Heritage Magazine, published in July-August 1980. It had an interesting article about my father in it written by Rae Biggs who worked for Alberta Culture. In a few sentences, she described my father as I remember him, the pioneering spirit of Estonians, their contributions to the mainstream society which go far beyond the size of the communities they lived in and the changing state of our cultural heritage with its integration into a multicultural society. The article fits in well with the theme of our cultural heritage and the pioneer spirit you try to capture in AjaKaja articles."

Bob Tipman

The following article was published in Heritage Magazine, July-August, 1980

"My parents came to Alberta seeking freedom-freedom of religion, freedom of education."

I'm strolling down 52nd Street in Stettler on a sunny June morning chatting with Ado Tipman: farmer and community worker, with a 35-year career as a school teacher behind him. Born near Stettler in 1905, Ado and Alberta celebrate their 75th birthday this year. A short, light, strong man, his quick step and quick wit belie his 75 years. Practically everyone we pass on the street greets Ado like a long lost friend.

We're on our way to see the renovations out at Linda Hall, eight miles south of town, the heart of Albert's rural Estonian community, and to see the tiny Estonian Chapel Ado's father helped build near Linda Hall in 1906.

As we drive off down Highway 56, I'm think-

ing how amazing it is that a tiny country like Estonia (only 17,500 sq. miles and providing so few immigrants) has nonetheless made a much greater contribution to Alberta agriculture, arts, sciences and teaching than some larger groups from larger countries.

Does the Estonian's deep appreciation of culture, scholarship, poetry, language and science, spring perhaps from their historic quest for freedom, in the face of constant oppression?



Ado Tipman

Ado Tipman, well qualified to answer, replies: Throughout history Estonia has been constantly fought over and dominated by Danes, Germans, Swedes or Russians. Actually, Ado says, the only freedom the country has known was a period of independence between the two World Wars when both Germany and Russia were recovering. But then the Nazis moved into

Estonia in 1940, followed by a bloody Russian “liberation” in 1944, with 10% of the Estonian population deported to Russia and replaced with Russians.

Regardless, Estonia’s 1.4 million people are today most independent and progressive of Russia’s federated states, much resembling Scandinavia, with plush high-rise hotels, news-stands with non-communist publications, brigades of youth wearing United States T-shirts, much travel abroad and a vital interest in all the arts.

But back now to my Alberta “Estonian Tour!” We’ve reached Linda Hall, a plain, aging structure, set behind a tall windbreak of trees, one side being enlarged (with the help of a provincial grant). Wide, new concrete steps lead into a new dining area and modern kitchen to accommodate meetings, parties, dances; the hall will be rented out to groups in the surrounding area.

“My parents came to Alberta seeking freedom- freedom of religion, freedom of education”.

Thus the traditional Estonian festivities and Estonian language spoken here for the past 70 years are giving way to multicultural gatherings, sports, meetings, etc. And although Estonians regard their language as a precious symbol of nationality, in rural areas this ancient Finno-Ugric tongue is fast disappearing.

But what exactly did the Estonians find here in the way of freedom at the turn of the century. I ask Ado now, as we stroll among the headstones in the sunny graveyard at the chapel, down the road from Linda Hall.

Well, he explains, they suffered much hardship, but they enjoyed basic freedoms, to worship as they chose at the chapel they helped to build. Their children walked to the Docento School-house the Tipman’s were instrumental in having built. Actually things were going well, if sudden tragedy hadn’t struck.



Family of Magnus Tipman circa 1916. Top row: Mary, John, and Mike. Lower row: Ferdie, Sophia (the mother), Edward, Sophie, Louise and Ado.

One autumn day his father was oiling the threshing machine to harvest their 160 acres, when one foot slipped into the roaring intake and was nearly ripped off. Ado and his older brothers tied the foot back on with twine, put their father in the wagon and drove 10 agonizing miles over rough prairie trails to Stettler. Here their father underwent a

three-hour operation, only to die a few days later.

Their mother, pregnant at the time, became bedridden after the birth of her eighth child. The family drained all their resources from the little farm to send her to Rochester for medical help, but she died in 1920, leaving five sons and three daughters, ages 18 to three years, to fend for themselves.

Ado, with a flair for mathematics, a love of study, progressed into Normal School and took his first teaching job at the Blue Springs School near Wayne, in 1924.

Then, by combining teaching with other jobs, such as assaying gold for a year in Yellowknife, working in a mill at Eckville, he was able to get married (to a beautiful girl who came out from Estonia to Alberta, her parents fleeing the Russian Revolution around 1920), and to begin to raise a family. By 1949 the Ado Tipmans moved onto a farm of their own, set in the lovely parklands between Stettler and Big Valley. Here the remarkable family of two boys and one girl grew up. With Ado teaching school in Big Valley, they'd all come home after school and pitch into the seeding, summer-fallowing, haying or whatever had to be done to make the farm grow and prosper.



Ado and Aletha Tipman ca 1940

The long winter evenings were spent over books, Ado coaching his talented children and any of their school friends who needed tutoring. Year after year he sat up, often until the early hours, marking papers, setting courses, preparing for school the next

day, after the farm work was done.

The rewards were rich--- one son with a doctorate in petroleum sciences, the next son with a master's degree in science, their daughter, a degree in education.

To complete my "Estonian Tour" we then went on out to the farm for a delicious lunch Mrs. Tipman had prepared. Such a beautiful setting, looking out over rolling, green hills, where the

bluffs of poplar and willow frame stretches of curved farmlands.

The Tipmans love wild birds, and as we talked over coffee and cakes, the yellow warblers and goldfinches darted in and out of the windbreak. Barn swallows nesting in the porch, swept hither and yon with a big flock of purple martins, filling the air with sweet, soft music.

As we left, we strolled through the huge garden where fruit trees-apple, pear, plum-berry bushes and rows of lush vegetables thrive in the rich soil. (There's an extra long row of peas this year, for the visits coming up of children and grandchildren.)

The freedoms sought by the original Tipman immigrants in coming to Alberta have certainly been found by their children, grand-children and great grand-children. In return, other Albertans have been enriched by the Estonian cultural contributions to our province.



Tipman family, 1990

*Standing, l-r: Marlene (Tipman) Kuutan, Allan, Bob
Front: Parents: Aletha and Ado Tipman*

Photos: The 1990 family photo was provided by Bob Tipman.

Article reproduced from Heritage Magazine, July-August, 1980, pages 5-6.

Mall Veer: a dedicated educator

Helgi Leesment , Calgary, Alberta



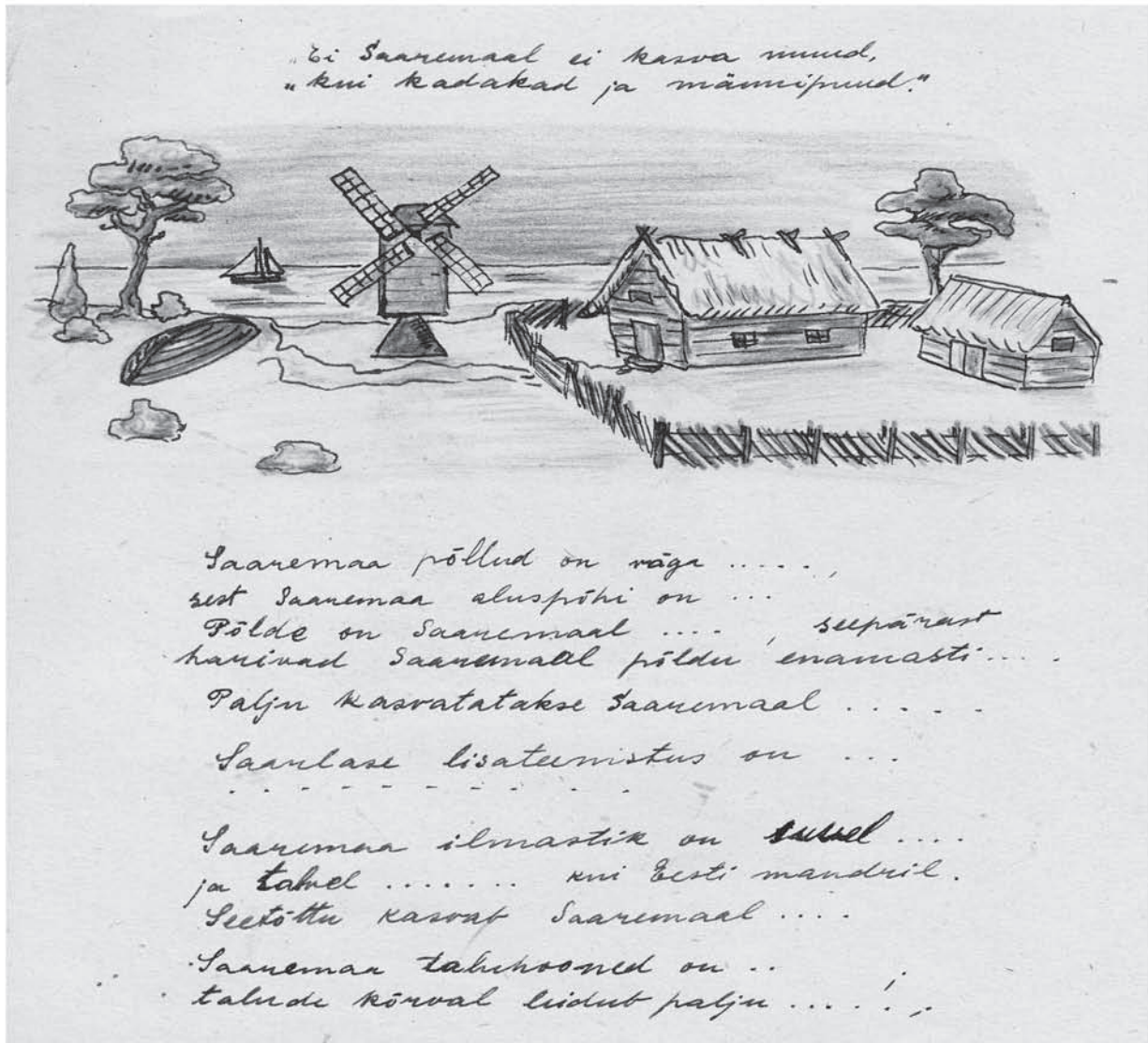
Mall Veer, ca 1935

Sometimes the brightest people are also the quietest, as was the late Mall Veer of Calgary. She unassumedly pursued knowledge, languages, literature, music and art, each in depth. Always a fan of education, she studied and practiced in that field in four countries, achieving a certificate from the Teachers' Seminary of Tartu in

Estonia in 1929, then a degree from the University of Tartu in English philology, psychology-philosophy and pedagogy in 1942. Mall Veer further earned a BA degree in Education in 1962 from the University of Alberta and Master of Education degree from the Department of Educational Psychology at the same university in Edmonton in 1967.

She spoke English, Estonian, German and Russian fluently, plus had a good understanding of French. She taught all these languages alongside other teaching assignments during her long career dedicated to education.

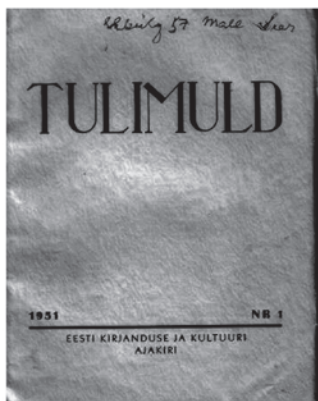
She was born Magda Weiber in 1909 in St. Petersburg, Russia where her Estonian family was



Excerpt from Veer textbook about life on Saaremaa

living at the time. She attended a local Russian school and in the evenings, her father taught her at home in Estonian. Both her parents died of tuberculosis in 1924 when she was only 15 years old. Two aunts became her guardians in Estonia. In the 1930's there was a movement afoot to Estonianize foreign sounding names, and thus Magda Weiber became Mall Veer.

Staying true to her main interest, Mall Veer taught school at the elementary and high school level in Estonia for eight years, and did translation work on the side. Later, as a World War II refugee in Germany, she taught the children of her compatriots in the mid-to late 1940's. She also gave instruction in languages, basic electricity and gardening to adults. When there were no textbooks available, Mall Veer wrote her own textbooks. The word "wrote" is to be taken literally, as she produced handwritten books in scribbles and on loose sheets of paper, outlining such topics as the history and geography of Estonia as well as elementary science. Being artistically inclined, she illustrated her books with precise coloured pencil drawings, diagrams and maps. She made use of typed and manually duplicated textbooks produced at some of the major Estonian refugee centres in Germany. She solved the problem of teaching English without textbooks by hand copying writings of William Wordsworth, Anthony Trollope, John Keats, Walter de la Mare among other English language authors for her students. When possible, she typed this material on semi-sheer onion-skin paper, making carbon copies. Ever thorough in anything she undertook, Mall Veer



Mall Veer's poems were published in Tulimuld, an Estonian-language magazine in Sweden

Mall Veer to take the five-week ocean voyage from Europe, hiring her on the condition that she would

teach at any assigned Australian school for at least one year. Her first location turned out to be at Woodside village, 24 miles/ 37 km east of the city of Adelaide, South Australia, at the multi-ethnic temporary camp for recently arrived refugees/ immigrants. As the



Mall Veer, ca 1955

Woodside residents included many Estonians, Mall Veer operated a full time Estonian school on a volunteer basis at her own initiative, during the seven-week holiday for two summers. It was too hot to hold class outdoors so the 12 students sat on the floor and edge of the bed in Mall Veer's tiny rental one-room home. By 1951, sufficient numbers of



Mall Veer in Estonian national costume

Estonians had settled in the city to form the Adelaide Estonian Society. Among its projects, the Society arranged a supplementary school program for children. Mall Veer made the trip to the city every other Saturday to teach and to function as principal from 1953 to 1955. Conditions improved to allow for rental rooms and transportation cost reimbursement for the two volunteer teachers.

During this time Mall Veer wrote short plays for the children to perform at Christmas and Mother's Day concerts, as she had previously done in Europe. When singing was involved, she hand-copied the music score and lyrics. As an experienced presenter, she was often the main speaker at these concerts. During the rest of the year, some of the girls periodically came to Mall

Veer for guidance regarding Estonian handicrafts. This multi-talented teacher resigned from the supplementary school in 1955 when the Australian government transferred her to Naracoorte, 250 miles/336 km south-east of Adelaide.

Earlier, when she was in Tartu, Mall Veer had declined a marriage proposal as she was recovering from tuberculosis and feared for her future health. In 1959 contact was revived with the gentleman, then living in Alberta. Mall immigrated to Canada and the couple made plans to marry. Unfortunately, the gentleman died before the scheduled wedding date.

With her specialization in education psychology and development, Mall Veer was ready for another special job - teaching young, long term patients at the Children's Hospital in Calgary in its former location near 17th Ave and Crowchild Trail SW, Calgary. Some of the staff taught in a classroom within the hospital but Mall Veer worked mainly on the wards with children who were unable to attend the classroom. This required daily lesson preparation of social studies, math and sciences for grades 7 through 12, taking into consideration the medical condition and treatment schedule of each child. Sometimes it involved wearing a mask, gloves and gown, and radiating the student's books before and after use. All staff coordinated their patients' studies with their regular school teachers to facilitate their transition upon eventual release from hospital.

Her former colleague Vera Cuthbert reminisces, "Mall was a caring and compassionate teacher...I remember how involved and dramatic she would be in presenting the lessons. Mall herself was a lifelong learner and transmitted her love of learning to her students. Despite the adversity she had experienced in her life, she was always cheerful and optimistic. When she received her Master of Education degree in 1967, we had a special tea for her. Mall was also a kind and generous colleague, often giving other teachers a ride home in her VW Beetle."

Another former colleague, Shirley Parize, comments, "She was an excellent teacher, patient and kind, and a wonderful friend. I was so interested in international cuisine, and Mall was a master of Estonian

cooking...she treated me to a sumptuous lunch...I know she was kind and helpful to many besides her students."



*Mall Veer's art:
Estonian national
headdress*

Upon Mall Veer's retirement in 1974, the Calgary School Board and the Alberta Teachers' Association jointly honoured her with a gathering where they presented her with a silver platter for her special teaching achievements, citing her "service to education".

Perhaps it was during her childhood that Mall Veer learned to play the piano. Very well. In Calgary she owned a piano and scores for Mozart and Beethoven sonatas, Chopin preludes, Tchaikovsky's *The Seasons*, Handel's *Messiah* and Sibelius' *Finlandia* and *Valse Triste*. Those music scores joined her books, shelved two deep, covering several walls of her modest apartment in Calgary. She was well versed in classic literatures of the world and could easily drop quotes from internationally known authors of fiction and poetry. Putting her literary bent into practice, not only did she frequently recite poetry at Calgary Estonian Society gatherings, but

five of her own poems appeared in the 1951 issues of *Tulimuld*, the worldwide Estonian literary magazine published in Sweden.

She was treasurer of the Calgary Estonian Society in 1968, and was voted as recording secretary in March of 1970; however, she resigned that fall, citing a heavy workload at the Children's Hospital with many related evening

meetings, seminars and research projects. She continued to volunteer and participate in various events organized by the Society.

In her retirement years, Mall Veer spent time with friends, especially fellow compatriot Inge Zach, and with her much beloved books, music and art. After a lifetime passionately dedicated to education, Mall Veer died April 7, 1998 in Calgary at age 88 years.



Mall Veer with friends Pauline Snieckus and Irma Ruus, ca 1965

Saga of a Purchased Surname

Helgi Leesment, Calgary, Alberta



*Georg Riesenkaupff,
formerly known as Jüri
Otto, Inge Zach's
grandfather*

Prestige and social status were everything among the dominant Germans in Estonia during the 19th Century. Many things which we today consider merely a matter of interest, ability or merit, were regulated depending on one's social class. Being in the "right" social class meant, among other aspects, speaking

fluent German, having a German-sounding name and belonging to a German language Lutheran church. Estonian farm workers, serfs and others saw the differences between themselves and the ruling group. Some decided they too wanted lives with privileges and luxuries - especially as their treatment by the estate landlords was generally harsh. For example: an artistically talented Estonian could not walk into German-dominated Reval (as Tallinn was known at that time) and set up a silversmith business. First, formal permission was needed from city officials to live there. Second, membership in the silversmith guild was mandatory. Decisions regarding permits and memberships tended to be based on social and



*Mathilde (Ernst)
Riesenkaupff*

financial status, less on knowledge, talent or abilities. To achieve higher social status an Estonian had to plan well.

Calgary resident, Ingeborg Irene Zach's grandfather was an ambitious Estonian who passionately yearned to move in German social circles, live unrestricted in Reval/Tallinn as well as his choice of other towns, accumulate wealth and enjoy a higher standard of life.

He was born 1845 as Jüri Otto into a fairly well off Estonian family in Viljandi county where he became a recorder of local court proceedings and managed the Kõo Manor Estate in Pilistvere parish. By 1866, at age 21, he had started signing court documents with the German-sounding name "Georg" rather than its Estonian equivalent "Jüri". He had a long term plan of action. By age 31, he had accumulated enough money and

connections to legally purchase the German surname "Riesenkaupff", at a cost of 50 Russian gold rubles. As of February 18, 1876, his official new titled name became "Georg Riesenkaupff of Lower Reval", "of mixed status". It is not known why he chose that particular surname. The "mixed status" reference is to the combination of his Estonian ethnicity and German surname,



*The Riesenkaupff family in Germany after WWII.
Left to right: a family friend, Inge's brother Gunnar,
teenager Inge, mother Lydia Riesenkaupff-Lindström,
sister Gisela and father/lawyer/judge Alexander
Riesenkaupff – the only son of Georg Riesenkaupff*

designating him as less than a full citizen of Reval/Tallinn.

Before the name change, Jüri Otto tried but was not well accepted in Reval/Tallinn society. However, the surname change was enough to win him permission to build a couple of two-story stone houses in Lower Reval/Tallinn. The top of the city's hill was off limits for him, as residences there were reserved for the wealthiest, most influential, aristocratic German families. He joined the German language St. Nicholas/Niguliste Church where he met his future wife Mathilde Ernst. The young lady was German, her family well known in Prussia before becoming established in Reval/Tallinn in 1781.

That marriage proved invaluable especially for their family's next two generations during the chaos of WWII. Proof of German blood and German names were required to take charter evacuation trains out of Estonia when occupying Soviets threatened disruption and violence, specifically to the Riesenkaupffs in Haapsalu among professional families. Estonians would not have been allowed through the military check-points to board the specially arranged trains. With the surreptitiously obtained documents in hand (a brave risky deed by 16-year-old Inge, at her mother's reluctant request in a no-choice situation), the Riesenkaupffs eventually made it to Germany. They survived there, experiencing considerable stress and deprivation before Inge Riesenkaupff immigrated to Canada on her own in 1948.

In the west coast of Estonia, Georg and his wife Mathilde raised a son and three daughters. They ensured a good education for all four, and spoke mostly German in the home. In 1900 Georg purchased a large property, named

Oru Estate (Orrenhof in German) for 35,500 rubles. It was near the parish of Taebla, not far from the coastal town of Haapsalu. The farm was large, three families lived on the land as employee farmhands. In 1916 he sold the Oru Estate and purchased three properties on Haapsalu's main street: Karja 17, 19 and 21 (customarily in Europe the house number follows the street name). His family moved into Karja 19.



*Riesenkaupff home in 1916,
Karja Street 19, Haapsalu, Estonia*

Jüri/Georg Otto/Riesenkaupff died in 1921. His only son, Alexander, carried on the Riesenkaupff family name and passed it to his daughters Ingeborg and Gisela, and son Gunnar. Both women married and thus have children with other surnames. The only person now bearing the 50 gold ruble surname, is Georg's grandson Gunnar, Inge's brother, and he has no children. He is the last member of that family carrying the name Riesenkaupff, purchased at the height of strict social customs among Europe's elite.

When dipping his pen into the ink pot as a young man to alter his given name, and later paying for a legal change of surname, Jüri Otto could not have foreseen that these actions and his choice of wife would determine the survival of two generations of his descendants under war conditions.

Whistler provides impressive setting for West Coast Estonian Days 2015

Dave Kiil, Edmonton, Alberta

Surrounded by the natural beauty of the Whistler, BC. Region, attendees at the 2015 West Coast Estonian Days (LEP) enjoyed the scenery and the colorful and spirited entertainment featuring Estonian heritage and culture. Traditional presentations by members of the West Coast Estonian diaspora from Los Angeles to Vancouver, and choirs, folk dancers and entertainers from Estonia, showcased Estonian culture and provided unforgettable memories.



Estonian folk dancers at Whistler

shipping the panels, the planned AEHS display did not materialize.

memorable operas, operettas and songs by Estonian composers, accompanied by piano. The artists received heartwarming applause for their memorable stage presence and performance.

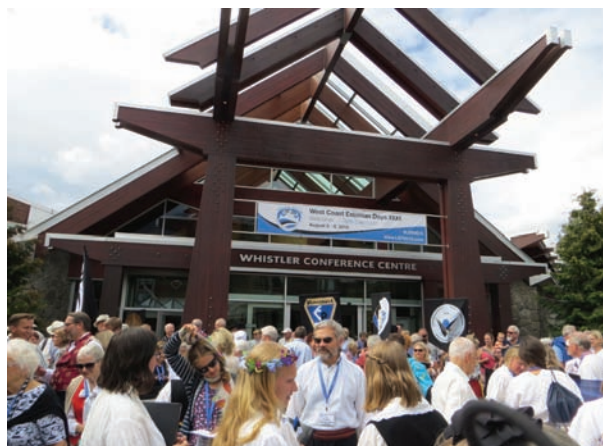
AEHS board members present at the Whistler event met briefly to discuss and recommend early development and implementation of a new AEHS website. Owing to the cost of renting easels and

While I missed the Opening and Closing ceremonies, I attended Portland's presentation of "Colors, Sounds and Traditions of Estonia."

Liina Teose described the colorful folk costumes from different regions of Estonia, their main characteristics and suitability for different events such as weddings, holidays and casual

wear. The costumes were modelled on stage by members of the entourage. Folk calendar days, ie. Jaanipäev, Christmas, New Years Eve, and folk instruments and music are an inseparable part of Estonian culture. The 'kannel' (zither) has an honored part in Estonian folk tradition for some 2,000 years. Other instruments such as 'lokulaud' (wooden gong) and 'pingipill' were used to celebrate important events in people's lives.

This event was followed by three soloists of the Estonian National Opera: Helen Lokuta, Oliver Kuusik and Tarmo Eespere. They performed



Entrance to Whistler Conference Centre

Estonia. Following a buffet dinner and a glorious sunset it was time to return to the hotel after an enjoyable first day at the WCED.

The Song Festival theme "Sea to Sky" involved mixed choirs, about 15 smaller choirs from

I eventually found the gondola to take me on a 20-minute ride to the Folk Picnic. BBQ Roundhouse Lodge overlooks the area's majestic landscape with a view of the nearby Blackcomb Mountain.

Hundreds of milling spectators were entertained by the Saaremaa Men's Choir, Vancouver folk-dancers, a folk violin group, the award-winning E STudio Girl's Choir and an acoustic folk band from



Estonian National Opera Soloist Helen Lokuta

Estonia, the five West Coast cities, Toronto, a European Choir, and individual singers. The mass choir filled the stage at the Whistler Conference Centre to perform well-known Estonian songs. As Siiri Sisask and the mass choir sang “*What Land is This?*” (*Mis Maa See On?*), I had tears in my eyes. It is a beautiful song. Especially noteworthy were the obvious talent and joy in performances by the younger set, be they singers, dancers or instrumentalists. Congratulations to the organizers for assembling such an impressive cultural heritage event.

Another noteworthy performance by the mass choir was “*Ilus maa*” (*Beautiful land*). An excerpt from the program guide reads as follows: “*Beautiful Land*’-Beautiful are summer and night; sunset’s colors wash over us. Beautiful is the land that I love. This land must be filled with our children, grandchildren, and great-grandchildren. Life is time bound, and children are the future. Beautiful is the land that I love. The MC’s concluding comment that members of the audience contribute to filling the land with children was joyfully received by the audience.

“Tangerines”, a Georgian–Estonian film, nominated for an Academy and a Golden Globe Award for Best Foreign Language Film in 2015 was shown. It focused on an older Estonian man caring for two wounded soldiers on opposite sides of the 1990’s-era war in Georgia. It’s insights of generations-old conflict in the region remains relevant for current audiences.



AEHS representatives at the Golden Ball: L to R: Ave Petri, Kevin Ellis, and Helle and Juri Kraav



Kannel (Zither) has been part of Estonian folk tradition for hundreds of years

Since it’s selection as the site for the 2010 Winter Olympics, Whistler merits popularity as a summer and winter playground and tourist destination. As a visitor from Edmonton, with streets and avenues running at right angles to each other, I lost my way several times in the winding streets filled with tourists heading to various venues.

Being ‘lost’ in these surroundings was delightful.



Photo: Peeter Põldre

Choral performance

Colors, Sounds and Traditions of Estonia

Excerpts from presentation at West Coast Estonian Days Festival

Liina Teose, Portland, Oregon



Liina Teose (left) and Portland entourage on stage

Welcome to the colors, sounds and traditions of Estonia! Let's start with the **colors** of Estonia, meaning our folk costumes. By 'folk costumes' we mean the festive costumes worn by our ancestors during the last century. From the early 1700's until 1918, Estonia was a province of Czarist Russia but the Baltic German 'barons' were the local rulers, the upper class and they owned large estates called 'manors'. Estonians were the lower class, the serfs, tradesmen or servants who worked on the manors for the German barons. This way of life lasted well into the 20th century.

Estonians had three kinds of clothes: a) festive clothes which they seldom wore, reserved for special occasions and which were later left to their children, b) second best 'Sunday clothes'

which they wore when going to the village and c) work clothes for everyday use, made of cheaper materials and not decorated. The folk costumes we know and wear today are what the peasants would wear on Sundays and special occasions. These clothes showed your social position, your occupation and different stages in your life.

The main parts of the clothes were made of natural fibres: linen for white shirts, wool for skirts, pants, coats, gloves and stockings. Young men and women received a complete set of festive clothes for confirmation which marked the coming of age. There was no difference between the clothes of a bachelor and married man. Strict differences existed between the clothes of a girl and that of a married woman. A girl did not cover her head, using only a ribbon or garland to fix or decorate her hair. A girl also did not wear an

apron in most parts of Estonia. However, a married woman had to cover her hair and always wore an apron. Thus at a wedding, giving the bride an appropriate wife's headdress and apron was a central event of wedding customs. From then on, she was not allowed to be seen bareheaded or apronless.

Although Estonia is small, there are many local differences in folk costumes. They can be divided into four larger groups. The differences amongst them are noticeable because women seldom travelled further than their church parish. People tended to live their whole life in the same village.

South Estonia: The costumes of southern Estonia have preserved the old features. Folk costumes of the entire country were originally similar to these. People in the south were mostly hard-working farmers and their clothing was practical. Blouses were long and tucked in at the waist of the skirt and had geometric embroidery. These clothes were the closest to everyday work clothes of the peasants. There is an old Estonian saying "Wrap your belt tight when you work and loosen your belt when you eat". They believed that a tightly wound belt gave physical support for hard farm work. Ancient plant motifs decorated the apron and were thought to have a magical function to protect the wearer from disease. A wool shoulder wrap, called a *sõba* also featured geometric embroidery and colourful ancient plant motifs.



Paistu (centre) and Setu (right) costumes

The most south-eastern county of Estonia is **Setumaa**. It borders Russia and their costumes are unique. The influence of Russian folk culture was noticeable. Instead of a skirt, the women wore a long sleeveless jumper-dress that resembled a Russian *sarafan*. White linen sleeves,

which begin at the neckline, and headpiece are decorated with red or black yarn that is knitted in, not embroidered. Setu costumes are notable for large amounts of silver jewellery which has great meaning. The Setu costume features the largest brooch (*sõlg*) of all Estonian costumes and is only worn by women of childbearing age. A Setu bride had to wear at least 2 kg. of silver around her neck, and if she did not possess that much, it had to be borrowed. When a Setu husband and wife went into the village, the louder the wife's jewellery jingled and jangled, the wealthier the family was thought to be. Setu men had a saying that you could "hear a Setu woman coming before you could see her".

North Estonia: The peasants in the north were exposed to innovations in their fashions. New ideas and modern materials reached Estonia by sea through the ports of Tallinn and Narva. The most characteristic garment of women's costumes is the short blouse embroidered with floral patterns worn over top of an undershirt. The colors of the embroidery are different in each parish but always floral. Her headpiece is also richly decorated with floral embroidery. These are not practical blouses and headpieces like in the South, but are ornate and showy. Skirts are full and gathered at the waist with vertical stripes in bold colors. Striped wool fabric first came to Estonia in the 1700's from Germany and became all the rage in the North. Soon Estonian women began to weave striped woollen fabrics and the fashion spread to most of the country. The skirts in each parish have different colors but stripes are always vertical. Peasant girls who worked on the German estates then saw that German baronesses started to wear solid colored skirts. So they copied this fashion and introduced it in the villages.



Kadrina costume

West Estonia: Folk costumes in the West have several features in common with those of the North and South. They have a mix of floral as well

as geometric embroidery. What all costumes from the West have in common is a shawl worn around the shoulders. Beginning in the mid-1800's, checkered skirts became fashionable. In the late 1800's, women in Lihula started to embroider floral patterns with woollen yarn on to solid colored skirts.

The Islands: Folk costumes on the Islands evolved differently from the ones in the rest of the country. This was due to their position on the water which allowed them more contact with neighbouring people. On the largest island, **Saaremaa**, their costumes have many common features with the dress of Estonian Swedes, e.g. black pleated skirts. The pleats were put in with a special technique: when a woman was making her skirt, she would fold the fabric into small pleats, then she would bake loaves of bread, and when the bread came out of the oven, she would lay the hot, moist loaves on the fabric and let the bread cool. This would set the pleats. Costumes on the island of **Hiiumaa** had influences from the North such as a vertically striped skirt. The skirt had to be very long so solid black material was added to the bottom. Braided yarn was added to the very bottom edge because as the skirt became ragged, it was easier to replace the braid than the skirt fabric. Blouses on this island were short just like in the North however they have red and white embroidery in geometric rather than floral designs. Aprons were originally crocheted or lace, definitely used for special occasions. Belts were leather with brass or copper chains, able to hold a small knife, pin cushion or needles. Whereas Setu women wore their silver chains around their neck, Island women wore their jewellery around their hips. The small island of **Muhu** also had pleated skirts with horizontal stripes. Married women wore high headpieces decorated with embroidered flowers given to the bride only after the wedding ceremony. Muhu women were judged especially by their sewing, knitting and embroidery skills. Hence their men folk, who were mostly fishermen, wore beautiful, intricately knitted woollen sweaters which would keep them warm while at sea.

Men's fashions were also regionally diverse and distinctive to each county. One such region is

Mulgimaa, a county in the South where the soil is fertile and the farmers are wealthy. The men here wear an incredible long black woollen coat decorated with a red sash. This remained the most festive item of the costume till the mid-19th century. When a man wore this costume, it was evident to all that he was wealthy and important. Men who lived in the North had access to new fashions and materials, and hence their costumes



Mulgimaa men's costume

underwent big changes. One such change was access to store bought, dyed fabrics, prints and brocades. Their wives could sew vests from this fancy store bought material. These stylish vests were expensive. For the not so well off, only the front of the vest was brocade, the back was home made linen. This meant the wearer always wore a coat over the vest in public to cover the inexpensive fabric at the back. For those with a vest of the same fabric front and back, they could be seen in public without a coat!

Now that some of the festive, Sunday costumes of our ancestors have been described, what were the important days of the Estonian folk calendar and how did they celebrate? **Folk Calendar Days of Estonia** were based on the farming cycle, long before the Christian calendar made its way to Estonia. For hundreds of years, **Jaanipäev** was the most important day on the calendar. It marks the end of field work and the beginning of hay making. Village folk would gather near the church and young people would meet at the village swing. A festive atmosphere prevailed. At night, people would light bonfires throughout Estonia. For centuries Estonians have danced and sung and played games by the light of these fires.

Jaanipäev is still one of the most important holidays in Estonia.

Music and folk instruments are an inseparable part of Estonian culture and celebrations. Initially, musical instruments were tools needed at work by a hunter or shepherd. Some instruments were used to ward off evil spirits; music and playing of instruments also offered relaxation and enjoyment. Musical instruments would accompany a person throughout their life, they were part of important events and celebrations,



and always involved singing and dancing. The dearest instrument for Estonian people is the **kannel**. It has always had an honoured place in folk tradition and has been played for hundreds of years. An Estonian fairy tale says that the wood for the kannel has grown over the heart of an unjustly killed orphan. This gives it magical powers to scare away death or prevent the plague. The kannel has a sad sound. It was the only instrument that Estonians could play any time of the year and on any occasion. Even when a member of the family died, the kannel could be played in the house. The **lokulaud** is also a very old instrument. It is a practical instrument, a wooden plank which is attached between two posts. This plank is struck with one or two hammers and the sound is carried afar. It is used to send signals, to call workers home from the fields, to indicate that the soup is ready, to call villagers to gather for a meeting or to signal an emergency. Since many families in the village had *lokud*, can you imagine how confusing all this messaging could be? To solve this problem, different rhythms were played so that villagers could distinguish the purpose of the signal and also who it was intended for. Over the centuries, the *lokulaud* evolved from a practical instrument to one providing enjoyment. A modern *lokulaud*

is made of many pieces of wood, each one with a different note so that melodies can be played.

Other major celebrations include **Jõulud** or Christmas, an important but quiet holiday to signal that outdoor work was finished and sufficient food was prepared for the coming year. **Näärid** or New Year's Eve was not a quiet holiday! Men would disguise themselves as goats, travel from farm to farm to visit and to play jokes to cheer up or frighten the children. It was also a time to predict the future of members of the household. **Hiiumaa** had influences from the North. People would cast molten lead into water to determine their luck the coming year. A young woman's chances of getting married were predicted by throwing a shoe over her shoulder toward the door. If the shoe landed with the toe pointed toward the door, she would get married within the year. If the heel was pointed toward the door, there would be no marriage that year.



Lokulaud (wooden gong)

Estonians today continue to celebrate traditional holidays with colourful folk costumes, music, song and dance. The colors, sounds and traditions of Estonia live on!

Liina Teose has lived in Portland, Oregon for most of her life, where she is a private piano teacher. She is married to Erik, has two children, Maarika and Alar, and a granddaughter, Rosalie. She has been dancing Estonian folk dances with the Portland Estonian Folk Dance troupe since the age of two. Her folk dance instructor in Portland has been her mother, Lehti Merilo, who learned Estonian folk dances in the displaced persons camp in Germany after WWII.

Computer engineering graduate bound for Amazon

Kathleen Cameron, Faculty of Engineering, June 5, 2015



Ranek Kiil

After following his passions, including plenty of involvement in student community and events, University of Alberta computer engineering graduate Ranek Kiil is taking a job with Amazon in Seattle, Washington.

Edmonton—On June 9, Ranek Kiil graduates with his undergraduate degree in computer engineering.

In August, he begins his career, having accepted a job offer from Amazon. For anyone who knows him, this comes as no surprise.

“The signs were there very early on,” said Kiil. “One of the earliest photos I have of myself as a small child is building Lego with my grandfather. We built a little windmill with a motor in it, and he is showing me how everything connects and work together.”

Kiil developed a passion for computers and

programming at a very young age.

In elementary school, a family friend gifted Kiil a book about JavaScript. “I taught myself to program using that and some other books from the library. It was a favourite after-school hobby.”

“By the end of elementary school I knew I wanted to do something with computers,” said Kiil. “I didn’t know the term for what I wanted to do was until Grade 12, when a teacher suggested computer engineering to me. In retrospect it was completely obvious.”

In high school, Kiil was busy taking International Baccalaureate classes, but recognized the need to develop his soft skills and creativity.

“I went to the librarian to ask if I could take ownership of the high school’s website. I

redesigned the website and built everything from scratch. I was looking for an opportunity to be expressive in a creative way and to do some of the skill development that the curriculum doesn't necessarily incorporate."

For Kiil, coming into engineering at the University of Alberta represented not only the opportunity to pursue his passion—computer engineering—but also an opportunity to round out his skills outside the classroom.

"I got involved with the Engineering Students' Society (ESS) right at the beginning of first year. They were looking for someone to maintain the website, and I was looking for ways to get involved. Very quickly, some mentors in the ESS got me involved in other areas."

Getting involved might be an understatement. During Kiil's tenure as a student at the university he has served as VP internal affairs, associate VP marketing and advertising, handbook co-ordinator and webmaster for the ESS; the information technology commissioner for the Canadian Federation of Engineering Students; the VP communications for the Western Engineering Students' Societies Team; as well as countless other community and volunteer roles, not to mention his four co-op placements.

In addition, Kiil has been awarded a number of prestigious awards, including the Sam Kolias & Family Community Service Leadership Award, the ESS Golden Gear Award, the Shell Canada Limited Scholarship in Engineering, the University of Alberta Computer Engineering 'Peer of Peers' Award, and he earned first place in Engineering Communication at the 2015 Western Engineering Competition.

Through all of the achievements and

accolades, Kiil has kept a simple view of his involvement and success.

"I followed a pretty consistent path. I've just been doing what I enjoy doing. I've identified what I think are needs and gaps in the community where I can develop my own soft skills, while giving back. So that's been my own motivation."

"The strength of the engineering community has really solidified what I've done while in university. The competitions I've participated in and the Engineering Students' Society have all been really neat experiences."

The future is bright for Kiil, and his time in the Engineering Co-op Program has set him up for the next step in his career.

"Co-op is really valuable because it lets you experience what different workplaces are like. It's given me perspective on what employers are looking for and what the workplace is like. It's been a really worthwhile experience."

All that experience has culminated in Kiil's next big step, a move to Seattle to work for Amazon.

"I feel like I'm pretty well prepared. Because of the co-op program I have a good idea of what skills are important in the workplace and I've rounded those out with the extracurricular activities with which I've been involved."

Editor's note:

Ranek created a website at <http://babynames.ranek.org> after discovering that he is the only person named Ranek in the province. An article by Cailynn Klingbeil, published in the Edmonton Journal on July 15, 2015 describes how parents have named their babies since 1980.

Baltic Heritage Network Conference held in Toronto

Dave Kiil, Edmonton, Alberta

Baltic Heritage Network (BHN) is a multilingual electronic gateway to gather information on the cultural heritage of the Baltic diaspora. The gateway intends to develop an international network encompassing Baltic and expatriate archives, libraries and museums, memory and research institutions, and diplomatic, cultural and other organizations. This will enable Baltic ethnic communities, societies and individuals to preserve the cultural and historical heritage of the Baltic diaspora.

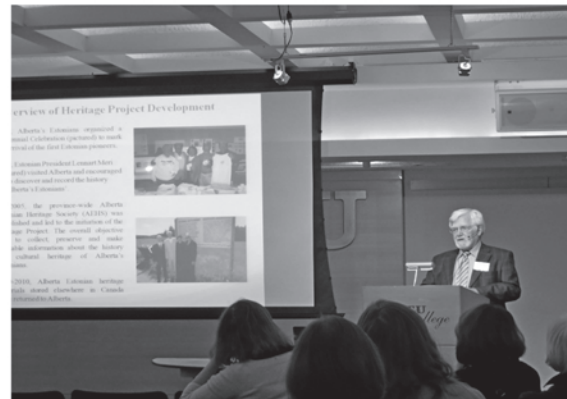


View of audience during question/answer period

The BHN has convened a series of conferences and summer schools during the past decade. In September 2015, the first North American conference was hosted at Tartu College in Toronto. The conference was attended by archivists, historians and others interested in preserving the history of Latvian, Lithuanian and Estonian diasporas in Canada, USA, Estonia, and elsewhere. As a member, the Alberta Estonian Heritage Society (AEHS) was invited to make a presentation about our Heritage Project.

Our membership in the BHN enables us to be aware of activities and collaborative programs

relevant to AEHS history and cultural heritage. The Summer School in 2014 focused on Estonian movies of interest to diaspora communities. Presentations bring to focus availability of and access to archival materials, and provide contact information with like-minded workers globally. Such contacts have been instrumental in the pursuit of grant funds from various government and private agencies in support of our Heritage Project since the formation of the AEHS in 2005



Dave Kiil during presentation at Tartu College, September 2015

I made a PowerPoint presentation about the development and status of our work to preserve the heritage of Alberta's Estonian pioneers and immigrants during the past 116 years. The presentation was well received by the audience and resulted in discussions about availability of related archival collections and the slide presentation.

Virtually all archival materials collected during the past 10 years are stored at the Provincial Archives of Alberta in Edmonton (<https://hermis.alberta.ca>). More detailed information about the Heritage Project is available in AjaKaja Issue #42, Summer 2015

Estonia Plans 100th Anniversary Celebration

“The planned anniversary program of the Centenary of the Republic of Estonia will cover almost all the main fields of life and give the society an

opportunity to look back on the history of our country, highlight the present and set new tasks for the future to be ancient and modern at the same time, to hunger for knowledge and to believe in one self. Besides various communities, citizens’ associations and institutions, special attention will be paid to children and young people”. (*Republic of Estonia, Government Office*). A Governmental Committee of Estonia 100 has been formed involving the Prime Minister and several other Ministers.

While plans for the birthday celebrations are in their early stages, organizers have indicated that special attention will be paid to children and young people eg. a musical instrument for every child. Parks of 100 oaks – a holy tree of Estonia involving legends, rituals and beliefs-are being established. A party in every Village and exhibitions of foreign programs are other possibilities.



Flag-waving Estonians

More recently, winners of the Estonia Feature Film Competition were announced. Estonian literary classic by A.H. Tammsaare’s Truth and Justice

will be made into a film. Stories and images are being collected to create a new Estonian brand (logo) to determine what Estonians could be proud of. Estonia and Finland are discussing joint anniversary plans in the field of culture. Tallinn Airport has opened a People’s Book (*Rahva Raamat*) gate that has sculptures of important Estonian writers who represent different eras in Estonian literary history.

The celebration of the Centenary of the country will start in the spring of 2017, when 100 years passes from the time when the areas inhabited by Estonians in the Estonian and Livonian Provinces could be united. It will reach its peak on the 100th anniversary of the Republic of Estonia on 24 February 2018 and will end on 2 February 2020.

Anniversary updates are posted on EV100.ee

Estonian Citizen ID card assumes vital importance



Estonian Citizen ID-card

The Estonian citizen's ID-card (Isikutunnistus) is a mandatory identity document for citizens of Estonia, residing in Estonia.

Much more than simply a legal picture ID, the mandatory national card serves as the digital access card for all of Estonia's secure e-services.

The chip on the card carries embedded files which, using 2048-bit public key encryption, enable it to be used as definitive proof of ID in an electronic environment.

Here are some examples of how the ID Card is regularly used in Estonia:

- As a national ID card for legal travel within the European Union for Estonian citizens
- As the national health insurance card
- As proof of identification when logging into bank accounts from a home computer
- As a pre-paid public transport ticket in Tallinn and Tartu
- For digital signatures
- For electronic voting
- For accessing government databases to check one's medical records, file taxes, etc.
- For picking up e-Prescriptions

The application form for applying for an ID card is the exact same as the one that would be filled out when first applying or renewing your Estonian passport; just tick the box marked "Isikutunnistus"

The ID-card may not be as important for Estonian citizens living abroad as it is for those who permanently reside in Estonia. For those who have property, do business, or travel frequently to Estonia or throughout the European Union, the ID-card is a very convenient piece of identification to possess.

Sources: Image of ID card from Internet. Information about card and regular use in Estonia provided by Estonian Embassy, Ottawa.

Estonia is #1 best value destination for 2016



Lonely Planet, the largest travel guide book publisher in the world, has ranked the best value destinations for 2016. Estonia is number one!

- | | |
|---|------------------------------------|
| 1. Estonia | 6. Galicia, Spain |
| 2. Ho Chi Minh City
and Hanoi, Vietnam | 7. Quebec, Canada |
| 3. East Africa | 8. Costa Rica's
Caribbean Coast |
| 4. New Mexico | 9. Timor-Leste |
| 5. Bosnia and
Hercegovina | 10. Western Australia |

“Bagging a good deal on the road can be almost as thrilling as the trip itself, no matter what your travel budget,” the Lonely Planet said in the introduction.

“If you’ve just got off the ferry from Stockholm or Helsinki then Estonia can feel like the promised land. Why? That chunk of change in your pocket you’ve had since last leaving the Eurozone will buy you a round of drinks. Upsizing from a hostel to hotel might seem like a good – and affordable – idea. Best of all, what you get in exchange for your hard-earned cash is experiencing a gloriously distinctive slice of Europe, where Eastern and Nordic influences mix together,” the guide said about Estonia.

Lonely Planet added that “beyond the irresistible capital of Tallinn there are

little-known Baltic islands and the seashore and forest delights of Lahemaa National Park, which holds the distinction of being the first national park in the old Soviet Union”.



*Palmse Manor in Lahemaa
National Park*

Estonia received more than six million foreign visitors in 2014 and the country’s income from foreign tourism amounted to €1.39 billion.

Lonely Planet, founded by British-Australian couple Maureen and Tony Wheeler in 1972, is the largest travel guide publisher in the world.

Is Estonia currently the best country in Europe to drink beer?



Display of Estonian craft beers

Four years ago, if you walked into a Tallinn bar and asked for a local beer, you'd get one of two options: Saku or A Le Coq. If you asked for an imported beer, you'd be faced with Carlsberg or Heineken. And if you asked for something more premium, you'd be met with a bewildered stare, or if you were lucky, an overpriced glass of Stella Artois. Fast forward to today, and it's probably you who will be bewildered by the huge choice of

local and craft beers available in just about every establishment in town. Tallinn is going through something of a beer revolution. It all started with a trickle of craft beers (these are beers that focus on taste and quality ingredients, produced by small scale breweries, often edgy with a range of styles and high abv intended to be drunk to appreciate, not inebriate) imported to Estonia to counteract the mass produced

beers that were pouring and boring drinkers who wanted something alternative. These beers had attitude. They had taste. They had aroma. In short, they were something that hadn't been available before. Beer was now THE product on everyone's lips, and the market was invigorated. If craft beer wasn't available in the bar's fridge, discerning drinkers and party goers would leave and go to another place that could satisfy their thirst.

Behind the scenes, Estonian home brewers were literally licking their lips. These guys had been experimenting with different beer styles in their kitchen, bedrooms and garages, but kept pretty quiet because they thought it was only a small section of beer geeks who would appreciate their efforts. All of a sudden there was a rapidly emerging market for their beers, and many of them gained the confidence to get out of their basements and onto the bigger stage.

Amongst the first was Õllenaut. The head brewer was a chef by day, and a bedroom brewer by

night. He saw the opportunity to increase his volumes by buying a bigger piece of kit, and although still brewing at home, he could now start supplying bars and restaurants with view to setting up his own brewery once things took off. Across town, other home brewers had the same idea, and soon there were four craft brewers in Estonia, producing beer inspired by both their homeland, and also the imported craft beers which set the ball initially rolling.



Tanker Sauna Session beer

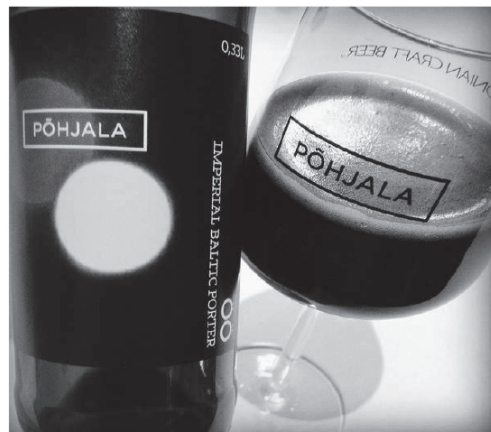
The importers of the foreign brands weren't out of the picture either. Due to the increase in demand for all things beer, more and more quality ales and lagers from Europe and America started to flood Estonia's bars

and shelves. Dedicated beer bars and shops started to open. Retail stores increased shelf space, and restaurants added beer to their wine list.

And the list of Estonian craft brewers just kept growing and growing. In the space of just eight months, zero small scale breweries became seven. Across the land from Tartu to Tallinn, Pärnu to Saaremaa, breweries were opening with the smell of hops and malt, becoming common place.

So what does it mean if you're a beer drinker in Estonia now? It means you're in a very lucky position. Estonia doesn't really have a long history of beer, so the past three or four years have all been about catching up. And caught up they have. Many of the bedroom brewers highlighted earlier, have now made the transition of opening their own breweries. Most of them have listings in stores and bars. Some of them even have their own bars. Earlier this year, Tallinn hosted its own craft beer festival with over fifty breweries from not just Estonia, but all around the world taking part.

And if you missed out on the festival (it's planned for each year though), then you've got plenty of bars to visit to get your craft beer fix. In the old town of Tallinn, there's a dedicated beer restaurant selling beer paired



Põhjala is considered the pioneer of Estonian craft brewing

with food. There's a Belgian beer bar, and just down the street there's a small bar of only 50 square metres selling over two hundred different beers.

Outside of the old town walls, in Tallinn's creative district *Telliskivi*, there's a beer shop, a craft beer bar, and a brewery tap selling Põhjala brews straight from it's brewery. It's the same story in Tartu and Pärnu. These days, if you walk into an

Estonian bar and ask for a Saku or an Al Le Coq, you'll be getting the same bewildered stares you might have got four years ago, but for a different reason.

So what do these Estonian beers taste like? One thing Estonians are noted for, is their competitiveness and this in turn means that the Estonian brewers are all competing to make sure their beer is the best of the bunch. Here's a look at some of the top beers from local brewers: Põhjala ÕÕ (10.5% Imperial Baltic Porter). Põhjala are seen by many as the pioneers of Estonian craft brewing. These guys were the first to open a brewery in Tallinn, and since then have opened their own bar, and have been distributing their beer (they've created over 50) all across Estonia, Finland and Sweden. Often experimental with their brews, this beer set the benchmark and put them firmly on the brewing map. A rich, dark smoky beer with hints of coffee, as the name suggests (it means "night" in English), it's designed to keep you warm during those cold winter evenings. Look out for the version aged for six

months in sherry barrels.

Tanker Sauna Session (4.7% ale with birch). If there's one thing that goes hand in hand with a sauna, it's a beer. Tanker are a brewery set up just outside of Tallinn, and produce several beers with an Estonian theme. This ale is made with the addition of birch leaves, resulting in a unique tasting experience, which will make you want to strip off and sit behind some hot coals.

Õllenaut Eesti Rukki Eil (5.3% Rye Ale). Made using Estonian grown rye, the brewer has gone back to his baking roots to create a true liquid bread. Easy drinking and very satisfying, this apparently is the beer of choice for the Estonian president no less!

Lehe Heckle (4.7% pale ale). Lehe have a brewery in the small town of Keila, some 40 km outside of Tallinn. As well as embracing the trend for beer, they've also recognized the other growing fascination for stand up comedy. This beer is a collaboration between Lehe and Comedy Estonia, and is

designed to be drunk at all the venues across the country whilst enjoying a night of entertainment. Light and fun, it's a sign that not all things need to be serious to be enjoyed.

Sori Brewing Investor IPA (6.9% India Pale Ale). This beer gets its name from its concept. Put off by high tax prices in Finland, these brewers crowd sourced funds to set up a brewery in Tallinn, with everyone getting a share of the business. Investor IPA was the first beer the new shareholders got to taste. It's a Finnish owned, Estonian brewed beer with American hops. A true sign that Estonia is an international market place!

The beers listed above, are just the tip of the iceberg. Along with these brewers, are several more who are setting about establishing themselves as consistent brewers in Estonia. Look out for Vormsi, Põide, Vaat, Puhaste, Moe, Nöösker, Kalamaja. In fact, there's new brews coming out from Estonian producers nearly every month. Couple this with the huge selection of award winning,

global beers that are sitting alongside local beers, then that's why this country is such an exciting place to be in right now if you love beer, or want to discover it.



Õllenaut (Rye Ale) is made using Estonian rye

There's not such a country in Europe who has picked up the beer bug so recently, and has propelled it to the same levels as its established neighbours. The sheer embracement of beer, has really given the customer a huge playground to enjoy. Prepare to be amazed, not bewildered!

Written by James Ramsden

Source: Extracted from Internet info@guidetallinn.com- (Guide in Tallinn).

UK hands over D5 presidency to Estonia

David Bicknell

Group of the world's most advanced digital nations to hold next summit in Tallinn in November, 2015

The UK has handed over the presidency of the D5 group of the world's most digitally advanced nations to Estonia.



*Prime Ministers David Cameron (UK)
and Taavi Rõivas (Estonia)
at 10 Downing Street*

The handover took place during a bilateral meeting between the Estonian and UK prime ministers, Taavi Rõivas and David Cameron, which discussed how the two governments can continue to work together to advance digital government.

The D5, which was set up by the UK in 2014, brings together the world's most digitally advanced nations to explore and share ways of providing better digital government services. The members of the group - the UK, Estonia, South Korea, New Zealand and Israel - all have a track record in digital government, including designing services around users' needs and sharing open source solutions. Other governments are understood to have expressed an interest in joining the group.

Minister for the Cabinet Office Matt Hancock said: "The D5 is a very special international collaboration. It shows how different nations can work hand in glove to solve shared problems and advance the common good. I'm thrilled to now pass the mantle on to Estonia, which is at the cutting-edge of digital government."

Estonian Prime Minister Taavi Rõivas said: "Estonia is honoured to take over the chairmanship of the D5 and host the upcoming summit in Tallinn in November. We thank and commend the UK for initiating this valuable network for exchange of world-class digital government practices and stewarding its first year."

The inaugural D5 summit was held in London last year with this year's summit being held in Tallinn on November 19 and 20.

A new project, UK Estonia TechLink, is expected to be announced at the summit. The project is designed to create and support public and private partnerships between the two countries in technology, innovation and science. It will focus on areas such as financial technology, cyber security, digital government, biotech, smart city development and education.

David Bicknell is Editor, Government Computing, United Kingdom.

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Photo credit: Cabinet Office, The Rt. Hon. Matt Hancock MP

Alberta Estonian Heritage Society

List of members, Nov. 2015

Allen	Dianne	Spruce Grove	AB
Armstrong	Beverley	High River	AB
Boehrsen	Sylvia	Calgary	AB
Brown	Betty	Nanaimo	BC
de Launay	David	Peterborough	ON
de Launay	Geoff	Kanata	ON
Clark	John	Denver	Col
Derksen	Colin & Linda	Edmonton	AB
Dinning	Shirley	Edmonton	AB
Fodor	Evelin	Calgary	AB
Franchini	Karen	Burnaby	BC
Gue	Anita	Yellowknife	NWT
Gue	Brian	Edmonton	AB
Gue	Kevin	Hornby Isl.	BC
Gue	Lisa	Ottawa	ON
Gullikson	Barbara	Barons	AB
Gutsche	Horst	Barrhead	AB
Hall	Gwen	Ashmont	AB
Hennel	Gloria	Myrnham	AB
Hennel	Leah	Calgary	AB
Hennel	Lorne & Anne Marie	Calgary	AB
Hennel	Rodney & Liz	Stettler	AB
Hennel	Ron W. F.	Stettler	AB
Herman	Liia	Inisfail	AB
Herman	Lori	N. Vancouver	BC
Jaako	Harry	Vancouver	BC
Kaert	Mati & Linda	Edmonton	AB
Kalev	Tiiu	Eckville	AB
Kaljuste	Truuta Kai	Montreal	QC
Kalvee	Willy G.	Calgary	AB
Kenzle	Alice	Nanton	AB
Kerbes	Deane & Irene	Stettler	AB
Kerbes	Richard	Saskatoon	SK
Kiil	Dave	Edmonton	AB
Kingsep	Bob & Annette	Victoria	BC
Kinsella	June	MallacootaVict	AUS
Kotkas	Perry&Karen	Calgary	AB
Kraav	Jüri & Helle	Calgary	AB
Krasman	Leslie	Champion	AB
Kroll	Randy	Edmonton	AB
Lapp	Roy	Courtney	BC
Leesment	Peeter & Helgi	Calgary	AB
Leilop	Aino	St. Albert	AB

Leffler	Edna	Manson	WA
Liikane	Epp	Everett	WA
Love	Gloria	Erie	PA
Maddison	Anneliese	Edmonton	AB
Madill	Anita & Wallace	Calgary	AB
Matiisen	Arne	Calgary	AB
McElroy	Elve	Camrose	AB
McClung	Eda	Edmonton	AB
Munz Gue	Martha	Medicine Hat	AB
Nicklom	Otto & Gladys	Stettler	AB
Pääsuke	Elizabeth	Edmonton	AB
Pääsuke	Mark	Vancouver	BC
Pääsuke	Rein & Janice	Calgary	AB
Pääsuke	Toomas	Canmore	AB
Pallo	Jack Henry	Red Deer	AB
Peet	Ethel	Edmonton	AB
Peetri	Ave & Kevin	Calgary	AB
Phypers	Kaidi	Olds	AB
Pilt	Shirley	Edmonton	AB
Pohjakas	Kaljo and Lilian	Lethbridge	AB
Renne	Thomas	Calgary	AB
Robertson	David & Christine	Leduc	AB
Ruus	Allan	Calgary	AB
Ruus	Lea	Calgary	AB
Ruusauk	Siim	Sherwood Park	AB
Sastok	Helve	Edmonton	AB
Schleindl	Val	Edmonton	AB
Schuler	Kelly	Calgary	AB
Shongrunden	Astrid	Penticton	BC
Simm	Nurmi	Edmonton	AB
Sorenson	Marlene	Calgary	AB
Tardie	Elizabeth	Edmonton	AB
Tiisler	Enn & Pärja	Canmore	AB
Tipman	Lisa	Calgary	AB
Tipman	Bob & Kathy	Calgary	AB
Ustina	Astrid	Edmonton	AB
Ustina	Judy K	Edmonton	AB
Ustina	Stephanie	Victoria	BC
Visser	Mari & Igor	Cochrane	AB
Wartnow	Floyd C	Delta	BC
Watson	Maret	Spruce Grove	AB
Zach	Inge	Calgary	AB
Zielinski	Michel & Kristine	Spruce Grove	AB



*Kaunist jõuluaega!
Head uut aastat!*

*Merry Christmas!
Happy New Year!*