

Salmela in English

Our history 1580-2014

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1 FOREWORD

Hello Salmela relative. We have collected to this paper translation of website www.salmelankartano.fi. It is place for Salmela history and digital archive. Website administrator is English speaking Tero Salmela if you have any questions. (isanta@salmelankartano.fi).

Website contains:

- [Home](#) page
- Latest news ([Uutisia](#)).
- Salmela family (Salmelan suku) has old history of our family
- Life (Elämää) has stories what life was like in old days
- Salmela village (Salmelan kylä). Stories of our village and old houses in Räyrinki, Vetil, Central Ostrobothnia, Finland
- Landlords (Isännät). Farmers of Salmela village
- Relatives (Sukulaisia). History of our family members
- Salmela goes war (Salmela käy sotaan). War history of Salmela people
- Those neighbours (Ne naapurit). Short presentation of related other families and stories of Salmela family member who have moved or married to those families. Note that Rytiniemi, Ukskoski in Perho and Haukka/Haukilahti are Salmela settlements
- Marttila renovation ([Marttilan remonti](#)). 2013 started Tero och Paavo Salmela renovate Marttila house
- Open archive ([Avoin arkisto](#))

Hints and tips for reader:

- Finland and Sweden has tradition that family name of a person is actually the house (farm) he lives in. That is: people did not have family name until mid-1900th century.
- In Finland church and priests were keeping books on people for taxation and other governing reason. Until late 1900th century these books were in Swedish. Therefore official name is often in Swedish and name used in Finnish (Anders Mattson versus Antti Matinpoika)
- In Scandinavia people were named first name and father's name: Heikki Matinpoika (Henrik Mattson) would translate to somewhat Heikki Matti's son. Similarly daughter of same family would be Liisa Matintytär (Lisa Mattsdotter) and translate to Liisa Matti's daughter.
- Especially Swedish and Norwegians have adopted these old names also as their last name (f.ex. Ericsson, Mattson, Johansson). On the contrary, Finns have adopted the name of house as their family name. Salmela family name comes from house of Salmela.
- Webpages collect hyperlinks to snapshots of family tree (that we collect in MyHeritage –tool). How to read these: Henkilön=Person's; ja hänen puolisonsa=his/her spouse's; perhekaavio=family graph (ancestors of man and wife with their children in middle); jälkipolvet=descendants
 - Example of family graph: [Henkilön Demeterius Heikinpoika Salmela ja hänen puolionsa Ida Emilia Salmela \[Leppävuori\] perhekaavio](#). Person Demeterius Heikki's son Salmela and his spouse Ida Emilia Salmela [maiden name Leppävuori] family graph
 - Example of descendants: [Henkilön Demeterius Heikinpoika Salmela jälkipolvet](#). Person Demeterius Heikki's son Salmela's descendants
- Finland was under rule of Sweden until 1809, when Russia took over. Finland got independence on 6.12.1917 and defended it successfully during WWII. Inland of Central Ostrobothnia (including Räyrinki and Vetil) was quite empty before 17th century. Coast line was habited, but inland was more or less wilderness. For example Salmela farm was founded 1619 and it was 3rd farm in Räyrinki (that is: there was no village but wilderness)
- Here is not yet listed more helpful word translations. Try [Google translator](#). Unfortunately you need a little patience: in Finnish language does not use [prepositions](#), but words are added endings. In addition, body of word sometimes change and makes it difficult to recognize nominal

word. Example: koti=home, kotiin=to home, kotona=at home, kodissa=in home. See humorous picture below about complexity of Finnish language

- Please note: when ever Reader (Lukija) is speaked to in text, it is a hint that we have reached to a fairy tale. Those a just writers personal humour.
- Please note: this paper probably is not up-to-date compared to webpage. I'm trying to keep track of difference per page/chapter and update ...when necessary.

FINNISH.COM



1.1 [Home](#) page

Few tips for reader:

- Find photos, people and documents: [Salmelan dokumenttiluettelo](#)
- We publish Leena Salmela cartoons. Every week you can find “Leena of the Week” with English translation in webpage: [Viikon Leena](#). Leena was an artist that published in Keski-Pohjanmaa – newspaper a cartoon every week since. Leena website: [www.leenasalmela.fi](#)
- Find Salmela familytree: [Salmelan suku](#) ([www.myheritage.com](#)). To log in you need give your email address (create a profile). Perhaps it is easiest to email to isanta@salmelankartano.fi. In this site you can find relatives, photos and birthdates. Site is very interactive and it is easy update and modify information.
- Get your own personal familytree: send email to isanta@salmelankartano.fi. See an example: [Henkilön Martti Viljo Nikolai Salmela jälkipolvet](#)

1.2 Open archive ([Avoinkarkisto](#))

Salmela document list: [Salmelan dokumenttiluettelo](#) (excel-list) helps you find photos, documents and files. Archives are password protected:

- Login: arkisto
- Password: send email to isanta@salmelankartano.fi if you are relative.

Archives:

- Photo archive: [Kuva-arkisto](#)
- Document archive: [Dokumenttiarkisto](#)
- Open archive: [Avoinkarkisto](#). No password protection, free access.

This site also has book references list: [Salmelan suvun historiikki – Lähdeluettelo](#).

2 SALMELA FAMILY (SALMELAN SUKU)

2.1 Salmela was habitated already on Iron age ([Salmelassa asuttiin jo Rautakaudella](#))

Not translated yet. Note:

- Let's agree that this is our [family logo](#)
- Erkki the Smith found a [1000 year old medallion](#) in Salmela village in Iron Age grave at river bank.

The reader can imagine how Erkki the smith chanted south-west wind in his forge, melted the brass, forged and chanted the Ten Amulets of Power collecting all Salmela magic in them. These amulets have from that on traveled in family bringing wealth and happiness to its carrier. Erkki casted these in 60s and from this work there is picture in book [\[D\]](#) Vanhaa Räkinkä (Old Räkinkä).

2.2 Birth of Salmela family 1619 ([Salmelan suvun synty 1619](#))

Translated: 2014-12-28

Oldest separation was originally in the south-east shore of the lake Räkinkä (Räkinkäjärvi, järvi=lake). The place was called in the beginning 1700th century Koirakangas (Dog forest), which refers to the ownership of Puusaari and Koira –named landlords from Kainuu. The first resident was Klemetti Mikonpoika in 1606, and the other his son Klemetti Klementinpoika 1608-1616. Status was not an independent fiscal house, and for some reason was left desolate. Probably the former residents could not pay state taxes. Such spaces are said to be desolate, even if they still were inhabited. Klemets are not related to Salmela. [A]

Matti Matinpoika Store took over the farm of Koirakangas in 1619. Koirakangas name was changed based on the new host, Store and remained unchanged until the 1760 's. According to traditional tale, he had left with his wife and one cow from Kaarlela (100km to shore, near Kokkola city) where Store named families still lives, walking alongside of Veteli river upwards looking for new home ending up into Räkinkä. Tales tell that from his first house, a fishing cabin that located at Räkinkä lake, he gave to the former owner a payment of a beautiful cloth skirt. Matti applied the farm to state tax books and paid the surveyor the title deeds (maakirja=book of land) with a bearskin. With these payments the house of Store was separated as own farm having the lands of Salmela village: The tax figure was 1/2 manttaali (600 hectares). [A] [\[S-D-0064\]](#)

Kuva 1. [The artistic vision of the appearance of Matti Matinpoika Store](#)

Kuva 2. [Farms at Räkinkä järvi on year 1608 according book of land](#) [Jorma Salmela]

For time being oldest found literate signs of Matti Matinpoika are from year 1620 when Botnia county's book of land was marked Matti's farm into list of non-tax-paying farms [2646187](#). That marking is checking bookkeeping of desolate and unable to pay farms. Most likely this tax relief of new settlement, like it was common during first years of settlements. With little quessing, Matti did not have to pay taxes until 1622, that is marked on the right

side of the book of land. Store farm name is mentioned first time on 1652, when Matti pays tax two tax units ([22183904](#)). Matti is written in tax books with name Mats Matsson Stoore, in old church books Stoore.

Kuva 3. [Oldest marking in Book of Land on year 1620](#) (detail from [2646187](#))

Kuva 4. [Book of taxes year 1652 Store house pays two units of tax](#) (detail from [22183904](#)).

Matti had been a soldier of the [Ingrian War](#) against Russia. Matti Matinpoika Store is thought to come from the house of Store, located in Kaarlela, Linnusperä [B]. There is not much knowledge of his family. He has a wife and kids. There is a rumor that Matti Matinpoika wife would have been Kaisa Juhontytär Riska from Kronoby, house of Riska. [V] See Matti's and his eldest son's military career in chapter 5.

From Linnusperä there has not been found Matti's family roots. There is near Linnusperä a village called Stoorby (by = village in Swedish language) and perhaps he comes from there. In tax book Linnusperä people have often been written into Stoorby residents and then Linnusperä has not mentioned at all. Matti or hints of his family roots cannot be found in Linnusperä or Stoorby tax books. Researcher's challenge is that markings have been done simply mentioning only first name and father's name. Closest possible relative is mentioned Book of Land and Life year 1653: Oloff Andersson Stoore from Linnusperä ([22184147](#)).

Their home language was initially Swedish, but Finnish then sat through marriages and environment on to future generations. Family of Store started to expand their farm fields to the swamp eastside of river Perhonjoki (River of Perho) where the mud was better than in Kotinevalla. Horsetails was reaped from Haapajärvi (Aspen Lake, see ch 4.3) for cattle feed. Huhtapelto (Burn-beaten area field) was also cleared close to the river. Because there are between these two neva (bog) a bottomless Kotineva, it was decided 1757 in order to make work easier to move all buildings on the other side of the bog.

Matti Matinpoika's son Matti took over the farm of Ukskoski in Perho that had been inhabited for ten years. There upstream of the river of Perho settled young Matti Matinpoika Ukskoski (1640-1697) with his wife Kaisa (1645-1729). They transferred the farm to their son Antti Matinpoika (1672-1718). Story of Ukskoski continues in chapter 13

This is how he started his own family stream in Perho, in which lands he descendants still live. Nowadays name of village has transformed to Oksakoskeksi and it locates at the side of highway 13. At that location where highway 13 changes from Oksakoskentie (Road of Oksakoski) to Kokkolantie and where sideroad Peltokankaantie deviates from main road. Oksakoskentie takes traveler back home to Salmela and Peltokankaantie to farm of Peltokangas, where Amanda Lydia (daughter of [Aprami Matinpoika Salmela](#)) moved. More about Amanda Lydiasta in chapter 15.8

2.2.1 Time of Matti Matinpoika Store 1619-1663

Translated: early-2014

Matti Matinpoika Store were landlords with his wife during 1619 -1663. During that time 8 children were born to family. War took eldest son Lauri. Antti and Jaakko survived to marrying age, similarly also unmarried Margeta. Apparently tough times took away children Matti, two daughters and one unidentified child.

Jaakko married Marketa Erkintytär.

During Matti's time the Church of Veteli ([Vetelin kirkko](#)) was built during years 1638-39. *Reader can imagine 58-year old "tuhari", old geese, sending his sons to build the church. Boys weren't yet full grown, but at that time even 15-year old was an adult. Having church in Veteli comforts as old tuhari has heavy heart over the oldest boy being taken away with army draft to fight in 30-year war ([Kolmikymmenvuotiseen sotaan](#)). Former soldier knows the conditions of a war.*

Future landlord's wedding was celebrated 1650. Wedding guests arrived from Pulkkinen and other nearby villages to celebrate the wedding of Antti Matinpoika. Antti had found a three year younger bride Liisa Klemetintytär Pulkkinen. Young couple lived the farm of Store and to tuhari's great pleasure had first couple of children. Old Matti did see next two generation of Store landlords. Both Matti Store and Liisa's father Klemetti Yrjönpoika died in their old age in respectable age same year 1663 and same age of 83.

2.2.2 Time of Antti Matinpoika Store 1665 – 1680

Antti Matinpoika Store otti tilan isännyyden hoidettavakseen hoitaen sitä vuosina 1665 - 1680. Hänelle ja Liisalle os Pulkkinen syntyi seitsemän lasta, joista kaksi ei selvinnyt ensimmäistä vuottaan.

Kolme tyttärtä meni naimisiin ja molemmat pojat olivat Storen tilan isäntinä vuorollaan.

Margareta Antintytär meni naimisiin Antti Pietarinpoika Kattilakosken kanssa, Leena Antintytär meni naimisiin Hannu Matinpoika Luomalan kanssa sekä nuorin lapsista Maria Antintytär nai Hannu Kaupinpoika Puusaaren. Maria ei kuitenkaan saanut elää pitkään vaan kuoli 1697.

Vuonna 1680 isännöyys siirtyi vanhimmalle pojalle Mikolle. Antti ja Liisa eleivät vielä 1700-luvun puolelle aina 79 ja 84 vuoden ikään asti. Suureksi surukseen Antti näki poikansa Mikon kuolevan 1702 ja ehkä siksi hänestäkin aika jätti myöhemmin samana vuonna.

2.2.3 Time of Antti Matinpoika Store 1665 – 1680

Antti brother Matti had gone to live Ukskoski on year 1663 and two years later is Antti's turn to take over as landlord the family house. Antti Matinpoika Store was landlord years 1665-1680. He and Liisa from Pulkkinen had seven children, from two did not make their first year.

Three of the girls married and both sons were landlords on their turn.

Margareta Antintytär married Antti Pietarinpoika Kattilakoski, Leena Antintytär married Hannu Matinpoika Luomala and youngest of the children Maria Antintytär married Hannu Kaupinpoika Puusaari. Maria did not get long but died 1697.

Year 1680 house was handed over to oldest of the sons, Matti. Antti and Liisa live on to 18th century up to ages of 79 and 84. To great sadness Antti saw his son Mikko die year 1702 and perhaps that lead him to pass away later same year.

2.2.4 Time of Mikko Antinpoika Store 1681-1702

Mikko Antinpoika Store was third landlord during years 1681-1702. Wedding of the new landlord Mikon ja Kaisa Kabrielintytär from Torpan (1655-95) was celebrated on 6.11.1681. Perhaps the reason for November wedding was to have officially lady of the house. Especially when first child was born after one and half years, that is: in "decent time".

Family had ten children. Times were hard and at least six of the children died during their first year. Apparently Matti, Mikko and Tuomas neither made to adult. Youngest of the family, Margeta Mikontytär grew up to adult and married Tuomas. Year 1695 was year of sadness to family, because Kaisa died four weeks after birth of son Antti.

Farm did not remain without lady of the house. Mikko married second time at age of 35. Wedding was held at Store 13.10.1695 and the farm got new lady of the house from young 19-year old Liisa Matintytär from Löjja. (1674-1757). New couple had 3 children more, two daughters and a son, who passed away in age of 4.

It maybe be that Leena Mikontytär is only of the children who saw adult age. She did marry Hannu Virberg. In the coldness of January winter 1702 passed Mikko the landlord away. Widow Liisa married after death of his husband and went to be a wife of Hannu Puumalainen.

- 2.3 Birth of village of Salmela 1757 ([Salmelan kylä syntyy](#))
- 2.4 Three landlords of Salmela ([Salmelan Kolme Isäntää](#))
- 2.5 Landlord of Männikkö ([Aaprami Salmela \(1791-1855\)](#))
- 2.6 Landlord of Ellantupa ([Tuomas Salmela, Ellantuvan isäntä](#))
- 2.7 Landlord of Uusitupa ([Juho Henrik I Salmela, Uudentuvan isäntä](#))
- 2.8 End of the Old Age ([Vanhan ajan päättyminen](#))

3 SALMELA

- 3.1 Village of Salmela ([Salmelan kylä](#))
- 3.2 Farms and landlords of Salmela ([Salmelan tilat ja isännät](#))
- 3.3 [Ellantupa](#)
- 3.4 [Uusitupa](#)
- 3.5 [Vanhatupa](#)
- 3.6 [Isotupa](#)
- 3.7 [Ylitalo](#)
- 3.8 [Leanderintupa](#)
- 3.9 [Kasperintupa](#)
- 3.10 [Marttila](#)
- 3.11 Mäkitupia ja muita rakennuksia (rent houses and other buildings)
- 3.12 Church of Salmela ([Salmelan kirkko](#))
- 3.13 Dairy of Salmela ([Salmelan meijeri](#))
- 3.14 Industrial facilities of Salmela

Under construction

- 3.15 Graveyard of Salmela ([Salmelan hautausmaa](#))

4 LIVING (ELÄMÄÄ)

4.1 Childs play ([Lasten leikkejä](#))

4.2 From burning bogs to Grain treshing ([Kytömaiden raivaamisesta puimiseen](#))

4.3 Reaping horsetails in Haapajärvi lake ([Korteen niittämistä Haapajärvellä](#))

4.4 Tar burning ([Tervanpoltto](#))

4.5 Horsemen of Salmela ([Hevosmiesten Salmela](#))

4.6 Fiddlers Salmela ([Pelimannien Salmela](#))

4.7 Assize ([Käräjät](#))

4.8 Wolfing – youngsters dating ([Susiminen – nuorten kosioiretket](#))

[Term *susiminen* is old and forgotten Finnish expression. It reflects to word *susi*=wolf, so more or less is "wolfing", perhaps works better if translated as *prowling*]

[Alfred Salmela](#) remembers [Ä]: There were two different types of wolves and already as a few years old I saw both. The others I feared especially in the dark, and therefore it was safe, when our old cat Kaisu joined me in the autumn evenings to herd the horses into the barn or just when I moved the rope corral to new spot. But other wolves looked like a man, and they appeared early on Sunday mornings on ski tracks and village road trying to sneak away as quickly as possible. And these wolves women were curiously peeping.

- *There comes definitely a wolf*, said my sister one Sunday morning, and all rushed to watch. It looked Kalle from Forsbacka, an *oldboy* [expression for unmarried man] who diligently went to wolfing trips, even when his best youth was already passed. Kalle had gone wolfing. Despite good skiing weather, he was carrying his skis on his shoulder and cursed so hard that one could hear it far away, and expressions of his face just confirmed this parte.

Kalle had started a Saturday night wooing trip and managed to go to a girl's chamber for the night, as was the common way. But being shy that he had not found a better companion and therefore had *laid his thighs to s**t*, Kalle had closed the door to the chamber from inside with a clasp. The young men of the village could not therefore come to take a look at whether the *koko* [Old expression of dating pair, could be translated perhaps cathering or pile] was legitimate and respectable. In other words, whether Kalle was his wearing trousers and vests. Door lock itself was a crime against the common principle of publicity, which was strictly adhered to in dating matters. Kalle, therefore, was a "wolf" because he tried to date without respecting liability that the publicity imposed to it. Such a wolf could later deny all promises he had made to a girl. Therefore, the other unmarried men of village as girls' safety watchdogs painted Kalle's skis with tar, a stuff so thick that they could not be skied. Leaving the skis at girl's house would have also produced a evidence of wolfing, and therefore Kalle had to carryt them. Early woken the villagers watched anxiously Kalle's expedition, and so were many pairs of eyes to witness, if so required. So no wonder that Kalle was nervous and swearing. He was in tight sport, just as *in between Manninen's door*. Now the girl if in distress, could bring the matters to a point that Kalle would not be able to avoid marriage.

Yet even worse happened to a young man from Teerijärvi who made the mistake to shut the girls chamber with hook. He had arrived in silence of autumn night by bicycle and the village boys tied the bicycle to a rope of the flag pole and pulled the vehicle to top of pole. And one swift boy climbed to pole and tied the rope and bicycle together and slips itself down. The bicycle was impossible to get down without attracting attention.

Thus, the wolfing was recorded, and it secured legal status of the daughter, if she was too gullible to trust wolf's promises. There were only few illegitimate children born, and not one even every year. And when one *kraattari* [tailor] from the city had come to the village and demanded the seven marks man's suit making, although the old Renko-kraattari did the same job in three, had refused to marry, the old women of the village caught him in

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the night and gave him beating for that until kraattari promised to meet his obligations. When he tried to sneak out of the village, the old women of the village took him again for some punishment and after laying some time in bed recovering, he too was inaugurated. In such a cases, it was not proper for men to intervene, but it was the task of women. Although they sometimes dressed up in women's clothes, and they were called the "*village hags*". One time these old hags of the village caught even the rural police chief. The hags had Bibles in their hands and threatening they asked: *Does the police want to go to heaven?* Sheriff brought some men into court, but the incident was never solved. That police, however, behaved considerably more humane thereafter. So the girls were under the auspices of the village men. Curiously, young men from villages habitated by savo people were shunned and controlled the most. [Savo locates southern Finland is one of three main Finnish "tribes", in Middle Botnia most of habitants were from western coast of Finland]. Men of Evijärvi in particular but also from local village Pulkkinen, were suspicious suitors. They were often wolves. Therefore during dances and events, a pair having a man with savo heritage, that had disappeared from public eye, was easily dispersed. One time I happened to see how the three my village boys went after such a pair, and then threw the wolf into water ditch.

- *People marry people, Pulkkinen folk each others*, was said from time to time expressing deep contempt.

For the contempt was in saying, that if man cannot find a wife, one only needs to send pant legs to Vimpeli Sääksjärvi and pull them back after a week. Each legs is then already grasped a girl. Even more there were similar stuff about Evijärvi folk. In honor of maligned neighbors I must say that I never heard them performing similar insults on us. Later, I thought about this strange situation. My home village residents were otherwise a decent and harmonious, but intolerant towards savo folk. Apparently, the situation was due to the fact that a vibrant savo settlement had been a threat to the old original Middle Botnia folk. It seemed surface in the most delicate matters and the wolf stuff belonged to those.

Young people dating, "lying" in the same bed the normal way and how it affected to common values was nothing short of crucial importance. Among the young people often the attraction won the values. Even if it was considered reprehensible, people said: *Lay his/her thighs in s**t*. If a confirmed girl did not have "slept" with anyone, it was said that *she has a mouse in her ear. If it is left there until the girl has reached twenty-five years, the mouse will become an owl and no one will want the girl.*

It would be completely wrong to think that lying would have meant sexual relations or occur without marriage obligation. That's why lying was a good public supervision. In each village it was known who had slept together during the week.

Approximately at age of seven years I was in the house next door [\[Isotupa\]](#) to hear an event organized by the vicar in which he tried to resist *the evil way*. The vicar suggested that the young man cannot withstand the temptation, if a girl and a boy are lying side by side in the same bed. Not even he could, even when he's already an old man. The resulting discussion was extremely controversial and the general outcome a perception that the vicar is indeed obscene and inappropriate for a priest.

My first experience with the world of *night runs* occurred initially at a young age. Hardly when I was more than five years old. Summer all the livestock, cattle as children, were taken to the twelve kilometers away at an additional place. The houses were under renovation, so I was placed with a neighbor boy to sleep in this bed. I was displeased, because the boy was restless during sleep and I woke up often when he was turning around. Neither I was desired guest in his bed. But the pleasant adult daughter of ther house jokingly began to attract me to sleep with him. He explained that of course young men lie down with the girls, and that she does not have anyone. When she constantly begged me, I promised to come. One summer night I woke up to the fact that the boy had turned in the bed sideways. I did not fit in anymore. So I ran to her sister's chamber, I lifted the blanket, swung under it, and I was going to start to sleep. However, I was very apprehensive. I suspected that all was not as it should have been. I did not get any sleep and finally woke up daughter. In her eyes I noticed right away that I was sadly mistaken. Even if she wanted to turn it to all the best, even though she took me in her arms and tried to calm me down, I yanked myself loose and ran home as well as plunged with my sister in the same bed. The worst thing was that the adventure was told in public. My parents behaved like they did not know it, and finally the matter was forgotten, as well as many other shameful cases.

Another *nigh run* ended just as embarrassing. My oldest sister was married and her husband's family came visiting in Christmas. Then I was already twelve years old. Two guest girls about my age were put to sleep in the same bed, where I and my younger brother slept. For us boys were made a bed on the floor. At night I had

a matter to get out of bed and sleepily returned back to my own bed. When there were already two sleepers, I pushed one rather unkindly further back, so that I too fit in. I believe I've done same often to my brother, when he had turned to the edge edge of bed. Then I fell asleep and guest girls did not know what to do. I slept sweetly until dawn, until the adults woke up and returned me urgently on the floor to the bed. And again, the shame, the shame, my goodness the shame, I left home to a field little bit further away, I did a great fire on a stone and burned it all day like I was breaking it. Father had once said that the stone was on the way and that it should be burned. That's how it usually is, that the errors occurred in women relationships produce the highest and longest lasting shame to men.

Returning to topic of wolves, *bread wolves*, *wolf couples* and *suitor wolves*, it good to note that the origin of term is probably completely different than *canis lupus*. In Lithuanian language word for wolf, that is often associated with expressing doing and probably is copied to Finnish language, has the same meaning of the Finnish language "yhdessä" [together], whether it refers to eating, sleeping or other activities. Bread wolf therefore is probably a person who eats together with the other. *Wolf pair* would be a man and woman who live together. In Lithuania *susedas* is a neighbor who lives in one's immediate vicinity. But this is no longer part of my childhood memories.

Pictures in page:

- [Urho and Ruusa Salmela from Vanhatupa](#)
- [19th century Matti Peltokangas and Lydia Salmela](#) from Uusitupa in Leena Salmela's cartoon. *Matti from Peltokangas wanted know is his loved one was from a wealthy house. One sping evening he managed to pursuit this discreetly: "Are all those piles of crap in your land?"*
- [Aino ja Jussi Salmela](#) from Kasperintupa
- [Engagement procession in Halsua's Niemi village road](#) in the 1910s. Tauno Salmela and Aili Kauppinen and Oskari Niemi and Ilmi Kauppinen are returning from traditional engagement trip to Kokkola. On the right police [Yrjö Salmela](#) on bicycle with a gun on his back, which had just fired the salutes to engaged couples. On the left a little boy running on the grass is Yrjö Kalliokoski, who later married Aino Salmela, the daughter of police Yrjö. The image shows the center of the father-Demetrius Salmela mansion, the house behind the left peeps Julius Salmela Visa ski wax factory. In long the yellow house in the background, which is nowadays turned the long side facing the road, lives Juhani Salminen. On the front right is Oskari and Ilmi Niemi's house, which was once the end of the coffee shop. Temin log mansion was once his second house, "Patana's end" it was called. Strictly looking, in the image can be seen Temi's soup bell in place on the roof main building. Temin second house got its name apparently from that Temi's sister Marjaana also came to Halsua and married with Väinö Patana. The couple lived part of their life in Temi's Niemi farm. Here engaged Tauno and Aili moved to *Patana end* together with brother Yrjö's family. [SS] [Maija Ali-Haapala image]

4.9 Technoly arrives in Salmela ([Teknologia saapuu Salmelaan](#))

4.10 Salmela in school ([Salmelan opintie](#))

4.11 Cooperative Salmela (Osuuskuntien Salmela)

Not published yet

4.12 Assocation work in Salmela ([Seuratoimintaa Salmelassa](#))

4.13 20th century: Difficult first years of Indepence ([1900-luku: Itsenäisyyden vaikeat ensi askeleet](#))

4.14 Life in Salmela in different centurries (Elämää Salmelan eri vuosisadoilla)

Under construction

- 5 **SALMELA GOES WAR ([SALMELA KÄY SOTAA](#))**
- 5.1 **Army of Salmela ([Salmelan ruotusotaväki 1743-1809](#))**
- 5.2 **Great Wrath 1713-21 ([Ison vihan 1713-21 ja Suomen sodan aika](#))**
- 5.3 **Civil war – Salmela boys invade Kokkola ([Vapaussota – Salmelan pojat valtaavat Kokkolan](#))**
- 5.4 **[Salmela army in WW2](#) (Salmelan armeija Toisessa Maailmasodassa)**
- 5.5 **Home frontier of Salmela ([Salmelan kotirintama](#))**
- 5.6 **War of Sulo Salmela (1939-44) ([Sulo Salmelan sota](#))**
- 5.7 **War of Alfred Salmela (1939-44) ([Alfred Salmelan sota](#))**
- 5.8 **War of Martti Salmela ([Martti Salmelan sota 1939-44](#))**
- 5.9 **Erkki the Smith in war captivity ([Seppä-Erkin sotavankeus](#))**

6 LANDLORDS OF AAPRAMI'S FAMILY

- 6.1 [Matti Aapraminpoika \(1820-1892\)](#)
- 6.2 [Elias Aapraminpoika \(1825-66\)](#)
- 6.3 [Antti J. Erkinpoika ja Iida Salmela](#)
- 6.4 [Leander Salmela](#)
- 6.5 [Aaprami Matinpöika Salmela \(1859-1930\)](#)
- 6.6 [Kasper Salmela \(1883-1963\) ja Fiina](#)
- 6.7 [Martti Salmela \(1912-1980\) ja Laine](#)
- 6.8 [Taito \(1918-2003\) ja Laina](#)
- 6.9 [Esko \(1949-93\) ja Leena](#)

7 AAPRAMI'S FAMILY

- 7.1 [Alfred Salmela, head of Finland scolar system](#)
- 7.2 Healer of Salmela, Sandra ([Salmelan parantaja hieroja-Sandra](#))
- 7.3 Artist Leena (1941-2013) ([Leena Salmela, taiteilija ja kulttuurivaikuttaja](#))
- 7.4 Salmela historian, Sulo ([Sulo Salmela, Salmelan historioitsija](#))
- 7.5 Teacher Antti Jalmary (1889-1980) ([Opettaja Antti Jalmary Salmela](#))
- 7.6 Laina the teacher ([Opettaja-Laina Salmela](#))
- 7.7 [Laimi os Salmela 1911-2009 and Veikko Toivola](#)
- 7.8 Jussi, electrician of Salmela ([Jussi Salmela, Salmelan sähkömies](#))

8 LANDLORDS OF JUHO HENRIK'S FAMILY

8.1 [Juho Henrik II Salmela \(1831-1917\)](#)

Juho Henrik II Juhonpoika was born year 1831. His father was one of the [Three Landlords of Salmela](#), [Juho Henrik I](#). He had eighteen children with his wife Anna Juho Heikintytär f. Alperin. Two of his sons continued as landlords in Salmela. Juho Henrik II built [Uusitupa](#), that is Newhouse (and the old house started to be called as Vanhatupa, that is Oldhouse). Farm was divided between two sons and Juho Heikki III Salmela and his wife Anna Kustaava Erkinpoika f. Finnilä lived in [Uusitupa](#). Younger of the sons [Antti Heikinpoika](#) stayed in Vanhaantupa.

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Anna Juho Heikintytär f. Alperi (1831-1906) was daughter of famous smith and metal caster [master of Alperi](#), Juha Hintrikki. With her Salmelan Uusitupa arrived additional dose craftmans skills. It can be assumed that master of Alperi with his sons participated building of his daughter's new home, [Uusitupa](#) of Salmela. Anna's brother Juho Juho Heikinpoika continues as landlord of Alperi's Antintalo, and his son Heikki found his wife from Salmela: Anna Josefiina, who is Juho Henrik II and Annan son's daughter.

Year 1876 family faced trouble when Juho's brother [Antti Salmela](#) suddenly died. Juho had been backing up his loans that now went to debt collection. Salmelan Juho Henrik II became frightened that he cannot pay them. Salmela farm had got good harvest from burned bog fields, that had been cleared large areas. Then landlord had most of the grains driven into fores and hidden there in case that farm faces compulsory auction. He had built good grain bin under some spruces. But all this was not fault of tuhari (grandpa) but his brother "Salmeliini", who had studied in schools but did not *become a lord nor fool*. They had large family, that had to be received food. [A] [Å]

Juho was somewhat criticized for hiding his harvest, but on the other hand he was understood because army of children was big and original fault was drunkard Salmeliini. Tuhari finally got enough payment time and slowly paid with his rye harvests the debts of his brother. [Å]

All this still kept the household in depth for long time, but work was being done under the *glay sunshine*, that is moonshine, when the winter daylight was short. Children grew up and workforce of the house became over time excellent. The wealth grew. [Å]

Juho Henrik II was hard working man: with two horses he had ploughed through the nights in order to pay up his brother's loans. [Alfred Salmela](#), head of Finland's school system named Juho as his role model for his diligence and perseverance [E]. And so Juho's family overcame all their troubles and farm was saved.

And as good order tuhari had taught his horses. He drove alone three horses to take dung into fields and made loads to every horse and they all knew from his hand movement to pull their loads starting place. When all the loads were ready, tuhari would lead the first horse and others followed. The horses knew their stopping spots and turns and so silently all worked on. Just in case tuhari had a whip always with him. [Å]

Horses were in good care of tuhari but he also insisted from himself great efforts also. [Å]

The house of tuhari was wealthy when he finally retired to sytinki (contract to handover farm in exchange of life long maintenance). Gout gave him trouble and not even brand new technical invention electric massage machine helped. To children he showed it every now and then. He probably created that much electricity turnign the crank because he had so shaky hands. Backroom tummu (grandma) nursed tuhari who still skimmed willows and spruces to be sold to karvari (fur fabricator) for extra money. Every now and then tuhari would leave with his walking stick to visit nearby houses. Even then he did not speak that much. Just was himself and respect walked with him wherever he went. [Å]

Juho was last Salmela true patriarch and his story has been opened on this perspective in chapter The end of the Old Age ([Vanhan Ajan päätyminen](#)).

Juho's children:

- [Kaisa Matilda](#) was born on [9.11.1859](#) ja she settled as wife of Juho Erkinpoika Kalliokoski (Henry Koski) in America
- [Demeterius](#) (1861-1936) became first police of Halsua
- [Matti](#) left to America
- [Alina](#) married to Siponkoski as landlady
- Marjaana married Antti Patana and moved to Halsua in farm of Niemi next brother Demeterius.

Picture [S-VK-0033W](#). In this picture meets 5 landlords of Salmela. On the left Juha Henrik II from [Uusitupa](#) in his old age, next his son [Antti Heikinpoika](#) from Vanhatupa and his Tilita. Behind Antti is their sons Sandfred and young Urho, who in their time inherited their fathers farm. On the right sits [Kasper](#) from [Kasperintupa](#) and his Fiina, who holds children Sulo and Laimi. Behind them stands Antti Heikinpoika's daughters Mari, Nelma ja Tekla.

Signature of [Juho](#), [Antti Jalmar](#) and [Kaisa](#)

Descendants of Juho: [Henkilön Juho Henrik Juhonpoika Salmela, II jälkipolvet](#)

- 8.2 [Juho Heikki III Salmela \(1852-1922\)](#)
- 8.3 [Juha \(1880-1952\) ja Ateliina Salmela](#)
- 8.4 [Antti Heikinpoika Salmela \(1855-1940\)](#)
- 8.5 [Sanfred Salmela \(1889-1952\)](#)
- 9 **JUHO HENRIK'S FAMILY**
- 9.1 [Salmeliini \(1840-1876\)](#)
- 10 **LANDLORDS OF TUOMAS' FAMILY**
- 10.1 [Elias Tuomaanpoika \(1850-1895\)](#)
- 10.2 [Antti Eliaanpoika \(1876-1936\)](#)
- 11 **MEMBERS OF TUOMAS FAMILY**
- 11.1 [Tapio \(1951-2013\), ranger of Salmela](#)
- 12 **HALSUA'S SALMELA – DEMETERIUS' FAMILY**
- 12.1 [Demeterius \(1861-1936\), the sheriff of Halsua](#)

Translated 2014-12-28

Demeterius Salmela has born in Räyrinki Salmela's Uusitupa (chapter 3.4) 15.8.1861 in family of 18 and fourth oldest. Juho Henrik II's (chapter 8.1) son Demeterius moved to Halsua and was a police, farmed land and kept largest house in Halsua. Raising horses was close to his heart, and his sons became famous as horse and horse race men. Temi or uncle Demi, as Sanfred's (ch 8.5) children recall him, married twice. First wife was Ida Emilia os Leppävuori (1872-1906). Eight children was born into family. Their son Yrjö Salmela (1891-1946) became also a police and farmer. Tauno Salmela started family and Armas Oskari (1898-1827) went to America (ch 14).

Kuva 5. [S-VK-4300W](#) – Family of Demeterius Salmela. Left front is Maria Juhontytär former Meriläinen (1864-1934), Demeterius' 2nd wife and Demeterius daughter. Middle row left is Demeterius' son Julius (1894-1958) who moved to Kokkola and his first wife Impi (Tyyne Impi Elisabeth) former Alttius. In their lap they have Laila ja Tauno

Kuva 6. [S-VK-4301W](#) Family of Demeterius Salmela. Maija ja Demetrius Salmela and children Julius, Aune, Yrjö and Tauno with their families. Children in low row Erkki Juliuksenpoika, Martta Aunentytär, Eila Juliuksentytär, Yrjö's sons Matti, Erkki ja Jaakko. Middle row Laila Juliuksentytär, Vieno (Julius' 2nd wife) holding son Heikki, Aune Kauppinen holding son Mauri, Maija ja Demetrius Salmela, Vilma (Yrj's wife) holding Antti, Yrjö Salmela and daughter Anja. Rear Julius Salmela, Tauno Juliuksenpoika, Reino Kauppinen (Aune's husband), Mauno Aunenpoika, Aili (Tauno's wife) holding Aila, rear son Tauno and from son Reemi, Tauno Salmela and Yrjö's daughters Aura, Aino and Alli.

Character of Demeterius was kind, sparing, hard working, honest, helpful and always kept his word. Therefore he ended up with financial struggle after 1st World war, when bankruptcy in our country was high. Similarly during Great depression 1930's Demeterius had financial difficulties and urgently wrote to his son, to send money or farm goes to creditors. Son Yrjö replied apparently struggling himself during depression: "*Let it all go, it's all secular. Poor we are all here.*" Demeterius made it with his struggles, apparently steady income from police work helped. [[S-D-0064](#)]

When Demeterius life closed to evening he had farmed land 102,5 hectares and almost 10 hectares of rental land. Thinking of his childrens best he lived and worked in order to be able to hand over equally to everyone a home and a farm. Therefore he started sharing of the house and it led to a new division of whole village. [[S-D-0064](#)]

Read also:

Tutustu myös:

- News paper article of Demeterius [S-LA-0036](#)
- Heritage books ([S-D-0215a](#), -b, -c)
- News paper article of daughter's son Asko [S-LA-0037](#).

Demeterius goes to America

During the centuries has original Salmela house in Veteli, Räyrinki, been split so many smaller farms, that Demeterius also had to leave home to make space for newcomers. At first he moved to Aho (in Räyrinki) as a "house man" with a decision never to marry and to work just as little that "one can say that one had lived". But as those times it was popular to catch "America fever" and to avoid having to go to army he left at age of 19 year 1880 to America.

Time passed couple of years in America in copper concentrator facilities and logging work until missing home in Finland took over Demeterius. Work in America was quite tough. Thought that one would marry here and start building family felt impossible. Therefore he dug his axes and wedges into ground, perhaps to pick them up later, and left towards Finland. Work friends asked: "*what's the matter with Salmela when he's not coming to work?*"

I'm going to Finland and to the army!

How much do they pay per day?

Ten pennies. And they all laughed to such nonsense. But it was decided so it got done. [[S-D-0064](#)]

Demeterius in army's grey

After arriving Finland, rural police chief picked Temi into nation's "rollers," military training was given in Oulu sniper battalion. Three summers had to be served in army as so called reserve in Alavus, Oulu, Vaasa and Kruunupy. Exact and hard military discipline was not at all difficult to Temi, as he had learned that at home. For example if one had been careless, that dropped a homemade leather button was destined to get spanked or if fell asleep while holding light during evening house working got pulled from hair of strict reproof.

After reserve training ended, he served as Emperor's army's corporal for 5 years. Additional training for him and nine other Finnish boys was held in Krasnojarsk, Russia. Temi was trainer in Alavus reserve barracks for three years and in Kruunupy reserve barracks for a year. When telling stories of military times, he thought: "*I don't what's in it when other officers shout and boss around trying to get discipline into boys and complain afterwards that they cannot get boys to obey and do as told and my boys are always so humble and good.*" When they weren't sent to lockup for punishment, I ended into lockup for not punishing the boys." But his requirement of discipline in army was uncompromising and the boys learned that immediately without big fuss about it nor lockup. Was that according to rules or not, but if someone tested the discipline it ended up with judgement and punishment without fuss, and it taught the others also. No grudge was held and relationship what good again. [[S-D-0064](#)]

Salesman Demeterius

Salmela in English

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Before leaving army he married Iida Emilia Juho Heikintytär Alperi 4/4 1889. Now when additions to family started coming in, all original plans went upsidown so that *"I eat everything that I can catch (earn)."* It took this long to begin Demeterius Salmela's life even though he had collected 28 years of age. Family bought a house from Räkinkö's Saari, Lyllykangas (apparently a nickname of place?). As there was little work available, he purchased a horse and started traveling from house to house in number of counties buying butter, birds, rabbits and skins. *"And I sat in a sledge during 9 winters more than anyone has ever seen before and never will sit,"* he used to say afterwards missing the old times.

This also came to an end. He was ready to warn anyone: *don't go and "milk-barrel-marry", you'll become hungry.* This refers to times when he circulated around Räkinkö trying to purchase milk for his family and could not. After that flashed the decision that I will get me a own house, so that I have enough share to the others from my milk-barrel. [[S-D-0064](#)]

Demeterius settles down

First he applied to a police post in Perho, where Vaasa county's Governor Office nominated him year 1892. Temi handled the post for a year, part of another, traveling from Räkinkö. Then a similar post opened up in Halsua. Posts were changed with help of rural police chief and so Demeterius moved to Halsua 6/3 1896. Emigration emptied houses also in Halsua and therefore he was able to buy small house with 30 hectares of land at Niemi next to Lång. Farm was in ruins and land for couple of horses and grass for few cows.

In the beginning there was tailwind. Even sales business was slowly disregarded and income from there went down, salary of police allowed to hire work force. Land started to give income. Number of cows and horses could be raised. Farmland was increased by pioneering and by purchasing. Hardworking and advanced Temi succeeded, help policeman post for 36 years, farmed land 40 years so that year 1918 area of farm was up to 104 hectares.

In such large house with modern tools and farming methods one could raise cattle a large amount but in those days there were no cars, to make clay-based nitrogen rich mud swamps fully grow with help of fertilizers. Tractor power in addition to horse power was available only in southern Finland, so number of cows kept down in 30.

Raising horses gave additional income. Demeterius son Julius remembered names of 47 foals that were born in Demeterius farm, best summer being three new foals. Work horses were kept 5-7 and under training or foals 3-4, total number being 9-11. Milk-barrel-marriage has slowly become an economy that had enough to share to others that did not have own cow.

When Salmela house in Halsua located in next to church, the inn was located to Salmela for decades and therefore everyone who needed was given a bed and dinner. Sometimes night guests were over dozen even though only one room was required to be kept for guests. During food shortage years 1914-18 bypassing travelers tried to set their trip so that they could stay in Salmela in order to get enough to eat and even without a coupon.

Landlord knew to handle work force amicably and therefore there was always workers available. Typically there was no disputes, not during working hours nor pay day. Police officers' duties he handled regularly and mainly evenings. He not collect to those for days but did them always immediately despite that same far away village needed to be visited several days in a row. Immediate and not soon execution he also raised his sons and same house rule stuck also almost unnoticed to work force. Diligently working himself in fields, he knew condition of each meadow barn, every ditch duct, condition of fences that would be repaired in their time and land was lived so that ditches did not grow weeds. [[S-D-0064](#)]

Kuva 7. S-VK-4305W House of Demeterius and servants year 1919

Kuva 8. S-VK-4308W Bull Apu pulling church sledge year 1927 with Aili Salmela steering, servants in back and son Reemi and Tauno watching in window

Kuva 9. Picture A ja Picture B . Demeterius' "soup bell" (2014) is still in its place even though big log wood mansion has disappeared over time. Soup bell is exception in Middle-Botnia, but apparently large crew of servants brought in the need for this southern Finland call practice

Demeterius, the sheriff of Halsua

When he was called as a police to keeping an order in amusement events, news spread like wildfire among the youngsters, that now everyone needs to behave as there's going to be a police present. Sometimes he daring ones tried to test Salmela as a police with noisy gesture, but Salmela noted that *now it better to leave, this kind of behavior does not belong here*. He would follow some time if notation was helping and if not, another notation was not given but peace violator met ruthless removal and same person would not be needed to be carried away another time.

Kuva 10. [S-VK-4303W](#) Demeterius, first police in Halsua. Note that those days there was two persons presenting government: priest and police

Fear was concept that he did not know in duty, alone or with backup. One time a horse was stolen in southern Finland, he received information that it was coming to Halsua. But that particular horse had recently passed village and going towards Lestijärvi.

Fastest horse was harnessed with sledge and taken to chase. When police Demeterius came to Kananen, thief had already passed it. Another horse was harnessed and again to chase. Fifteen kilometers long straight forest road he got sight of the rider. The stolen horse will become tired sooner than recently harnessed chasing horse. Both speeded up, distance became shorter. Then Demeterius lowered the load, told help to stay and he continued alone and again he was catching up. At Lestijärvi thief steered his horse to side road, which slowly became worse and ended finally. Thief jumped out of sledge and went running, police Demeterius followed up dropping off even his over coat. But there was thick snow. Thief stopped and turned around and pulled his pistol. Demeterius did the same and said *"if you don't immediately throw away your pistol, you'll be dead."*

Then thief's pistol fell with a request not to shoot, I will resist at all. Demeterius picked up pistol from snow, horses were turned back, stolen horse was tied to Demeterius' sledge and so thief with his bride was given a ride in Demeterius' sledge. Return trip went like with old friends talking about happening in life, which both had a lot.

There's another similar example of police Demeterius' lack of fear. Officers had received information that somewhere in side village of Veteli county was moonshine being cooked and officers should destroy it. Therefore rural police chief, Demeterius and couple other polices went to surprise one night the moonshine fabricator. When they arrived at the yard, light was coming through window shades and there was people up. Who would go in? Others were not willing to do that, but Salmela would not say no. He went and knocked the door. No sound. He knocks again and orders to open the door. Door remains shut and silence prevails. But when Salmela should from the check who is asking to open door and if it does not open immediately, the door will come in. Then door swings open, officers go in and factory with it's equipment was destroyed and the cook was sued.

He was not fully for absolute alcohol temperance as long as one can keep peace and handle his deed, but sometimes also he went overboard. It might have been year 1909. Crew was getting merchandises to KPO Halsua shop with dozens of horses. Those days it was permissible for any man to have 1 ½ litre booze can for warmth. Police Salmela was with this crew. It was freezing and traveling companions had pleasure to warm up friendly police (joint plot apparently). When they came home, Salmela would not rest the trip but took another horse to a official trip to Ylikylä -without shoes, without overcoat. One pencil wizard wrote into newspaper with title: "Law enforcement in wild attitude." From this event he got a written notice from his superior that "if one drinks he should stay home then." This apparently is only notice that he received in his 45 year service of the Contry. [[S-D-0064](#)]

Kuva 11. Juoksukilpailu Halsuan Uudentalon kentällä Fearless Demeterius showing youngster example in running competition at Halsua Uusitalo's sports field. Picture is from 30's when Demi was over 70 years. Left on the right in military outfit Arvid Mastokangas, man, Väinö Hietalahti, Filemon Kauppinen, Demetrius Salmela, Martti Kujala, Osmo Pajala (?), Antti Huusko, man, Toimi Kauppinen, man, Kalle Råman. [Kirsi Rautiainen's picture]

[Henkilön Demeterius Heikinpoika Salmela ja hänen puolisonsa Ida Emilia Salmela \[Leppävuori\] perhekaavio](#)

[Henkilön Demeterius Heikinpoika Salmela jälkipolvet](#) and Temi's childrens decendants:

- [Henkilön Julius \(Juho Heikki Julius\) Salmela jälkipolvet](#)
- [Henkilön Tauno Demetrius Salmela jälkipolvet](#)
- [Henkilön Aune Marja Kauppinen \[Salmela\] jälkipolvet](#)
- [Henkilön Yrjö Aleksanteri Salmela jälkipolvet](#)

12.2 Julius (1894-1958), inventor of Salmela ([Julius, Salmelan keksijä](#))

12.3 [Yrjö Salmela, strongman of Halsua](#)

12.4 Reemi, horseracer of Salmela ([Reemi \(1920-2006\), Salmelan ravimies](#))

12.5 [Hannu \(1933-2014\), soccer star of Salmela](#)

13 UNITED VILLAGES OF SALMELA

13.1 [Ukskoski 1599](#)

13.2 [Haukka, Haukilahti ja Huusko](#)

13.3 [Rytiniemi 1757](#)

13.4 [Humalalampi ja Humalajoki](#)

14 [SALMELA GOES AMERICA](#)

14.1 [Adolph Salmi \(Aato Salmela 1882-1953\)](#)

14.2 [John Salmi, seikkailija \(1886-1963\)](#)

Find translation in webpage.

14.3 [Matti Heikinpoika ja Leena](#)

14.4 [Kaisa os Salmela \(1859-1931\) and Henry Koski](#)

Find translation in webpage.

14.5 [Oscar Salmela, miner \(1886-1944\)](#)

15 THOSE NEIGHBOURS (NE NAAPURIT)

15.1 [Aho](#)

15.2 [Alperi](#)

15.3 Finnilä

15.4 [Forsbacka 1757](#)

15.5 [Hotakainen 1572](#)

15.6 [Läspä and Hyyppä](#)

15.7 [Löija \(Lassila\) 1547](#)

15.8 Patana

15.9 [Peltokangas](#)

15.10 [Polso](#)

15.11 [Siponkoski](#)

15.12 Torppa

15.13 [Venetjoki](#)

16 CLOSE RELATIVES

16.1 [Miuli-Joonas Torppa](#)

16.2 [Aapa ja Ateliina](#)