



*Merry Christmas!
Häid jõule!
Priecīgus Ziemassvētkus!
Linksmų Kalėdų!*

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A Note from the Editor:

The submission deadline for the next issue is 15 February 2016. We welcome news articles, conference information, calls for papers, new publication information, and images. Please send articles in English with high quality images to:

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The Non-Profit Association Baltic Heritage Network was founded in Tartu on January 11, 2008. NPA BaltHerNet was established to foster cooperation between national and private archives, museums, libraries, and institutions of research, public associations and organizations collecting and studying the cultural heritage of the Baltic diaspora. It aims to facilitate the preservation and research of the historically valuable cultural property of the Baltic diaspora, as well as to ensure accessibility of these materials to the public.

NPA BaltHerNet is also committed to the organising of conferences, seminars and workshops, and to developing and administering the electronic information website Baltic Heritage Network, a multilingual electronic gateway for information on the cultural heritage of the Baltic diaspora.

The Baltic Heritage Newsletter is distributed quarterly, on-line. The newsletter is compiled and edited by Kristina Lupp. Please send all related enquiries and submissions to Kristina Lupp:

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BALTIC HERITAGE NETWORK XXII DIASPORA SEMINAR: CONNECTING RESEARCH FRAGMENTS

On 3 November 2015 the Martynas Mažvydas National Library of Lithuania hosted the annual international Baltic Heritage Network diaspora seminar. It was the 22nd event in the last six years and the second to be held in Vilnius. It brought together researchers, librarians and archivists from all three Baltic countries working in the field of diaspora studies. In this international forum, eight papers were presented. Topics for three paper sessions ranged from collecting, exploring and digitizing archival data to making field research of diaspora communities, and analysing exile literature.

Diaspora seminars, covering a wide range of interests and topics, are designed to help to exchange information and encourage sustained critical dialogue without dividing attendees into their disciplinary camps. New people and presenters join the BHN seminars every year. This time the event offered a good balance between three Baltic countries and a good distribution of participants from Lithuania, Latvia and Estonia. The small-scale setting of the conference allowed for an intimate exchange of ideas. Opportunity to place one’s own research in a wider cultural context and learn about the skills and techniques used by other scholars was a significant advantage of this seminar.

The first session was centred around topics connected to Lithuanian diaspora research. The presentation “Changing Agenda: Lithuania in Western European Press in 1990” by Valdonė Budreckaitė was devoted to the mentioning of Lithuania in British, French, German, Polish, and Icelandic newspapers, which are now stored in the Martynas Mažvydas National Library. Budreckaitė argued that Lithuania became of prime interest to foreigners after the restoration of independence. Foreign press paid special attention to Lithuanian politicians (e.g. Algirdas Brazauskas) travelling to the West. Regardless of their political views, Poles were especially sensitive to the Lithuanian situation and felt a special responsibility to express their greetings and support to the re-established neighbour state. As Iceland



Valdonė Budreckaitė

was the first country to recognize the independence of the Baltic countries, reflections in the Icelandic press followed. The excerpts of the newspapers discussed in the presentation are now readily available online in the virtual exhibition “No, my friends, we won’t go slow. The restoration of Lithuanian independence in the pages of the world press in 1990.”

Lithuanian researcher Dalia Cidzikaitė presented an extensive oral history project that began in 1995 and recently resulted in the book *We thought that we’ll return soon*. According to the presenter, oral history as a genre is gaining momentum in Lithuania; quite a few works have recently been published: *Something very genuine* (contains 25 stories of people who did not fit into the Soviet regime and interviews with former nomenclature figures including Russian officials who dealt with Soviet Lithuania), *Ambiguous situations* (based on a project during which more than 60 interviews about the Soviet literary field were recorded), etc.

Being an oral historian herself, Cidzikaitė presented her experience in preparing the questionnaire and recording reminiscences of Lithuanian refugees who fled abroad after the WWII. She argued that a

collector becomes a researcher in the process of book preparation, as one has to decide which interviews to select for publishing. Following the rule of authenticity, editors were trying to preserve the dialect and the manner of speech as close to the original as possible. As a huge accomplishment, Cidzikaitė mentioned the fact that they had managed to record interviews with people that are not longer with us. She pointed out that Lithuanian exiles were waiting to tell their experiences, open up their hearts and their doors, and they gave away everything relevant they had to, so that it could be stored in archives, including 13 written memoirs, 5 diaries and collections of newspaper clippings.

Cidzikaitė’s presentation provoked debates as to whether the experiences of post-war émigrés could be discussed in the same thematic field with the current refugee crisis. It followed from the discussions that merging different experiences of (e)migration is not yet very common in the Baltic states, but would presumably be a productive practice.

Laura Laurušaitė presented a paper “Correlations between environment and social characteristics in Baltic émigré literature: Grey & colourful, black & white.” Invoking Lithuanian and Latvian émigré narratives of the last decade (2005–2015) she discussed the complex relationship of the climatic circumstances, outer appearance and inner abilities of the Balts. Imagery of contrasting colours enabled her to characterize Baltic people in racial, social and mental terms. Using examples from

literature, she demonstrated how the Baltic people are preconditioned to feel gloomy and unhappy, and how the grey colour becomes the measure of all things. She concluded that Baltic people are often considered “black” not in racial, but rather in social terms. Laurušaitė positioned Baltic gloominess against the cheerfulness of the Southern countries, and the Baltic peasant heritage against the Southern noble history. She suggested that judging by the narratives discussed, it is obvious that there is a strong tendency to aspire to what can be stereotypically characterized as a “Northern” ethos and temperament.

Session II was devoted to the “Research in progress”. Maarja Merivoo-Parro from Estonia discussed her recent trip to Abkhazia in search for Estonian communities. She indicated that Abkhazia was home for thousands of Estonians already more than a century ago. The diaspora began in the second half of the 19th century when peasants came to Abkhazia as colonists and began to lead a very vibrant cultural life. Ever since the last war, which was intimately portrayed in the Estonian-Georgian film “Tangerines”, most of the former inhabitants and their offspring have left Abkhazia and reside either in Estonia or Russia. However, there are still some people left in the villages of Salme and Sulev and Merivoo-Parro went to interview them as well as capture their environment visually with her colleagues. She asserted that the Estonian language is still very rich there as well as in everyday use.

Priit Parro’s presentation “Ethnic





brought to attention the ways in which American-born children are learning about “Estonianess”, but at the same time they are trained to be open to other cultures and become empathetic to other nationalities.

The third part of the seminar was focused on collecting and consisted of three presentations. Guntis Švitiņš, expert from the Latvian State Archives, shed some light on previously unknown Latvian art collections in the UK. He offered a continuation of Dalia Cidzikaitē's topic about researchers and/ as collectors. He was looking for collections in Latvian properties rather than museums or galleries.

During his one-week trip to the UK he explored four Latvian centres:

Rowfant house, which holds about 14 pieces of Latvian art presented in purely English setting with 19th century fireplaces and portraits of Shakespeare; 72 Queensborough Latvian guesthouse in London where Latvians can exhibit their works. It has a much richer collection of around 25 art pieces; Straumēni house, which holds archives of Latvians in UK and features 53 pieces of Latvian art; Latvian house of cultural community in Bradford (on the border with Scotland) where 55 art pieces are stored, some of which are brought as gifts by Latvians who visited the house.

Švitiņš has interviewed two Latvian artists from the older generation who left for the UK in 1947 and provided background to Latvian art in London. The speaker argued that Latvian artists, both professionals and amateurs, tend to employ ethnographical motives in their works such as ornaments, national costumes, Riga cityscapes and landscapes of the Latvian countryside.

Latvian archivist Linda Pleša provided an insight into Latvian film records stored in the State Film, Sound and Image Archives of Latvia. She discussed three types of records connected to exile that have been received in the last 25 years:

documents created in Latvia before exile; documents concerning Latvian life in exile; documents created outside the country after visiting Latvia. She discussed funds of a few directors, producers and operators (Zane Jekste-Freivalds, Valfrids Lemanis, Ilgars Linde) containing documentaries about cultural events, Latvian writers, film work materials, etc. Pleša pointed out that some records are of poor quality as the archivists were not critical enough when accepting the documents for storage. She also noted that there are not enough financial and human resources to digitize all of them. Some digitized documents are available to the public though.

The last speaker of the seminar was the “founding mother” of the Baltic Heritage Network Piret Noorhani. In her concluding presentation “On the crossroads of VEMU, BaltHerNet and BAAC - transitioning into the future” she described the history of the three diaspora networks and drew upon future perspectives. As Noorhani argued, BAAC (started in 2004 in Riga) and Balthernet (2005 in Tartu) are like twin organizations, brother and sister born almost at the same time. She described her activity in Canada at VEMU (Museum of Estonians Abroad) where she has been working for the past six years. They organize competitions on specific topics (e.g. food or music in Estonian diaspora life) to encourage people to send materials of their Estonian parents; organise seminars and conferences; digitize audio and document collections; hold events targeted for the wider public. In her opinion, fun and interesting activities must come hand in hand with building the archives so that the community would get something back every step of the way.

This year the Baltic Heritage Network will continue to develop its research activities in exciting ways, through discussing methodology of oral history in Tartu, watching diaspora-themed films, cooking diaspora versions of Estonian food and visiting community members in Russia (close to Saint Petersburg) to





Photo: Kristina Lupp

interview them and work together at the cemetery. Noorhane was glad to inform that they are working on the new version of the website, which will be ready at the end of this year.

There was also much enthusiasm from the participants for international conferences and wider collaborative opportunities. The seminar seems to have laid a solid foundation for planned annual reunions of BaltHerNet members, maintaining a dialogue between different disciplines. It provided a useful framework to think about what course individual researchers might take. Maarja Merivoo-Parro rounded off the seminar with a desire to continue networking. The next international seminar will be held in Riga in spring of 2016.

Laura Laurušaitė

ESTONIAN CHRISTMAS TRADITIONS

The Museum of Coastal Folk bore witness to the making of an oven-full of traditional Estonian blood sausage. BaltHerNet young diaspora researchers took to the kitchen once again to experiment with diaspora dishes under the leadership of pop-up restaurateur Kristina Lupp. For many participants this was the first time they had ever made blood sausage from scratch. In addition to the hand-made delicacy that many diaspora community members all over the world are used to, the

**ÜKS
KÜBE MÜRKI**
ARNE ROOSMANI
VISANDID MINEVIKUST

**A TOUCH
OF ARSENIC**
SKETCHING THE PAST
BY ARNE ROOSMAN

TARTU ESTONIAN STUDIES CENTRE
VEMU: MUSEUM OF ESTONIANS ABROAD

**Näitus Tartu College'is
Exhibition at Tartu College
(310 Bloor St. W., Toronto)**

16.09.2015-8.02.2016

seminar participants also feasted on authentic Abkhazian adzhika and lavash. After the meal everyone took to the cinema-room of the quaint Coastal Folk Museum and watched Kaisa Pitsi's documentary about the history of Estonian bakeries and delis in Toronto.

Maarja Merivoo-Parro

ESTONIAN STUDIES CENTRE/VEMU PRESENTS AN EXHIBITION TOUCH OF ARSENIC. SKETCHING THE PAST BY ARNE ROOSMAN

Arne Roosman's exhibition Touch of Arsenic. Sketching the Past by Arne Roosman was opened on September 19, 2015 at Tartu College

and will remain on display until February 8, 2016.

Arne Roosman is a lithographer, designer of books, stage sets and murals, as well as an illustrator and a painter.

"Touch of Arsenic. Sketching the Past by Arne Roosman" is a retrospective of Arne's childhood (published also as a book in 2014). He was just a boy when Russia invaded Estonia. He fled Estonia in 1941 with his parents and seven brothers and sisters to Germany, where they stayed throughout the war. He was eight years old.

He was born in Tallinn, Estonia and studied art in Sweden. Roosman

came to Canada in 1957. Arne has lived and worked in Bancroft, Ontario as a freelance artist for over 25 years. He is well-known and highly respected in the Northern Ontario region where he has had numerous exhibitions. He has also exhibited in other regions in Canada as well as overseas. Arne's style is unique and diverse; he uses a variety of mediums. He is the winner of many awards and commissions and his painting can be found in local and international collections. Arne is a member of the Society of Estonian Artists in Toronto and has taken part in their exhibitions.

Arne's Artist Statement: "I see myself as a teller of tales, with a brush for a quill, sometimes bending ancient myths to suit my worldview. My output is spontaneous, drawing a passion, oil my preferred medium. Never found nor did I get stuck in what much art is about, a style, a convention or the unconventional. Far from suffering the agony of Sisyphus, I am a drifter, happily pushing little round marbles up the slope of my slice of eternity."

Piret Noorhani

"LIFE AS A COSMOPOLITAN ESTONIAN-" A NEW LECTURE SERIES AT THE ESTONIAN STUDIES CENTRE/VEMU

As the saying goes, a rolling stone gathers no moss. These days people all over the world are in constant motion; this includes Estonians whether they were born in Estonia, Canada or elsewhere. Some have moved from Canada to Estonia or in the opposite direction, from Estonia to Canada. Some have had to move and create a new home because of work, others in order to study, or volunteer, perhaps some travel for personal fulfillment.

As another saying goes, a person is continuously learning throughout their lifetime. These travellers have most likely had to adjust to



Students listened to success stories of new emigrants.

Photo: Dainius Vytaas.

learning new skills and other kinds of wisdom, letting go of old habits and judgements in order to learn not only about themselves, but to get a clearer understanding of the culture of their own people.

"Eestlasena maailmas"/"Life As A Cosmopolitan Estonian" is a new lecture series at the Estonian Studies Centre/VEMU, which provides an opportunity to hear about work and travel experiences Estonians have had in many different countries around the world. For example, what kinds of things are Estonians doing in these places? Are they and how are they changing the world as a result of living in these countries? How can one simultaneously be Estonian and a citizen of the world? Anyone with an exciting adventure to share is warmly invited to participate in this new lecture series, especially young Estonians, as they are particularly active as "world citizens."

The opening night was on Wednesday 18 November at 7 pm, where two Canadian Estonians, Heli Vanaselja and Maarika Lepik launched this exciting new lecture series. Heli Vanaselja talked about her experience as a volunteer in Ecuador. Maarika Lepik talked about her time in France as an art student. The series will continue into 2016.

Piret Noorhani

CONVERSATIONS ABOUT EMIGRATION

Since September, the Lituanica Department of the National Library of Lithuania, in partnership with "Global Lithuanian Leaders", Antanas Smetona High School of Ukmerge and Vladas Slaitas

Public Library of Ukmerge District Municipality, is implementing an educational project called "Discussions about Emigration." The project is aimed at introducing high school students to the history of Lithuanian emigration and its current trends.

The program includes interactive lectures about major waves of Lithuanian emigration and Lithuanians in the world, as well as conducting oral history interviews with people who emigrated from Ukmerge and still live abroad or recently returned to Lithuania. The data collected by students will be analysed by the researchers at Lithuanian Emigration Institute of Vytautas Magnus University and published in Oikos, Lithuanian diaspora and migration studies journal. All oral interviews, both audio files and transcribed texts, will be deposited at Vladas Slaitas Public Library of Ukmerge District Municipality.

Students, who participate in the project, already listened to two lectures on the history of Lithuanian emigration and participated in the oral history workshop. In late October, they travelled to Vilnius and visited the National Library of Lithuania and Vytautas Kasiulis Art Museum, which exhibits works by an acclaimed Lithuanian émigré



Gintė Damušis.

Photo: Saulius Vasiliauskas.

artist. On 10 November, students attended a discussion led by the "Global Lithuanian Leaders" about the current migration processes and success stories of new emigrants.

The project will end in December, with a public debate, where students will be asked to share and defend

their opinion about positive and negative aspects of emigration.

“Conversations about Emigration” is our pilot project. If it is successful, it could be implemented in other regions of the country.

More information about the project can be found on Facebook: <https://www.facebook.com/pokalbiaiemigracija?fref=ts>

Lituanica Department

LITHUANIA'S IMAGE IN WESTERN MEDIA

On 4 November, the National Library of Lithuania hosted a discussion about Lithuania in the pages of Western media in 1990s and today; Vilnius Santara-Sviesa Club and Lituanica Department organized it.

Valdonė Budreckaitė, senior researcher at Lituanica Department, began with a virtual exhibition “No, my friends, we won't go slow,” dedicated to the time in history when Lithuania was fighting for its independence and its depiction in Western press. The exhibition was prepared by the Lituanica Department in cooperation with the Ministry of Foreign Affairs of the Republic of Lithuania. Gintė Damušis, a Lithuanian diplomat, who in 1979-1991 led the Lithuanian Information Centre with its offices in New York and Washington, D.C., shared memories about the dissemination of information and an important role played by the LIC in promoting Lithuania's independence in the US and other Western countries. Vyktas Pugačiauskas, foreign news editor at the Lithuanian National Radio and Television, discussed Lithuania's image in contemporary media.

Georgia Gwinnett College professor, Dr. Dovilė Budrytė, who also currently teaches at the Institute of International Relations and Political Science at Vilnius University, moderated the event.

Lituanica Department

SIBERIAN SETO VISITING SETOMAA

On the 1st of August, in Obinitsa, the world's centre of Finno-Ugric culture located in Estonia, hosted a big holiday, Seto Kingdom Day. The 2015 Kingdom Day was remarkable, among other things, for that it turned out to be the brightest Seto cultural event of the year. The holiday gathered many people: Votsk, Izhora, Pskov, Ingermanland, and Erzyan folk ensembles, delegations from Udmurtia, mountain Maris from Mari-El, guests from Finland and Hungary. The most anticipated arrival was the Lill Seto Folk Group from Haidak Village, Krasnoyarsk Region, Russia. This ensemble has been performing for about twenty years. Unfortunately, not all the ensemble participants had enough strength to go to their far-away beloved fatherland Estonia. The ensemble consists of old, to middle-aged Setos, Olga Ivanova, Anna Kucherenko, Tatyana Medetskaya, Lidia Ponamarchuk, Marina Andreyeva, and Galina Yevseyeva. Younger Victoria Ledo and Leonid Yarv have recently joined the folk group. These two listened, when children, to their grandmothers' singing Seto songs. Seto runic singing style is different from both Russian and Estonian styles in that runic songs have no fixed form and inspire a singer to improvise.

In the past, Siberian Setos could get information about Seto Kingdom Day in Estonia only from films and newspapers, and they dreamt to participate in it. At last, their dream has come true. In late July of 2015, they had a six day trip to their native land.

In Tallinn Airport, the folk group from Siberia was met and welcomed by Setos Jaan Sarv and Anneli Ahven. The Siberian Setos were settled in a typical Setomaa homestead.

The ensemble was introduced to other representatives of the Finno-Ugric world. At that time, World Finno-Ugric Young People's

Congress was being held in Tartu, Estonia, and the guests of Seto Kingdom Day attended the flag raising ceremony and met the delegates of 25 million Finno-Ugric people from around the world. Annela Laaneots, the acting Vicar of King Peko on Earth, gave a speech in front of the kinsmen.

August 1st was SETO KINDOM DAY. Many Seto songs could be heard during this holiday. The Seto singing tradition leelo is in UNESCO Intangible Cultural Heritage List. Lill Folk Group sang on both the big and small stages and took part in the election of the King of Setomaa.

The Siberian folk group had special protection of Aare Hörn and his family. This man is the Cultural Adviser for Seto Areas.

The next day, Siberian guests had a trip in Setomaa that covered different places of interest and sites worth seeing. Siberian Setos visited orthodox churches and chapels, homesteads and villages and talked with local people. It was very important to them to see how Setos live in their native land.

A trip to the capital of Estonia was organized for Siberian Setos. It was an unforgettable visit, during which they shook hands with people of the Tallinn Seto Society, walked medieval Tallinn, drank coffee in small and comfortable coffee bars, bought things for memory in souvenir shops. At the Rocca al Mare outdoor Estonian Museum of Ethnography, Siberian visitors talked hear-to-heart with Seto ethnographers and folklorists, listened to a male Seto ensemble, and looked at the museum pieces. They had an excursion to the sea and visited a Seto farmstead. The guide was the Museum Deputy Director Elvi Nassar, a well-known singer of Seto songs.

Participating in Seto Kingdom Day was very important for us because it had been the first time in 100 years that we felt involved in the life of our people living in their native land, felt happy being spiritually unified with

the Seto world. During this trip, we observed how Setomaa lives today and compared Seto traditions still in practice there and in Siberia. This was an excellent opportunity to gain new insight and apply it in Siberia. Most importantly, we took part in the biggest Seto cultural event, Seto Kingdom Day. This holiday still exists, though on a much lesser scale, in Haidak Village in the Krasnoyarsk Region, and it, among other things, shows that Setos living in Siberia have not forgotten their native language and ancient culture.

It is invaluable for us to keep and develop cultural contacts with our native land. Over the past 100 years, the Seto population has decreased drastically in Siberia, Setos have begun to forget their language and culture, which may threaten full assimilation of Siberian Setos with Russians in the future. The visit to Setomaa inspired us to organize Seto Kingdom Day in Siberia.

We are Estonians, we are Setos. We are not just Estonians, we are Estonians living in Siberia. We will be happy, therefore, to contribute to the multinational cultural history of this land.

A Seto holiday called Michael's Day, or Harvest Day (Mihkklipäev) took place in our village on 3 October. It was organized by the EESTI Cultural Autonomy of the Krasnoyarsk Region. This visit to Setomaa was beneficial. We understand that, though we cannot change our past, our future depends on us. We will try hard to improve our village life, to make it culturally brighter. We have ideas to share and we will readily cooperate and develop new contacts.

The visit was supported by Mikhail Prokhorov's Foundation for Cultural Initiatives.

Vera Oinets

Visit Manager, Head of EESTI Cultural Autonomy of Krasnoyarsk Region

IT TAKES A VILLAGE

The Estonian Archive in the U.S. (EAUS) is a non-profit organization that has endured for over 50 years only thanks to donations from our local expatriate Estonian community and relies on countless hours of work done by many dedicated volunteers. This is one reason why we gladly accept all and any help.

In September of this year we were happy to welcome the head of the Acquisitions Department of the National Archives of Estonia Tiiu Kravtsev, and the head of Private Archives' Services, Content and Description, archivist Gristel Ramler. Their trip was made possible in part by a generous grant from the Rahvuskaaslaste Programm, a grant for expatriate activity promoting the preservation and development of Estonian culture abroad and with generous financial help from the Estonian American National Council.

I had met Tiiu Kravtsev already in June in Riga, at the Baltic Heritage Network conference, and then again in Toronto, Canada, where I also became friends with Gristel Ramler. It was great to see them again in Lakewood, New Jersey. Tiiu and Gristel did not joke around; they demanded a project to dive into on the very first day. Like the

mythological creature Kratt from Estonian folklore, who gets mad if you don't have enough chores to keep them busy once you have summoned him for help.

We decided to start with private persons' collections, since a large portion of Estonian expatriate organization's files have already been sent forward to the Caverns, aka Immigration History Research Center (IHRC) at University of Minnesota in Minneapolis, which houses a large portion of EAUS collections. The Estonian collection, in fact, is among the top 5 in scope of about 200 different ethnic collections. We can't help being a highly cultured packrat nation! It helps, that Tiiu and Gristel have worked at IHRC, sorting through this multitude of documents; therefore their expertise was invaluable in assessing the remaining files in Lakewood. It appears, that as more documents arrive at EAUS, many collections are now in existence both in New Jersey and Minnesota. Weeding out duplicates is painstaking work. This is the reason, why initially the aim of EAUS was to collect materials of Estonian expatriate organizations, which have ended their work; therefore their archives would be complete. Life hardly goes as planned and of course we can not



refuse any materials relevant to the Estonian experience in America, even though this means revising existing collections many times.

At our lunch breaks Tiiu, Gristel and I also had a chance to discuss the unique town of Lakewood, New Jersey, where EAUS has been located for half a century. Lakewood used to be a big Estonian hub, now the population has dwindled significantly. Over the years, it is however rapidly becoming one of the largest Orthodox and Hasidic Jewish communities.

Beth Medrash Govoha of Lakewood, known, as BMG or simply "Lakewood" -- is one of the two biggest yeshivas, or Talmudic colleges, in the history of the world.

At Lakewood, 6700 undergraduate and graduate students pursue a curriculum focused on the Babylonian Talmud, the compendium of legal argument and ethical narrative that has informed traditional Judaism for a millennium and a half. Even at the height of the golden age of yeshivas in pre-war Europe, it is doubtful that many people were studying the Talmud full time.

Observing the daily life of this town can be quite exotic. Autumn is the season of High Holidays: Rosh Hashana, Yom Kippur and Sukkot, among others. We enjoyed many

interesting conversations about various diasporas and how culture and ethnical identity exists in various communities. The Estonian population of only circa 1.5 million worldwide is an astonishingly small number, considering that the 10 biggest cities in the U.S. alone have populations in millions (New York City being the largest with a population of 8.4 million). This census data alone shows it is imperative to collect and preserve materials illustrating the vast wealth of Estonian heritage, and prove to the rest of the world that we do exist and we do matter.

Ave Blithe

ROOSI'S SIBERIAN STORIES. ESTONIAN SETTLEMENTS VII

(Roosi Siberi lood. Eesti asundused VII)

Compiled and edited by Anu Korb.

Published by EKM Teaduskirjastus
2015, 304 pages.

Estonian Settlements is a serial publication of studies of the folklore of Estonians in the diaspora, with an introduction to the research, comments and anthologies from the areas, as well as a register.

The seventh part in the serial Estonian Settlements provides a colourful overview of Upper Bulanka and Upper Suetuk, two villages in the southern part of Krasnoyarski Krai in Eastern Siberia;

their living conditions, settlement history, traditions and customs. Upper Suetuk was founded as a colony for Lutheran deportees in the 1850s. Upper Bulanka, founded in 1861, was the first wholly Estonian settlement in Eastern Siberia.

The stories were written down by Rosalie Ottesson, also known as Ottessoni Roosi (1899–1979), who had an excellent memory. She hailed from the Siberian village of Upper Bulanka, a village with old traditions. Roosi's memories hold traditional stories, songs and incantations that were part of everyday life at the time.

Roosi was young in the time of the Bolsheviks coming to power, the radical changes that followed and the Soviet power's ideological pressure. Roosi Ottesson hoped to build a new, humane society. Her story had two sides to it: a traditional background that she shared with the villagers, and, concurrently, self-denying work in the service of the Soviet Union. This is also evident in her writings, which have been sent to the Estonian Folklore Archives.

raamat
Siberist
ühe naise lugu
eesti lugu
inimkonna aja lugu



Roosi Siberi lood

kui tuli ehitada helget tulevikku

kui tuli ellu jääda, hoida, juhtida

*Kõige raskem oli see aeg, kui keegi naine
sai surmakirja oma mehe kohta, ehk ema poja kohta.*

EKM Teaduskirjastus | koostanud Anu Korb