CASSOVIA

SVPERIORIS HVNGARIÆ CIVITAS PRIMARIA.

FEEFHS Journal

Volume 11, 2003

Who, What and Why is FEEFHS?

The Federation of East European Family History Societies (FEEFHS) was founded in June 1992 by a small dedicated group of American and Canadian genealogists with diverse ethnic, reli-gious, and national backgrounds. By the end of that year, eleven societies had accepted its concept as founding members. Each year since then FEEFHS has grown in size. FEEFHS nows represents nearly two hundred organizations as members from twenty-four states, five Canadian provinces, and fourteen countries. It contin-ues to grow.

About half of these are genealogy societies, others are multi-purpose societies, surname associations, book or periodical pub-lishers, archives, libraries, family history centers, on-line services, institutions, e-mail genealogy list-servers, heraldry societies, and other ethnic, religious, and national groups. FEEFHS includes or-ganizations representing all East or Central European groups that have existing genealogy societies in North America and a growing group of worldwide organizations and individual members, from novices to professionals.

Goals and Purposes:
The fall of the Iron Curtain opened up exciting new possibili-ties for genealogical research, but also generated significant new problems in knowing where to find the needed records. One goal of FEEFHS is to disseminate information about new developments and research opportunities in Eastern and Central Europe as soon as possible. This multi-ethnic federation is very effective in help-ing family historians with various ethnic and religious backgrounds who often seek similar types of information from the same hard-to-find locations. In the process members of FEEFHS have learned much more about available resources in North America and Eu-rope. FEEFHS publicizes the publications, services, and activities of its member societies. FEEFHS develops on-line and printed da-tabases of pertinent resources, maintains liaison with other organi-zations worldwide that share interests, serves as a clearinghouse for information on the existence and services of member societies, and promotes public awareness of member societies. FEEFHS also helps to create new ethnic or national genealogy societies where none exist but a need exists. FEEFHS volunteers are in active in-dexing selected FHL microfilm collections and East European record searches.   UNITY-HARMONY-DIVERSITY is our motto. We welcome all societies and individuals, regardless of present or past strife in the homelands of Eastern Europe.

Services:
FEEFHS communicates with its individual and organizational mem-bers in many ways:

1) *FEEFHS Journal*, formerly *FEEFHS Newsletter*, published since December 1992.
2) FEEFHS tables at major national, state, and regional conferences.
3) FEEFHS International Convention in North America, held each year since 1994.
4) *FEEFHS Resource Guide to East European Genealogy*, pub-lished 1994-1995 (replaced by FEEFHS website).
5) FEEFHS "HomePage" on the Internet's World Wide Web since mid-May 1995. This large "destination" website includes a FrontPage Newsletter, a HomePage/Resource Guide listing for FEEFHS member organizations, surname databases, detailed maps of Central and Eastern Europe, cross-indexes to access related sources, and much more. The address is: *feefhs.org*.
6) Regional North American conferences -- the first was at Calgary, Alberta, Canada in July 1995.
7) Referral of questions to the appropriate member organization, listserver, professional genealogist, ortranslator.

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Front cover illustration: Medieval Košice, Slovakia

This Issue

Two thousand and three has been a time of growth and change for the Federation of East European Family History Societies. This year witnessed the redesign of the FEEFHS website, the appointment of Ceil Jensen as the new FEEFHS webmaster, an outstanding annual conference in Salt Lake City, and the retirement of the 2002-2003 Executive Council. Elections for a new Council were held in the fall of the year. Elected FEEFHS officers for 2004-2005 are as follows:

•President, Dave Obee of Victoria, British Columbia
•1st Vice President, Kahlile Mehr of Centerville, Utah
•2nd Vice President, Marsha Gustad of Milwaukee, Wisconsin
•3rd Vice President, Brian Lenius of Winnipeg, Manitoba
•Secretary, Mila Ranovic-Snapp, of Orem, Utah
•Treasurer, Miriam Hall-Hansen of Salt Lake City, Utah

The printing of volume XI of the *FEEFHS Journal* completes the organizational activities for 2003. This issue presents ten research articles on a diverse range of topics, including:

•Travel in 19th century Europe: Frank Soural, of Ontario, Canada, describes the methods, trials and problems of transportation within the crown lands of the Austrian Empire.

•East European local history: Dave Obee writes about the sources and methods for investigating village history, and the impact this study can have on family history. The town of Albrechtsdorf, Poland, is used as a case study.

•Latin vital records of Hungary: Nathan Murphy, a Family History major at Brigham Young University, describes the historical use of Latin in Hungary. His article includes document facsimiles, a short Latin primer and word list.

•Jewish family names: Dr. Leonid Smilovitsky of the Diaspora Research Institute of Tel Aviv University, writes

on the origins and use of Jewish last names in Turov, Belarus.

•Catholic parish records: Matthew R. Bielawa, Slavic linguistic and long-standing researcher in Galician genealogy, discusses the Catholic vital registration of Austrian Galicia. His article includes a detailed presentation on how to read Latin birth, marriage and death records from that region.

•Ukrainian research: Marek Koblanski, a professional genealogist specializing in Polish and Ukrainian genealogy, illustrates how even the slimmest of clues can yield remarkable results in the archives of Ukraine.

•Slovak research: Lisa Alzo, recipient of the 2002 Mary Zirin Prize for excellence in the field of Slavic women's studies, has authored this issue's "Beginner's Guide." Her article focuses on researching the Slovak ancestry of North Americans. Internet resources are especially emphasized in this article.

Additionally, Maria Jarlsdotter Enckell completes her three part study in Scandinavian migration to Russian Alaska with an article that considers four women's contributions made to the area's education system. Genealogical data on the educators, as well as their students, is available at <feefhs.org>. Search under keyword phrase "Sitka schools."

This issue's member profile highlights the Family History Library, which houses the world's largest collection of genealogical records on microfilm.

The FEEFHS Executive Council thanks all those who have contributed to this publication. All FEEFHS members, organizations and other interested parties are encouraged to submit research papers, ethnic or national case studies, village histories and other topical reports impacting eastern and central European genealogy to the *Journal* editor at editor@feefhs.org - *Thomas K. Edlund.*

Slovak research is the subject of this issue's "Beginner's Guide" to genealogy

From President Irmgard Hein Ellingson

"So where's your hometown?" A patio fountain quietly bubbled. Exotic flowers blossomed, filling the air with their scents in the Spanish sunshine. This was my first full day in Europe in May 1989. It was the beginning of a research trip that would lead through France, Germany and Austria. My parents were born in Volhynia in western Ukraine, my brother was born in the British zone of post-war Germany, but I had been born after their immigration to the United States. At last I had reached the continent that had been the setting for my family's life until 1951.

Where was my hometown? I looked across the mountains in the direction towards Murcia and the Mediterranean as I considered the question. I could name the places where I had been born and attended school. I thought about the places where my husband and I had lived in the course of his seminary training and ministry. None felt like my "hometown."

Was my hometown in Europe? My brother's birthplace in Müden an der Aller in *Kreis* Gifhorn had no personal ties. Volhynia held great meaning for my father, who missed it every day of his life until his death. My mother, on the other hand, had vowed that if she got out of there alive, she would never go back. On that day in Spain, I had no expectation that eastern Europe would ever be accessible. To me, the word "Volhynia" evoked imagines of war, violence, famine, and deportation. It was not my own home or *Heimat*.

I was unable to answer the question then or in the days to come, when I wandered in a remote Spanish mountain village, read centuries-old church records, sampled wines on the *Weinstrasse*, listened to oral histories, and became immersed in European history.

After attending the annual Bukovina meeting in Augsburg, I traveled by train to Vienna. This gave me time to reflect upon my "hometown." It had been an overwhelming experience to be where everyone spoke German. Many there were about the ages of my parents and held a world view similar to theirs. Consequently, I had felt "at home" with the Bukovina people in Augsburg although my family of origin has no ties to them.

Eventually it was time to return to the U.S. I was traveling from Stuttgart to Frankfurt when a retired gentleman asked me a question about another destination point. I replied and as our conversation continued, he seemed familiar. "You are not from Germany," I remarked. "I believe that you are from the east, like my parents."

A huge smile filled his face as he exclaimed, "*Ja! Ja!*" and shook my hand. I had recognized that he, like my parents, was a Russian German. As we continued to talk, I asked if he was from Bessarabia, the origin of family friends in the U.S. Again he exclaimed and again he shook my hand. He was thrilled that a young American woman knew something about his homeland.

This conversation triggered a new insight: my "hometown" was not so much one certain place as it was the group of post-war German families my family associated with in Iowa and Minnesota. My own family was small and contact with those still in Europe was infrequent. So we socialized with other German immigrants. Some were *Reichsdeutsche* from Germany proper. Most were *Volksdeutsche* from Bessarabia, the Caucasus Mountains, the Crimea, Silesia, Poland, and Volhynia.

Katherine Stenger Frey identified the *Donauschwaben* as "the people with portable roots" (see her book *The Danube Swabians: A People with Portable Roots* (Belleville, Ont.: Mika, 1982). But it has occurred to me that post-war children of refugees, like me, also fit that description. In my case, Volhynia represents only about 60 years in either of my family history. During those 60 years, my parents, grandparents and great-grandparents ventured off to work in Courland, moved to Omsk, were shipped to labor camps in the Urals, were dumped on the Kazakhstan steppes, fled with refugee reks to the west, and were deported to Siberia. They cycled in and out and back into Volhynia until 1943 when they all left. Volhynia was only a tenuous, temporary homeland for us.

People in our Western society are increasingly rootless as they move through countless transfers and relocations. Yet we continue to seek images and stories of those who preceded us. We search for their homes, for those who preceded them, hoping through the process to identify with a group which we can call our own, in a place that we can claim as our home. We cling to artifacts, a few relics, documents and records, that remind us of those people and places. Each seems to offer a tantalizing glimpse into the past and leads us into our selves.

My first grandchild will be born in a few months. S/he or another descendant may someday attempt to document my own life through research, tracing my movements through church and civil records, pondering the significance of various names that appear with mine in the course of my life's journey. Maybe s/he will find this article and attempt to read between the lines to learn about me, about our ancestors.

What would I want to tell my descendants at that point? Well, I apologize for leading you on such a chase but that is the joy and the thrill of it all! But seriously, a quotation on the sleeve of *Time*, a CD by Steeleye Span, says it best: *As we live, the essence of who we are is distilled in our own hearts. When we die, we leave the essence of who we are in the hearts of those who have known us*.

This edition of the *FEEFHS Journal* is dedicated to the essence of eastern Europe that lives within our hearts. We celebrate our diversity in unity and seek to live and work in harmony! Together we are home.

19th Century Travel in the Former Crownlands of the Austrian Monarchy

by Franz Gerhard Soural

Long ago, at the turn of the 19th century, when the provinces of Bohemia, Moravia and Galicia were still part of the Hapsburg Imperium, personal travel was, as it has always been, limited to privileged society. This stratum consisted primarily of the nobility, the moneyed burgher, landowners, civil administrators, the clergy, the military and of course the wealthy merchants who plied their trade with neighboring countries and the Monarchy in Vienna. Some rode in elegant coaches pulled by well-groomed horses, while others set out on their own fine steeds.

But, in those days, anyone who labored on a farm or worked at a trade and who secretly harbored a penchant for travel to distant places was perpetually condemned to do it as the poet proclaims in the Latin vernacular, c*on jambus paedicus*, " on their own two feet." Walking was an accepted mode of travel for the serfs, the tradesmen and the poor. Many a traveling poet or incurable romantic set out at the crack of dawn to walk the distance to his hearts-desire. Often, if he was lucky, he could hitch a ride on a stagecoach as a stowaway, or hire himself out as a deckhand on the many vessels plying the rivers.

The movement of goods, people and the military throughout the northern provinces of Bohemia and Moravia had always depended on the network of roads that branched out in all directions from a central hub in Prague. An old 15th century map shows these as "*Viae Postarum*," the postal roads, connecting various markets in the provinces with the golden city of Prague.

Perhaps more than any of the Austrian Crownlands, Bohemia was blessed with another mode of travel. Its many mountain ranges provided excellent watersheds that filled the rivers and made them navigable for the most part of their natural runs. River travel compared to the existing land transport was cheap. The rivers' natural flow assisted by sail provided slow but steady headway in a north or south direction, which is where the goods and people had to go to reach the important markets in the Austrian Empire and overseas.

River systems, the natural transport medium

J.A. Michel writes in his *Handbuch des Königreichs Böhmen,* published in 1832, "after the Moldau (Vltava) reaches it's most southern point at Rosenberg it becomes navigable at Budweis and after it pours itself into the Elbe (Labe) it cuts, in effect, Bohemia in half, from the southern part at Budweis to the confluence with the Elbe at Melnik

and beyond, until the waters of both rivers cross the border into Germany just north of Decin (Tetschen). Thus it provides a commercial waterway on which to supply downstream settlements and the capital city of Prague with agrarian and commercial products like lumber and firewood, wheat, fruit, glass and iron, as well as, salt that was always in short supply, for humans and animals alike."

Since time immemorial the waterways were the arteries of the Austrian Crownlands. Their economy depended on them. You never needed to go much more than 60 miles in any direction to find a tributary that emptied into the Labe, the Sazawa, Morava or the Vltava that you could use to ship goods or to fulfil your own personal travel dreams.

The Dresden Steamship Company

Several important developments during the first half of the 19th century helped to make travel on the Elbe, both within the country and downstream to the emigration port of Hamburg, much more convenient. In 1822 the *Prazka plachetni spolecnost*, or Prague Sailing Company, was founded utilizing sailing vessels and barges plying the Moldau and the Elbe.

North of the border in Germany was the *Dresdener Dampfschiffahrsgesellschaft* (Dresden Steamship Company) that had put the first commercial steamer, *Koenigin Maria,* into service on the Elbe in 1838. Another ship, the paddle wheeler *Bohemia* launched in May of 1841 at the *Karlinske lodenici* (Karlinsky shipyards) in Prague, soon followed. Her captain was an Englishman named Andrews and her helmsman J. Stoltz. Five years later, in 1846, the same shipyard launched a second steamship, the *Germania*.

With the new steamers, travel time from Prague to Dresden was reduced to 11 hours 45 minutes from the normal three days taken up by sail. A scheduled service was now possible between the 2 cities with 5 trips a week going in both directions.

Aussig (Usti nad Labem) was then at the center of the Bohemian marine traffic. Once known as the "Bohemian Hamburg" it saw much of the commercial and human cargo pass before its gates and under it's bridges. Aussig's harbor was first mentioned in documents dating back to 950 C.E.

Once past Aussig the Elbe passes through a mountainous region known as the Bohemian Switzerland. It took the river millennia to cut it's path through the chalk hills. Blessed by a mild climate it was and still is a soul-uplifting region in a beautiful land, a favored vacation spot for poets and the Bohemian aristocracy alike. It is rumored that notables such as Goethe, Wagner and Beethoven have visited there.

In the Spring, when the fruit trees are in full bloom, the passengers on a barge or steamer going downriver to

Dresden or all the way to Hamburg would rejoice in nature's delights with their hearts, saying goodbye to their Bohemia, for a while or, perhaps, forever.

Traveling the postal roads

Roads underpinned the existing economy in the three provinces, since time immemorial, connecting various markets and religious centers. The monarchy in Vienna had seen fit to build roads to serve it's interests, if not for reasons of commerce then for state or ecclesiastical purposes and military deployment. Out of this need came a network of reinforced roads able to withstand heavy traffic without turning them into quagmires at the next downpour. Primitive by modern standards but nevertheless hard, sturdy roads that could sustain the weight of a fully loaded transport or a *Postkutsche*, a postal coach drawn at full speed by a rested team of four horses. The Czech word *silnice* aptly fits this description.

The old 15th century map shows 4 main postal roads emanating from the capital city of Prague: the Dresden road heading north to connect with the German industrial complexes and shipping lanes there, the Passau road headed to the southwest into Bavaria, the Linz road linked to the main Austrian highways leading towards Vienna, and the Silesian road heading east to the frontiers of Silesia and Moravia with direct connections to western and eastern Galicia.

Fig. 1 - Departing postal coach, 1830

Traveling by postal coach was more than an adventure. Most drivers were affable people who accommodated the traveling public, but when pressed by a tight schedule or hampered by bad weather, they became cantankerous wretches. The coaches, part of the postal system, were often in want of repair. Drivers were contracted for a given stretch of the road. With the change of horses came a new driver.

A contemporary traveler once described his nocturnal trip by express coach at the onset of the 19th century. It started at the post station. Passengers collected in the smoke filled waiting room until the conductor called out the departure. Men with large tobacco pouches slung around their necks got up, extinguished their long pipes, and stored them in their massive overcoats. Women surrounded by bug-eyed kids would herd them together and carry their possessions to the exit. A number was called out and the holder was assigned to a seat. The coaches were broad and solid, with room for four across in three rows. Cargo and baggage were tied down on the roof and at the back of the coach. The more adventurous took their places with the driver in the protected cabriolet up front, the younger menfolk were put in the back seats high up above the rear luggage compartment.

Short haul coaches set out by mid-day. A final destination at night had to be reached by 10 PM as the gates of the city closed at this time and any vehicle that arrived late would have to wait outside the city gates until they were opened, once again, in the morning.

The long distance "Express" coaches usually left in the late afternoon and traveled overnight to reach the next scheduled postal stop in the morning. There were several reasons for the overnight runs: the roads were empty, the horses ran well in the cool night air and a run through the towns and villages was unencumbered by local activities. On dark nights, without the help of moonlight, the voyage proceeded at a slower pace; the road, lit up only by flickering

Fig. 2 - Loading the coach, by Carl Spitzweg (1840)

oil or carbide lamps with reflective mirrors to guide driver and horse over familiar terrain they had often traveled. Since the driver's pay depended on keeping a punctual arrival at a scheduled destination, speed and distance covered was his most important consideration.

Once outside the city gates the driver turned up the speed. Passenger who were not used to the sway and the noise of the road soon succumbed to motion sickness. The first night out was the worst. Sleep was hard to come by and the clatter of the road kept most but the soundest of sleepers awake. Relief stops were made when the driver pulled up at a rest stop to water the horses. For those who were awake it was time to step outside for a stretch, accommodate nature, and then quickly climb back into the coach for the remainder

of the night. Sunrise revealed a dismal picture inside the coach, people still asleep, their heads bobbing without support, hats and shawls out of place, hair disheveled. The sudden loud clatter across cobblestones woke everyone as the next postal stop came into view.

Breakfast was served at the Hotel Post. A neatly appointed breakfast table with clean dishes and inviting food in the center was eagerly attended by the hostess and her maids. Her hearty shout of "Good Morning" convinced everyone that it could not be otherwise.

For those who traveled on, recalling the horrors of the night before, the thought of another night's travel raised a specter of fear in their minds. But to everyone's surprise sleep overcame them readily as the rattle of the wheels now served as a sleeping aid to their tired bodies and minds.

Traveling by postal coach was strenuous for passengers, driver and horses alike. The *Postillion*, as the owner of the horses, treated them as if they were his children. One story has it that during a bad nocturnal ride, one of his horses misstepped, fell and was dragged for a distance before the driver could stop the carriage. The driver was despondent. He comforted and nurtured the dying horse and refused to leave it or hand it over to the veterinarian in the next village, much to the chagrin of the passengers.

Postal stations and rest stops were placed along the road at distances when the comfort of animals and passengers would have to be looked after. Judging by available descriptions a set of rested horses would last for about 75 kilometers (50 miles) on reasonably level terrain before they would have to be changed. It was not uncommon that on particularly difficult or steep terrain an extra pair of animals was hitched to the front of the beam to help out.

With steady traffic, roads were used year-round. In the winter the carriage had iron runners fitted, replacing the wheels; this allowed them to glide easily over the snow. Such was travel on the country's roads in the early part of the 19th century.

Railroads, the invention of the 19th Century

Unlike the commercial and postal road network, which took more than 300 years of costly development, the network of railroads took less than 75 years to replace the many disadvantages of road travel. While not the cheapest mode of travel it became the fastest at a moderate cost.

The first concepts of building a railroad were established early in the century. J. A. Michel's first-hand account tells us: "The first rail line on the European Continent was conceptualized by Franz Joseph von Gerstner from Komotau (Chomutov) for the purpose of carrying salt from the mines near Linz in Austria to Budweis for transshipment on the Moldau waterway." The actual building of the railroad was left to his son Franz Anton von Gerstner. The first track was completed in 1832 between Mauthausen in Austria and Budweis and put into operation on August 1st of the same year. Soon after passenger coaches were placed into service. The uniqueness of this project was that the contraption was drawn by horses throughout it's journey of

60 kilometers (40 miles). This proved so successful that the horses on the line were kept working until its last run on the 31st September 1872. Today's tourists can still enjoy a ride on the surviving sections of the track.

Fig. 3 - Horsedrawn railroad, circa 1835

Steam powered railroads, understandably, had major advantages over the horse drawn stagecoaches. They were not seriously hindered by inclement weather nor did they need to travel at night to cover distance. They offered plenty of space for the travelers and their belongings and improved the distance covered by 40 per cent. Although considered a masterstroke by our standards, the general public, at first, took exception to the spewing and hissing iron horse as they thought it to be an apparatus sponsored by the devil.

Laying the tracks and opening the service

On the 7th of July 1839 the first steam locomotive train service on Kaiser Ferdinand's *Nordbahn* was inaugurated between Vienna and Brünn (Brno). An engine with the ominous name *Gigant* pulled that first train. It must have been a glorious sight, people gathering at crossings and in the fields, waving and shouting as the hissing behemoth passed them by.

The train's engine was built by Stephenson in England. It arrived in Vienna in 9 large crates, accompanied by the British engineer, who would assemble and operate it until local crews were trained.

A short 6 years later the *Nordbahn's* original tracks to Brünn were extended to Krakau (Krakov) in Poland. Expansion followed very quickly throughout the country. By 1845 additional tracks were opened between Prague and Vienna, and internationally between Kattowitz in Poland and Breslau and Dresden to Hannover.

Carl Spitzweg, a noted Bavarian artist, often visited in Prague. He was known to have kept copious notes and sketches of what he saw. You would see him at the railroad station in Prague, which then was located inside the city, at 4PM when the train from Vienna was expected to arrive. The cars and the big engine fascinated him and he spared no effort to inspect it at every opportunity. At one point he measured the train's length by walking along it to find that it

was 18 paces long and that the color of the first class carriages was yellow, the 2nd class bottle green and the 3rd class carriages a reddish brown.

One day, he notes, anticipating the arrival of the train, a large crowd of curious humanity had gathered. The train was late. The people who came to see the event arrived at 15:45 and stayed until the train's departure, back to Vienna, at 17:45. Everyone came to watch as the "Steam Horse" slowly disappeared over the Moldau bridge.

Fig. 4 - Prag 1849, the arrival of the train from Vienna by Carl Spitzweg

After 1865, once the tracks of regional railroads were connected and through traffic was possible, emigrants used this as a preferred mode of travel to get them and their families to the northern embarkation ports of Hamburg and Bremen. Although steam-ship passenger services on the Elbe lasted till about the end of the century, the general public began to favor the railroads for long distance traveling. A whole new industry was born. In the temper of the times it was thought to be more fashionable to travel by train than by any other means, particularly among the young.

Gradually the infrastructure was laid that made the railroads pulsating arteries the economic lifeblood of the nation. During the next ten years (1846 - 55) connecting tracks were laid to make a railroad journey an uninterrupted event without having to change to another mode of transport. As the 19th century drew to a close, numerous branch lines had been opened reaching deep into the valleys and the open pastoral plains. Industrialization, supported by state subsidies, propped up this new form of transport and made travel affordable for the common man.

The Road to America

The early days

A contention held by some historians is that the motivation to emigrate in the first part of the 19th century was related to how quickly and conveniently an individual and his family could reach the northern ports. This may partially support the supposition that a good portion of Czech and German - Bohemian emigrants hail from the provinces close to or bordering the water lifeline, the Elbe, connecting directly with Hamburg and indirectly with Bremen.

If you follow that lifeline the measured distance along it between Aussig (Usti nad Labem) and Hamburg is 657 Km (410 miles). This is not an insurmountable obstacle that would have discouraged many emigrants. After all, the 410 miles could have easily been done on foot over a span of say two weeks, provided the emigrant traveled unencumbered by a family with small children. Such a feat would be roughly equivalent to walking the distance from Buffalo N.Y. to Syracuse N.Y., and then on to New York City. Someone on horseback would have cut the travel time in half.

A more convenient method, but with minimal cost involved, would have been to reach the shipping lanes of the Elbe or the Moldau and book passage on the barges that sailed from Prague, Aussig, Decin and Dresden to Hamburg on a regular basis.
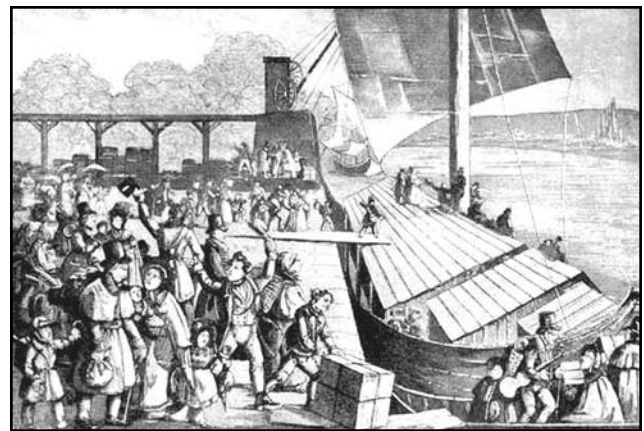
Fig. 5 - Embarkation time, Dresden circa 1830

The picture above shows emigrants boarding a sail powered barge at Dresden on the Elbe, for passage downriver to Hamburg. The distinctive skyline of Dresden is visible in the background.

The third, but most costly mode, would have been to book a seat on the postal coaches which by 1840 had reached their apex of development and by then crisscrossed the continental European landmass.

Clearly, the choice of which route and mode of travel an emigrant would have taken depended on several factors: who traveled with him, for example, his wife and children and the luggage he carried, how much discretionary funds he had left to spend on land transportation and lastly, if he had pre booked his passage, the time when he had to be in Hamburg or Bremen to meet his transatlantic vessels sailing date. Those who went to a port of departure on speculation, hoping to book transatlantic passage with a captain of a soon to be departing vessel, were free to take a leisurely ride on a romantic *Elbe Kahn* down the Elbe river, possibly sharing their meals with the river rats that came along for the ride.

The second half of the 19th Century

By 1860 the railroads had sufficiently matured so that an enterprising emigrant could go to the *Hlavni Nadrazi*

railroad station in Prague, Brno, Krakov or Przemysl, buy a train ticket to Hamburg or Bremen, and hop aboard the next train to catch a steamer to America. By that time enough continuous tracks had been laid to travel the continent. Emigrants originating in north eastern Bohemia, Moravia or Galicia would have taken the northern route through Krakau, Oppeln, Breslau, Frankfurt a. d. Oder and Berlin and then on to Hamburg, a distance of about 900 km (560 miles). Alternatively, traveling to Bremen, they would take the branch route through Magdeburg, Hannover to Bremen. Traveling at a respectable 45 km per hour (28 mph) the trip would have taken 20 continuous hours, add to that the coaling and watering stops, equipment changes, transfer connections and overnight stays the distance would have been traversed in just over a week.

northward to Leipzig, Magdeburg and then on to Hamburg, Bremen, or alternatively take a barge or steamer at the Weser river port of Hannover.

With the arrival of the timetables another technical innovation was made that has survived to this day. It was now necessary to have different railroad companies adopt a standard time that would ensure that train schedules could be followed accurately and that connections could be made in a timely manner. In 1847 the concept of a standard "Railroad Time" was adopted by many nations across continental Europe.

The century drew to an ignominious end for the railroads with war looming in the shadows. They had taken their place in making modern warfare convenient and possible.

Fig. 6 - Grulich (Kraliky) 1898, railroad station. A rare photo from the family album of the author, showing his grandparents (2nd and 3rd from the right)

The majority of overseas travelers, particularly those living in central and northern Bohemia, would have used the traditional and shortest route via Prague or Usti n. Labem, and made their connections to Dresden. Larger families or those afraid to take the trains may have opted for the slower water route down the Elbe directly to Hamburg. By that time steamer traffic from Dresden to Hamburg had been well developed and provided a less costly alternative to rail.

Those from western and southern Bohemia and the Bohemian Forest would catch their trains at Passau, Furth im Walde, Regensburg or at Eger (Cheb) and proceed

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Michael, J. A. Das Königreich Böhmen. Prag: Gottfried Haase, 1832.
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Various web sites available on the Internet.

Albrechtsdorf (or Wojciechy, if You Prefer) Through the Ages

by Dave Obee

Family history involves more than just names and dates. It also means finding out whatever we can about out ancestors and the places they lived, places like Albrechtsdorf, a small farming community in East Prussia. Two hundred years ago, life and death appeared to be quite predictable in Albrechtsdorf. Suddenly though, Albrechtsdorf was thrown into turmoil, and what happened there offers a lesson to family historians, no matter where they are researching.

Every year, on average, Albrechtsdorf would see about 31 births, 7 marriages and 20 deaths. These vital events were duly noted in the parish register at the local Lutheran church, which sat then (as it still does today, but serving Roman Catholics) at the major intersection in the heart of the village. In 1807, however, life suddenly wasn't as predictable anymore.

The Lutheran church recorded 154 deaths in 1807, more in 1 year than in total in the previous 7. Christenings continued as normal until the end of October, but the parish register shows none in November or December. The total the following year was just 18, well below Albrechtsdorf's average.

The sudden drop in the birth rate would indicate something had happened to affect the overall health of the community 9 months earlier, in February. That's when the death rate started to rise, too, so it's clear that something had gone terribly wrong in Albrechtsdorf, or the immediate area, in February, 1807. But what?

The answer can be found in many textbooks dealing with European history. The event that caused so much death and suffering has inspired historians, artists and cartographers, and is well known to many people who spend their spare time playing war games rather than researching their roots.

The mystery about Albrechtsdorf's black cloud in 1807 illustrates an important point about family history research: it's impossible to do it well without paying close attention to the history of the community as a whole, as well as the region, the country, and in some cases the continent. That's because our ancestors didn't go through their lives in isolation, they were a part of a major, much larger story, and they were affected in countless ways by events and decisions beyond their control. The arrival of Napoleon, for one thing.

In 1806, Prussia had joined Britain and Russia in the war against Napoleon's French forces. Napoleon responded by invading Prussia in October, and within about 3 weeks Berlin had fallen to his army. The French captured other cities, such as Lübeck and Warsaw, and by early February, 1807, they were facing the Russian army in Landsberg, Ostpreussen, just 10 kilometers (6 miles) west of Albrechtsdorf.

On February 7th, the Russian commander-in-chief, General Levin Bennigsen, ordered a retreat to the nearby town of Preussisch Eylau, where he planned to take up position for a decisive battle. The fighting in Eylau began soon after Napoleon and his troops arrived that evening, despite a raging snowstorm, and didn't end until darkness fell the following evening.

Fig. 1 - Albrechtsdorf (Wojciechy today) is near the heart of the old East Prussia.

There was no clear winner at Eylau. Napoleon pulled back to spend the rest of the winter in Danzig, returning to Ostpreussen in June to finally defeat the Russian army at Friedland, about 25 kilometers (15 miles) northeast of Preussisch Eylau. But while there was no decisive victor in the battleground at Eylau, the human cost was huge. Historians can't agree on the total number killed, with estimates generally ranging from 30,000 to 50,000. Most of the killing took place on snow-covered fields and lakes to the east and south of Eylau, just 13 kilometers (8 miles) north of Albrechtsdorf. It would have been impossible for the

citizens of the village to escape the turmoil and distress that followed.

For a start, it was common for the armies of the day to simply take whatever goods they needed from the local population. The Russian and Prussian armies would have had no hesitation in doing so, because they were, simply put, fighting a desperate, losing battle against the French. And the French, as the conquerors, would also not have hesitated. As a result, the people living in the Albrechtsdorf area were at great risk of losing everything they had worked hard to obtain, including the basics of food and shelter.

History books record the onset of widespread hunger throughout the area almost as soon as the fighting at Eylau came to an end. Making matters worse, it appears the soldiers in the French army carried disease with them. They spent two weeks in Landsberg, and many died from sickness rather than from battle wounds. They subsequently infected the people of Landsberg, resulting in a death rate about 5 to 7 times the rate the city had seen in the years previous. And the disease spread like wildfire through the countryside, carried inadvertently from village to village by the local population.

The first month of 1807 gave no hint of the horror to come. Albrechtsdorf had no deaths in January, but in the 11 months that followed, 154 people died. The fevers and disease started slowly, with an average of only 9 deaths a month in February through June. In July, however, the epidemics began to take hold, with 14 deaths. That was followed by 30 in August and 39 in September, with 5 people dying on one terrible day, Sept. 5. Several times that summer the village saw three residents die in a single day, a number not normally recorded in a month.

The epidemic began to ease in October, with only 11 people dying. Twelve more deaths were recorded in November, with 5 more in December. Albrechtsdorf's death rate remained higher than normal for two more years, possibly because its citizens were weakened by disease and starvation, before finally returning to its historic levels in 1810.

One-third of the deaths in the Albrechtsdorf parish register were listed as being the result of *Ruhr* (dysentery). Two other diseases, *hitzige Fieber* (high fever) and *Krämpfe* (cramps or spasms), accounted for another third. There were a handful of deaths from causes that could have been related to the diseases making the rounds, including 4 blamed on emaciation, 2 listed as hunger, and 2 blamed on weakness. The remainder of the deaths were from a variety of causes, including scarlet fever, smallpox and suicide. Catharine Horn, age 24, killed herself in June, a week after giving birth to an illegitimate daughter, also named Catharine. Six weeks later, her daughter died from *Krämpfe*.

The effects of the illness were felt in Albrechtsdorf for years. The birth rate, which dropped nine months after the crisis hit, did not recover until 1810. And while the diseases that swept through the village hit all age groups, they were hardest on the very young. Fully half of the children born in Albrechtsdorf in 1806 and 1807 were dead by New Year's

Day, 1808, with the 3 contagious diseases listed as the most common causes of death.

The battle and the ensuing epidemics did not appear to make a difference with marriages in Albrechtsdorf. There were 9 in 1807, just slightly above average. All were in November, after the worst of the sickness had passed, but that was not unusual. In the first decade of the 19th century, about 80 percent of marriages in Albrechtsdorf took place in the last 3 months of the year.

But while they did not affect the marriage rate, the battle and the epidemics would certainly have had a dramatic impact, quite literally, life or death in many cases, on everyone living in Albrechtsdorf and the surrounding area. Every person would have had to face the challenge of illness and, possibly, imminent death.

The methods used to learn more about Albrechtsdorf could be used in virtually any ancestral area. To find the most complete answers and to put genealogical information into context, a researcher should move beyond the obvious sources.

Parish registers may not give the precise reason that turmoil descended on a community, but they can offer clues and can be an inspiration to do further digging. The trick is to look not just for the family of interest, but to examine the community as a whole. Again, a family did not live in isolation; it interacted with other families and the government, often leaving a paper trail of sorts. If it's possible, then, a variety of documents should be used to put flesh on the bare bones of a family tree, and to put your ancestors into proper context with their times.

What are the documents? Researchers working in Germany and points east do not have the same variety of rich resources, such as local histories and census returns, available to genealogists working in North America or the British Isles. Besides, what little is available in Eastern Europe is usually written in German, Russian, Hungarian or a host of other languages. The language can be a challenge, but it's worth trying to learn the basics at least, just to get a better understanding of source material. It will also make a visit to the ancestral region much more rewarding. The catch is that most people don't need to learn just one language. Comprehensive research might require the use of German, Russian, Polish and more.

If the language hurdle can be cleared, a vast amount of resources will be opened up. Thousands of books relevant to our quest have been published in Europe over the years, and most are readily available to us through dealers on the Internet. It's just a matter of looking for them.

The first step is to learn more about the history of the village and the region of interest. Albrechtsdorf is quite straightforward; it's easy enough to determine that it was in the *Kreis*, or county, of Preussisch Eylau before the Second World War. The *Kreis* was split in half at the end of the fighting, with the northern half, including the city of Preussisch Eylau itself, becoming part of the Kaliningrad oblast in the Soviet Union, and the southern half, including Albrechtsdorf, joining Poland.

But if we dig a bit deeper, and push further into the past, we learn more. The *Kreis* of Preussisch Eylau was a relatively modern administrative district, since it came into being in 1819. For a brief period before that, there was a plan to create a larger *Kreis* based in Zinten. This *Kreis* would have included Preussisch Eylau, Albrechtsdorf, and many other towns and villages, but the idea was announced and cancelled within a matter of months.

The new *Kreis* based in Eylau was one of several that replaced a *Kreis* called Brandenburg, which had been set up in 1752 encompassing a large area of Ostpreussen south of Königsberg. And if we go back even further, we're dealing with a district known as Natangen, a Lutheran region just north of the heavily Catholic region known as Warmia, or Ermland. While Natangen was Prussian, Warmia did not become part of Prussia until the partition of 1772.

Many villages in Natangen were founded in the 14th century, when there was a surge of immigration by German speaking people. The little farming village of Albrechtsdorf was part of this rush; it was founded in 1335. Research into the history of the village, therefore, should not be restricted to *Kreis* Preussisch Eylau. It didn't even exist for the first 484 years of Albrechtsdorf.

The wealth of material available for research into the different regions of Eastern Europe has been made available, in general terms, by people originally from those areas, and by organizations set up in Western Europe to preserve the memories, culture and history of the East.

The people from those areas were, for the most part, forcibly evicted from their homes. Their work in gathering and disseminating material has given them an outlet for their unrequited love for their homelands. The organizations, meanwhile, have been given semi-official status by some governments, which have encouraged the "adoption" of Eastern European regions in response to the forced expulsion of millions of people at the end of the Second World War.

All of this work can't make up for the loss of land, history and heritage. With the people of Ostpreussen spread throughout Germany, Australia, Canada, the United States and other countries, as an example, the distinct dialects once found in that province are sure to disappear. Without the work being done with books, however, our loss would be even greater.

Research into Albrechtsdorf sources will invariably lead to the work of one man, Horst Schulz, and the *Kreisgemeinschaft Preussisch Eylau*, which is based in Verden (Aller), southeast of Bremen in northern Germany. For over a quarter of a century, Schulz produced a variety of books on the *Kreis*. His work is the single most comprehensive collection of material on Preussisch Eylau and its towns and villages. His books published by the *Kreisgemeinschaft* [district community], include historical highlights, descriptions of the countryside, church histories, photographs and much more. He has also collected and published biographies of famous people whose roots are in Preussisch Eylau, although it must be noted that, apparently,

those famous people seemed to come from every village in the *Kreis* with the exception of Albrechtsdorf.

Twice a year, the *Kreisgemeinschaft* publishes a magazine, the *Preussisch Eylauer Kreisblatt*, filled with information on the region, including history, events, and milestones such as birthdays. It can also be a source of key information for family historians.

The *Verein für Familienforschung in Ost- und Westpreussen* (in English, genealogical society ...) in Hamburg has also produced an extensive catalog of material over the years, including books specifically dealing with Preussisch Eylau and articles on the *Kreis* or its towns and villages in general annual publications.

Amt Preussisch Eylau, compiled by Kurt Vogel and published in 1990, includes hundreds of names from land leases in the area for the years 1756 through 1876. Unfortunately, there are virtually no references to Albrechtsdorf.

But there are plenty of other sources to choose from. Even if they don't list families by name, they can help researchers add context to their work.

A resource as simple as a map can provide a wealth of information about families of a century ago. Researchers generally use maps to determine the location of a street, village or town. A map can be a great help when going through any written source, such as parish registers, because these documents will refer to villages in the vicinity. While most of the people listed in the Albrechtsdorf registers were from Albrechtsdorf, plenty came from smaller villages such as Kobbelbude, Bartelsdorf and Sand. A map puts these places into perspective, showing their relation to the larger center.

A map will also show the physical relationship of a community such as Albrechtsdorf to the larger ones around it. While Albrechtsdorf was in the *Kreis* of Preussisch Eylau, it's likely that Albrechtsdorf residents heading to the "big city" to sell their goods or buy supplies would have gone to Bartenstein instead. Bartenstein was, after all, much closer, and the roads of a century ago (and to this day, for that matter) linking Albrechtsdorf with Bartenstein are much more direct than the roads between Albrechtsdorf and Eylau. Bartenstein is about 10 kilometers (6 miles) away, while Eylau is twice that distance.

Maps also show the areas still covered in forest, and those that had been cleared. It's possible to guess, then, where ancestors tended the fields, and where they went hunting. Did they also go fishing in the sea? It's possible, considering that Albrechtsdorf is just 40 kilometers (25 miles) from the Königsberger Haff, the 80-kilometer (50-mile) lagoon on the modern Russian-Polish border that is linked to the Baltic Sea by a narrow strait.

Getting to the lagoon, which is west of Albrechtsdorf, wouldn't have been as simple as following a river in that direction. While the *Kreis* of Preussisch Eylau looks basically flat with rolling hills, looks can be deceiving. The elevation of the *Kreis* ranges from 8 meters to 180 meters, with a height of land running along the west side of the *Kreis*.

Albrechtsdorf is at 111 meters, while Bartenstein, just 10 kilometers away, is in the Alle River valley at just 54 meters. (As a side point: A glass of water spilled in Albrechtsdorf would run south, not west, and eventually end up in the Alle River. The river flows east through Bartenstein before turning north where it joins the Pregel River, which, in turn, flows through Königsberg to the Königsberger Haff.)

Migration, the study of the movement of people in or out of an area, will also expand the range of documents available to research. It's possible that a relationship might not be proved in documents found in the ancestral village, but in the naturalization papers filed in North America.

The notion that our ancestors did not exist in isolation also applies to migration. It would have been rare for

Fig. 2 - Albrechtsdorf's main street, looking north from the south end of the village

Why does all of this matter? Albrechtsdorf's latitude is 54 degrees 16 minutes north. To put it into North American perspective, that's farther north than Edmonton, Alberta, Canada. Its climate is moderated by its low elevation and its proximity to the sea, but the relative coldness of the region is reflected in the types of agriculture found there. Along with basic dairy and grain farms, cattle and pigs are raised for slaughter.

The climate means summers are warm, but not hot, and winters are cold. There is precipitation year-round. That makes it possible for a researcher to understand what life was like in the homes of a century ago, and, of course, to decide what to wear on a modern trip to the area.

Much of the information that can be obtained from an old map of the area can also be found on a new one, because Albrechtsdorf hasn't changed that much over the centuries. The basic infrastructure of the area is much as it was 100, and even 200, years ago. (That doesn't apply to every location, of course, especially those close to large cities. So it should never be assumed that things have stayed the same over decades.)

And the story of Albrechtsdorf, like any other community, does not end at the edge of the village. The face of every settlement has changed dramatically over time because of immigration and emigration, and it's impossible to get a balanced sense of a place without paying attention to those factors.

someone to decide to move alone to an area where he or she had no friends or relatives. People generally went in groups to a new area, often as part of a migration based on religious ties, or to follow people who had already gone as part of a group.

The people of Albrechtsdorf were no exception. In the early 1860s, at least 7 village families, including Schefflers, Böhnerts, Tolkmitts, Tiedtkes and Fuhrs, left Albrechtsdorf to start a new life in the Solodyri farming region about 30 kilometers northwest of Zhitomir in the Volhynia area of Ukraine. Their decision to go was made within a year of the founding of Albrechtsdorf's Baptist church, which pulled many people away from the established Lutheran one. And most of the immigrants to Volhynia helped start Baptist churches there, so it's possible the migration had its impetus in the religious beliefs of the people involved. Not surprisingly, few of the Albrechtsdorf families appear in the St. Petersburg extracts, which were compiled by the Lutherans in Volhynia.

The people of Albrechtsdorf weren't the only ones who decided to head east in the 1860s. The Zhitomir area was soon home to thousands of Germans, with a substantial number of them being Lutherans (or former Lutherans) from the *Kreis* of Preussisch Eylau.

Even if their names don't appear in Lutheran records from the Zhitomir area, these sons and daughters of Albrechtsdorf were listed in a wide variety of other

documents, from census returns to land records to petitions to the government. These are available at archives in Zhitomir and Kiev.

While some of the Albrechtsdorf families moved on a few years later to North America, the descendants of most of these Albrechtsdorf families could still be found in the Zhitomir region 70 years later, when Ukraine was in the grip of Josef Stalin's reign of terror. The Soviet leader ordered the many crops expropriated, causing widespread starvation. Then came more direct methods of murder, when Stalin's underlings arrested hundreds of thousands of people on trumped-up charges, then sent them to labor camps or simply shot them.

The victims in the Zhitomir area included dozens with roots in Albrechtsdorf. The killing came to an end in 1941, with the arrival of the German *Wehrmacht*. The German colonists saw the invasion as a blessing, a chance to end the horrors they had been witnessing for so long. And for a while, things were better, as the German authorities set up a new administration system in the region and allowed the German farmers to return to their normal lives and re-open their churches.

The arrival of the Germans allowed the creation of even more records, even more sources for today's genealogical researchers. The name of Dr. Karl Stumpp is well-known today because of the books that he compiled that serve as valuable starting points for researchers. Much of what we have done over the years would have been much more difficult without Stumpp's efforts.

During the war, he was known as *Sonderkommando* Dr. Stumpp, and he worked for the German government collecting information on the Germans in Soviet lands. He was in the Zhitomir area in early 1942, finding out what he could, and collecting information for his maps, which today should be seen as nothing more than a visual index to an area. These maps show the location of villages in Germany with a Russian connection, or villages in Russia with a high concentration of Germans. They also show a handful of local landmarks, such as major towns and rivers. They do not, however, show the full range of villages in the area, and do not offer clues to topography. Researchers who limit their cartographic resources to maps such as these will therefore miss a vast amount of information about what the lives of their family members were like.

But Stumpp didn't stop with maps, and researchers should be thankful. He and his staff members also went to villages throughout the region, gathering what they could.

When they visited the colony of Beresowka, for example, they drew a map showing the layout of the village, completed a comprehensive questionnaire on the history, economic base and appearance of the colony, and, most importantly, compiled two lists of families.

One list shows Beresowka's married couples, with the names of the husband and wife, marriage date, ages at marriage, and the number of children, both alive and dead.

The second list offers a count, family by family, of the number of people of each sex in several age groups. This list was used to compile a graph that shows the mix of ages, making it possible to get a sense of the village's demographics at a glance.

While the information collected by Stumpp's team was likely consistent from village to village, the documents that have survived are not. For some villages, it appears nothing has survived, although they may still be tucked away in an archive somewhere in Ukraine, while for others the lists specify who died of hunger in the 1930s, who was arrested by the Soviets, and more.

The Germans were in control of the Zhitomir region for only about 28 months. In late 1943, the residents started hearing the sound of bombs in the distance. The *Wehrmacht* was in retreat, being chased out of Ukraine by the Russian army. The Germans knew they would have a short life expectancy if they stayed, so when the *Wehrmacht* told them to start moving west, they didn't hesitate. Generally, only Germans who had married Ukrainians or Russians, or who had become hardline Communists, stayed.

The trek out of Volhynia began in the Zhitomir area on Nov. 10 or 11, 1943, depending on the village. The people generally went on foot, taking along whatever possessions they could carry. They had with them identity cards, issued in Volhynia just before the trek began, that they could use until they arrived in German territory. Once in a refugee camp in Germany or Poland, they turned in those cards, and completed a variety of forms in an effort to gain formal status as a German.

Those forms are part of the series known as *Einwandererzentralstelle*, or EWZ, and are part of the German documents captured by the United States Army at the end of the Second World War. After being locked away in the Berlin Document Center for five decades, they were microfilmed and made available for research in the 1990s.

Some of the EWZ forms list family history information, so it's no surprise that several people from the Zhitomir area reported their ancestors had been from Albrechtsdorf. The EWZ forms make it possible, then, to make a solid link between the old home in Ostpreussen and the people still alive in the 1940s, and then to their modern descendants.

The EWZ forms also provide information on the assets of the immigrants, which again make it possible to determine a bit more about what life was like for them. The amount of land they had, and the number and type of animals they owned, can indicate their relative wealth and even their social status.

These forms also can be used to learn about a community as a whole, rather than just the individuals in it. As an example, the Germans were required to list where they had lived from birth. The Soviets had moved people living within 100 kilometers of the pre-war Polish border to the east, and the EWZ forms may reveal that entire villages were moved as a whole from the Zhitomir region to eastern Ukraine.

Some of the Germans from the Zhitomir area tried to escape the turmoil at the end of the war by heading to their ancestral villages, which meant that some of them were on

the road for Albrechtsdorf as soon as they were cleared to be in Germany. They had only a few months of relative peace, though, because the Russian army arrived there in January, 1945.

Fifty years later, in 1995, the *Preussisch Eylauer Kreisblatt* published a list of the people from Albrechtsdorf who had died in the months that followed the arrival of the Russians. The death rate was high, as once again a war caused problems for months after the fighting had stopped.

One of the main roads linking Poland and the Kaliningrad oblast runs through Bartenstein, which is now Bartoszyce. For years, the Poles living in the area were treated as second-class citizens by the Russians, who were clearly in control and pulling the strings in Warsaw, the Polish capital.

That changed in 1989, when the winds of change blew through Eastern Europe. Poland's economy has become stronger than that of the Kaliningrad *oblast*, even in the Albrechtsdorf-Bartenstein area, where about one-third of

Fig. 3 - Connections to Albrechtsdorf are shown in immigration documents completed in the 1940s

Those who survived the Russians had to leave anyway, because East Prussia was chopped in half between the Soviet Union, becoming the Kaliningrad *oblast*, and Poland. The *Kreis* of Preussisch Eylau was on the new national border, which ran just a couple of kilometers south of the town of Preussisch Eylau and Napoleon's historic battlefield.

The redrawing of national boundaries put Albrechtsdorf in Poland and the Germans, whose ancestors had been in the village for centuries, were forced to leave. Their place was taken by Polish and Ukrainian families from the eastern edge of Poland who had, in turn, been dispossessed when that area was turned over to the Soviet Union. The historic Lutheran church in Albrechtsdorf was turned over to the Catholics; the more recent Baptist one has disappeared.

The Russian border is just 10 kilometers (6 miles) due north of Albrechtsdorf, which has been renamed Wojciechy.

the work force is unemployed. Poland applied for membership in the European Union in 1994, prompting the EU to list hundreds of changes that would be needed in Poland for the country to be admitted into the EU.

One requirement, which was listed in 2001, had a direct impact on the Albrechtsdorf area: The EU said Poland would have to improve the management of its border with the Kaliningrad oblast, which has witnessed an epidemic of organized crime, smuggling, drug and alcohol abuse, and unemployment. There has also been a serious problem with illegal immigration from former Soviet Union countries.

What does this mean to genealogical researchers? If they venture too close to the border, they can expect to be stopped and questioned. The Polish border patrol is doing its best to ensure that no Russians enter Poland anywhere but at the official crossings. A genealogist taking a photograph of

a village sign close to the Russian front is likely to spend the next few minutes being interrogated by the Polish authorities.

The tension in the area extends to the residents of the villages as well, sometimes, with humorous consequences. In June, 1999, 4 Russian helicopters strayed into Polish airspace on a "flight path error." The sight of the 4 armed helicopters with red stars on their fuselages caused panic in Albrechtsdorf, now known as Wojciechy, and the village to the north, Bartelsdorf (now Barciszewo).

The Mi-28 helicopters flew at a height of less than 50 meters and were well-armed, according to both the locals and military sources. Army radar monitoring did not note their existence due to their low altitude. They spent about 10 minutes over Polish territory.

"I thought it meant war," one of the villagers told Warsaw's Super Express Daily, which published a report on the incident on June 29, 1999.

The pending entry of Poland into the European Union will also have an impact on residents of Albrechtsdorf, who have been able to cross the border into Russia relatively easily until now. Poland and Russia have agreed to introduce entry visas for each other's citizens in October.

The Russians weren't impressed with the deal, which will affect hundreds of thousands of travellers a year, but they claimed to understand that it was necessary for Poland's rising economic fortunes.

Russians will have to apply to a Polish consulate for a visa, instead of simply picking up an entry permit at the border. A single-entry visa will cost 10 euros (about US$11.30) and a multi-entry document five times that. The provisions are reciprocal, but children and the elderly are exempted from the visa requirement.

It's been almost 200 years since Napoleon wreaked havoc upon the land, and almost 60 since the war between the Russians and the Germans made the Albrechtsdorf area Polish. Even after all these years, the struggle between nations still has a tremendous impact on everyday life in Albrechtsdorf/Wojciechy.

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The Rise and Fall of Latin in the Kingdom of Hungary

by Nathan W. Murphy, AG

In the year 1844, a controversial law was passed by the Hungarian government that changed the official written language of the Kingdom of Hungary from Latin to Magyar. This enactment brought an end to the eight hundred year reign of the Latin language in Hungary's administrative documents. The Family History Library in Salt Lake City, Utah houses an almost complete microfilm collection of pre-1844 Hungarian parish registers. This article will explore the background of these seventeenth to nineteenth century Latin genealogical manuscripts from Hungary and provide aids for genealogists in deciphering the information they contain. This article also serves as a case study for future explorations into the usage of Latin in other Eastern Europe countries.

The Historical Usage of Latin in Hungary

The introduction of Latin in Hungary, like much of Eastern Europe, occurred in the Middle Ages through Christianization. During the reign of King István I (1001-1038),[1] Hungary was proselytized. The Roman Catholic missionaries not only brought with them knowledge of the catechism, but of the Latin language. The earliest records that originated in Hungary were composed in Latin. Of particular significance to the linguistic future of Hungary was the choice made by the monarchy to adopt the Roman rather than the Greek version of Catholicism. This served as the determining factor in selecting the Latin script rather than the Cyrillic for the characters to be implemented in the upcoming language of the Magyars.

In the eight centuries that followed, Latin dominated Hungary as the official language of government, education and religion. Latin did not serve as the vernacular of the masses, but rather as a secondary language for the educated. The elite studied Latin at the Medieval Hungarian Universities of Pécs, Buda, Pozsony and Nagyszombat.[2]

In his tome, *Hungary a Short History*, C. A. Macartney explained the motive behind the acquisition of the Latin language in Hungary's Early Modern Age:

The nation had never renounced the tradition that its official documents were couched in Latin, and since the sixteenth century the debates of the Diet and even the county congregations, and the proceedings of the Courts, had come to be conducted in that language. Partly for that reason - to fit budding administrators and jurists for their careers - education above the primary level was given mainly in that language.[3]

The middle and lower classes in the Kingdom of Hungary received only a rudimentary knowledge of Latin at this time. They trained more in less eclectic subjects in schools throughout the realm. The book, *A Cultural History of Hungary*, vol. 1, reveals the following statistics about the Hungarian educational system during this era:

[In] the period before the mid-eighteenth century … there was at least one school operating in each royal and market-town, while only some of the villages - how many is unclear - had a school building and a schoolmaster...The first nationwide survey of schools was made in 1770 in preparation for the reform of state education (Ratio Educationis, 1777), and showed that in Hungary (not counting Croatia and Transylvania), there were some four thousand elementary schools. Less than half the villages had a school, while in many market-towns there were more than one.[4]

This volume additionally points out that the prodigious number of elementary schools in the year 1770 should not deceive the historian into inflating the literacy rate of the population as only a nominal percentage of the able children actually attended elementary school. A large illiterate peasant class plagued the Kingdom of Hungary, as it did the rest of Europe during that era.[5]

The usage of the Latin language in administrative purposes was eradicated by the Emperor Joseph II during his reign (1780-1790). Joseph replaced Latin with German and strongly enforced this substitution. He ordered that "German was to be the sole language of instruction for all subjects in all schools". Ultimately, however, Joseph yielded to national discontent, and the Latin language was restored to its former prominence. Genealogists should watch for this foreign language popping up in records during his reign.

In the half century that followed, Hungarian nationalism drastically increased, resulting in the switch from the traditional Latin language to the native tongue of the majority of Hungarians, Magyar. This was not an easy transition, because at the time Latin was serving as the lingua franca between the ethnical minorities that had been absorbed into the Kingdom of Hungary during the Middle Ages: the Croatian, Slovenian and Transylvanian peoples. They did not speak Magyar and vehemently opposed the imposition of a foreign language upon them.

Gradually the linguistic battle was won by the Magyars and manuscripts began to be recorded in their language. In 1840, "a law was enacted which made Magyar the official language of all institutions of Greater Hungary, i.e., of the Diet, the chancellery, the Consilium, etc., and of all internal administration in Inner Hungary." Non-Magyar officials were given a period of grace to learn the new language and soon afterwards written communications began arriving in Magyar. Full implementation came in 1844 with the passing of the Language Act, "which made Magyar the official language for government, education and religion."[6] Examination of two Roman Catholic parishes in Budapest revealed that the Magyarization process occurred in 1837 in Budavár parish, and in 1843 in Óbudai parish. This exposes

the fact that some of the curates made the switch before the law was passed and demonstrates a transition that occurred over a period of time.

The measures taken in the 1840s to replace Latin with Magyar became static. Today Magyar is still the language of government, religion, and education. Parish registers, regardless of religious persuasion, and other genealogically significant documents, have been written in the language of the Magyars since the passing of these laws nearly 160 years ago.

Latin Grammar

Prerequisite to the decipherment of Latin genealogical documents is an understanding of the Latin language. Latin is part of the Italic branch of the Indo European language group. It is an inflected language, which means that the endings of words vary based upon their grammatical usage in the sentence. The following are some basic Latin grammatical concepts with which the genealogist should be acquainted.

Nouns

Nouns are more complex grammatically in Latin than in English. Each noun has a possible twelve endings. Each of these endings are called cases, six singular and six plural. The six categories are:

1. Nominative, used when the noun is the subject.
2. Vocative, used in direct address.
3. Accusative, used when the noun is a direct object.
4. Genitive, used when the noun shows possession.
5. Dative, used when the noun is an indirect object.
6. Ablative, used when the noun is found within a prepositional phrase.

Nom	nata	natae
Gen	natae	natarum
Dat	natae	natis
Acc	natam	natas
Abl	nata	natis
Voc	nata	natae

Fig. 1 - 1st declension Latin Nouns

Knowledge of vocabulary without comprehension of grammatical principles can lead the genealogist to incorrect familial linkage conclusions. For example, in the phrase: *Gregorii filius Antonius*, one would assume the correct translation is Gregory son of Antony based upon word order.

However, a researcher acquainted with noun declension endings correctly translates the word order vice versa, i.e. Antony son of Gregory. Analyzing this find, a genealogist with a background in the Latin language would know that *Gregorii* is in the genitive case and *Antonius* is in the nominative case. Otherwise incorrect lineages may be traced or false roadblocks encountered. For sample noun

Nom	filius	filii
Gen	filii	filiorum
Dat	filio	filiis
Acc	filium	filios
Abl	filio	filiis
Voc	filie	filii

Fig. 2 - 2nd declension Latin Nouns

Nom	civis	cives
Gen	civis	civium
Dat	civi	civibus
Acc	civem	cives
Abl	cive	civibus
Voc	civis	cives

Fig. 3 - 3rd declension Latin Nouns

declensions commonly encountered in genealogical sources, see figures 1-3.

Forenames

The forenames of our ancestors were modified in Latin texts. Clerics did not inflect surnames; however, forenames declined according to the first, second and third noun paradigms (see fig. 1-3). Each name may have a possible six endings. Generally speaking, feminine names fall under the first declension, and masculine names under the second declension. Many Latin-Hungarian equivalents are unrecognizable, for a table of common forenames see Appendix 1.

Verbs

Verbal endings likewise fluctuate for a number of reasons. Factors causing these changes include which person is acting as the subject in the sentence, the tense, mood and voice. When examining documents, one must distinguish the meanings between single verbs with distinct endings, as is shown in the following example, *Gregorius baptizatus est.*

The translation reads: Gregory was baptized, the verb conjugated in the perfect passive indicative tense. Contrast this with *Gregorius baptizavi Antonium*. In this example, the verb is inflected in the perfect active indicative tense, and would translate, Gregory baptized Antony. Mind these differences in order to find your ancestors.

Abbreviations

In order to save money on expensive ink and writing materials, medieval and early modern scribes implemented an intricate system of Latin abbreviations when writing. The best work treating this subject is Adriano Capelli's, *Dizionario di Abbreviature latine ed italiane* (Milano: Ulrico Hoepli, 1973). Although extremely complex in the beginning, over time the system became less and less esoteric and for the period covering metrical records the genealogist should be able to successfully decipher them with only basic knowledge of this ancient form of short-hand. Common techniques used by scribes during this time included placing a colon after initial letters of a word, i.e. Stephan: = *Stephanus* and placing a seraph above a letter indicating an omitted character.

Word Lists

If the above still befuddles you, the ambitious genealogist might consider enrolling in a Latin course at a local college or university in order to become better acquainted with the basic grammar. The vocabulary can be conquered with practice, and several good Latin word lists have been specifically prepared to help with this task. Of particular note are Jared H. Seuss's word list for Hungarian documents in *Handy Guide to Hungarian Genealogical Records* and the Church of Jesus Christ of Latter-day Saints' *Genealogical Word List: Latin*. For an abbreviated Latin word list, see Appendix 3.

Calendars

The Hungarian calendar has remained stable since its transition from the Julian to the Gregorian system in 1584. During the term of Pope Gregory XIII, Catholic authorities discovered that the Julian Calendar, which had been used since the Roman Emperor Julius Caesar's implementation in 46 B.C., was behind by 11 days. The 11 days were dropped, the first month of the calendar switched from March to January, and the new system designated the Gregorian Calendar. This is the calendar that we use today in the United States. Countries throughout Europe switched from the Old Style to the New Style at varying times. Catholic nations, such as Italy, France and Spain, altered their calendars immediately following papal decree in 1582. However, many nations rebelled and refused to adhere to commands by the Pope for many years (although he was correct!), the most extreme case being Russia which did not correct their calendar until the Bolshevik Revolution of 1918. History recorded this event as transpiring in October 1918; however, only in Russia was this date correct, as in the rest of the Christian world the revolt occurred, per the Gregorian

Calendar, in November of 1918. Hungarian genealogists need not be as perturbed by Hungary's switch on October 2, 1584 (legally switched on October 21, 1587). Hungary's transition occurred prior to the commencement of its principal genealogical source, parish registers, making it of little consequence to research. Contrasted with protestant nations such as Sweden where the change occurred after parish registers began being kept in 1752, the modification was not as troublesome.[7]

The genealogist will normally encounter formulaic dates written in Latin in the documents. They are quite simple to understand after the pattern is memorized. Common terms include: annus (year), mensis (month) and dies (day). Be prepared to see variations in the endings of these words. A common phrase for the date would be: *die vicesimo mensis Augusti Anno Domini millesimo sexcentesimo vicesimo nono*. Wow! Don't be discouraged by the length, this simply translates: on the 20th day of August in the year of our Lord one thousand six hundred twenty nine.

Conclusion

Acquiring a working knowledge of Latin greatly increases a genealogist's chances of finding his or her pre-1844 Hungarian ancestors. The process of crossing the pond for Americans to discover their Hungarian roots becomes a simpler procedure over time as more and more immigration and naturalization records appear on the Internet. Many of the early Hungarian metrical documents have survived and are easily accessible via the Family History Library in Salt Lake City and its worldwide satellite Family History Centers. Familiarizing oneself with Latin grammar and syntax will help the genealogist to crack open these largely silenced records and extract their linguistically veiled Hungarian ancestors.

Examples of Latin Genealogical Documents from Hungary

A search of the Family History Library Catalog revealed a large variety of record types written in the Latin language during the pre-1844 Hungarian period. The Utah Genealogical Society has microfilmed an estimated 95% of pre-1844 Hungarian metrical documents, providing a bounteous collection for research.[8] Included in the many manuscripts written in Latin are: parish registers of the *Evangélikus Egyház* (Protestant Church), *Református Egyház* (Protestant Church), *Római Cirkev Reformovaná* (Protestant Church), *Katólikus Egyház* (Roman Catholic Church), *Görögkeleti Szerb Egyház* (Serbian Eastern Orthodox Church), *Cirkev Grécko-Katolícka* (Greek Catholic Church); *Conscriptiones Judaeorum*, 1725-1775 (Census of the Jews), church histories, royal family histories, local histories, monastery books, taxation, census, and land records. Many of the ancient Latin texts are reposited in Budapest at the University of Budapest Library, the Franciscan Library, the Central Library of the Piarist Order and the National Library. Others can be found at cathedral,

diocesan, monastic, municipal and episcopal libraries throughout Hungary.[9]

Useful information regarding the history and survival of Hungarian parish registers is provided in Jared H. Seuss' *Handy Guide to Hungarian Genealogical Records*:

> Registration of baptized persons was pre-scribed by the diocesan council of Veszprém in 1515. Required registration was issued by a decree of the diocesan Council of Győr in 1579, and laid down in the Agendarius of the diocese of Esztergom in 1629. Keeping registers of marriages, effective for the entire Roman Catholic Church, was set forth by the Council of Trent, 1545-1563. At this Council, registers of births were first mentioned. Death registers were decreed by Pope Paul V in 1614.

> Parish registers are records kept by the clergy of the churches which include records of births or christenings, marriages, and death or burial records. These exist for Hungary since about 1700. There are usually no records prior to that time as the Turks who occupied the country destroyed much and many records.[10]

The Latin terminology used in parish registers is rather simple when compared with more narrative documents, such as probates or wills. The Latin is formulaic and will not take long to master. This can be illustrated by the following examples.

Baptismal Record

This example came from the final year of Latin entries in the Óbudai Roman Catholic parish register of Budapest. In this document, the heading appears in typescript. This will not always be the case. As demonstrated in examples below, the heading in older documents was usually handwritten. The following is the translation:

Anno Christi = In the Year of Christ
Mense, die = In the Month on the Day
Baptisati Nomen, et Legitimas = Name of the Baptized, and Legitimacy
Patris et Matris = Of the Mother and Father
Cognomen, Nomen et Religio = Surname, Given Name and Religion
Conditio et Locus Domicilii = Occupation and Place of Residence
Patrinorum Cognomina et Nomina = Surnames and Given Names of the Godparents
Baptisans = Priest who Performed the Baptism

Individual entries simply provide the inquired information. In this example, all of the names in this particular manuscript appear in the nominative (subjective) case. Differences found in the second column for the second and third entries include the spelling of the adjective *legitimus*. Following the masculine forename Stephanus, the word is spelled *legitimus*; however, following the feminine forename Elisabetha, the adjective agrees in gender and is spelled *legitima*. Knowing this simple

Fig. 4 - Roman Catholic birth record from Budapest, with column heading in Latin

principle of adjective-noun gender agreement will greatly aid the genealogist in distinguishing boys from girls, as demonstrated in the following example: *Francisc*. Should the abbreviated word be extended to *Franciscus* (boy) or *Francisca* (girl)? If the name is followed by the qualification of legitimacy, the problem is easily remedied. The cleric did not always fill in all of the required information. This person identified the maiden name of the child's mother, but did not fill in the box for religion or place of residence of the parents.

Marriage Record

This eighteenth century marriage record also comes from Óbudai parish. The handwriting is a bit more difficult to read than that found in the baptismal entry, as can be expected as one travels back further in time. With a little practice, it can be overcome. Here is the heading translation:

Annus Mensis Dies = Year, Month, Day
Matrimonio Juncti = Joined in Marriage
Testes Sponsi et Sponsae = Witnesses, Godfathers and Godmothers
Asistens = Priest who performed the marriage ceremony

To begin with, several items were omitted on this page. The first entry is dated *Die 13* (on the 13th). Neither the year

nor month was identified. Checking the previous page, as the year and month should wrap around, would resolve this problem. The cleric declined the given names of both the bride and groom in the nominative case. He additionally identified the places of residence for both the couple and the godparents. *Vid*: before the given names extends to either *viduus* or *vidua* depending upon whether it is followed by a male or female name. If the individuals lived in Óbudai parish, the Latin term *hujates* (of this place) was stated. The final column states *Idem q[uod] supra*, the same as above, again necessitating a reading of the previous page to identify the unspecified minister.

Burial Record

The information recorded at a person's burial in Óbudai parish in 1744 included:

Annus Mensis Dies = Year, Month, Day [of burial]
Nomen Cognomen Defuncti = Given Name, Surname of the Deceased
Aetas = Age
Morbus = Illness, Cause of Death
Locus Sepulture = Place of Burial
Comitans = Priest Responsible for Burial

The Latin vocabulary in individual entries resembles that of the previous examples.

Fig. 5 - Roman Catholic marriage record from Óbudai parish, Budapest

Fig. 6 - Roman Catholic burial record from Óbudai parish, Budapest

Jewish Census

Jewish censuses are extremely valuable to genealogists researching Jewish Hungarian families. A distinguishing feature between this record type and those detailed above is lack of Latinizing given names. Also, the researcher will encounter different given names. The Jewish people did, of course, rely heavily upon the given names which Christians identify as common Old Testament names. The title of this documents states: *Specificatio Judaeorum* [sic] *in J. Cottibus Arad ...* which translates as "Listing of the Jews in

Fig. 7 - Jewish census record

Cottibus Arad and Zarándiensis ..." The record contains the following items:

 Patres Familias = Fathers of the Families
 Familie = Family Members
 Servitores Judae[arum] = Servants of the Jews

MALE

Acacius ....Akács, Ákos
Achatius see Accacius
Adam ....Ádám
Adamus see Adam
Adrianus .... Adorján, Adrián, Arián
Albertus .... Albert
Alexander .... Sándor, Alex
Alexius .... Elek
Alfredus .... Alfréd
Alfridus see Alfredus
Andreas .... András, Endre
Angarius .... Oszkár
Anscharius see Angarius
Antonius .... Antal, Antos
Arthur .... Artúr
Artur see Arthur
Bartholomaeus .... Bartalan, Bartal, Bartó, Bartos
Baltassar .... Boldizsár, Baltazár
Balthassar see Baltassar
Benedictus ....Benedek, Bene
Carolus .... Károly
Daniel .... Dániel, Dános
David .... Dávid
Demetrius ....Dömötör, Demeter
Desiderius .... Dezső, Dezsér
Dominicus .... Domonkos, Domokos, Domos, Domán
Edmundus .... Ödön, Edmond
Eduardus .... Ede, Edvárd
Emmanuel ....Mánuel, Manó, Emánuel, Immánuel
Ernestus ....Ernö
Florianus .... Flórián, Flóris, Fóris

Franciscus .... Ferenc
Fridericus .... Frigyes
Gabriel .... Gábor, Gábriel
Gregorius .... Gergely, Gergő
Gustavus .... Gustáv
Georgius .... György, Györe, Györk
Guilielmus .... Vilmos
Gulielmus see Guilielmus
Hadrianus see Adrianus
Henricus .... Henrik
Hugo .... Hugó
Ignatius .... Ignác
Isaac .... Izsák, Izsó
Jacobus .... Jakab, Jákob, Jákó, Jakus, Kabos
Joannes .... János, Iván
Joseph .... József
Josephus see Joseph
Leo .... Leó
Leopoldinus ....Lipót, Leopold
Leopoldus see Leopoldinus
Lucas ....Lukács
Marcus .... Márk, Márkus, Markó
Matthias .... Mátyás
Michaël ....Mihály
Paulus .... Pál
Petrus .... Péter, Pető, Petúr
Philippus .... Fülöp
Stephanus .... István, Csépán
Thomas .... Tamás
Victor .... Győtző, Viktor
Victorius see Victor
Wilhelmus see Guilielmus

FEMALE
Adela .... Adél, Adelina
Adriana .... Adriána, Adrienn
Agnes .... Ágnes, Agnéta
Agatha .... Ágota, Agáta
Alicia .... Aliz, Alicia
Amalia ....Amália, Amélia
Anna .... Anna, Anikó, Anilla
Augusta .... Auguszta, Ágosta
Berta ....Berta
Barbara .... Borbála, Barbara, Boróka, Boriska
Blanca .... Blanka, Bianka
Caecilia .... Cecília, Cicelle, Célia, Sejla
Carola .... Karola, Karolin, Karolina, Lina
Carolina see Carola
Catherina .... Katalin, Kata, Kató, Katinka
Clara .... Klára, Klarissza
Christiana .... Krisztina, Kriszta
Christina see Christiana
Dorothea ....Dorottya, Dóra
Editha ....Edit
Elisa ....Eliz, Eliza, Elza, Liza
Elisabeth .... Erzsébet
Elvira .... Elvira

Emma ....Emma
Esther .... Eszter
Eva .... Éva
Flora ....Virág, Flóra
Francisca ....Franciska, Fanni, Ferike
Friderica ....Friderika, Frida
Gabriela .... Gabriella
Gertrudis ....Gertrúd
Gisela ....Gizella
Gisella see Gisela
Hadriana see Adriana
Hilda .... Ildikó, Hilda
Helena .... Ilona, Helén, Ila, Ilka, Heléna
Irene .... Irén, Jerne
Irenaea see Irene
Isabella .... Izabella
Judith ....Judit, Jutta
Juditha see Judith
Julia ....Júlia
Leopolda ....Leopoldina
Leopoldyna see Leopolda
Magdalena ..... Magdolna, Madléna, Magda, Magdaléna,
.... Aléna
Maria .... Mária, Marica
Martha ....Márta
Paula .... Paula
Rosa .... Rózsa, Róza, Rozina
Sara .... Sára
Teresia .... Teréz, Terézia, Riza, Tessza
Ursula .... Orsolya, Orsika
Valeria .... Valéria
Violetta .... Ibolya, Viola, Violetta

Fig. 8 - Illustration from Hungarian baptismal register

Fig. 9 - Title page from parish death register, 1718

Appendix 2[12]
Latin-Hungarian place name table

The majority of Hungarain county names were also Latinized and were declined following the third declension model.

Hungaria   *Magyar-Ország*

Comitatus	Vármegye
Abaújváriensis	Abaújvár-Vármegye
Albensis	Székes-Fejérvármegye
Aradiensis	Arad-Vármegye
Árvensis	Arva-Vármegye
Bácsiensis	Bács-Vármegye
Baranyiensis	Baranya-Vármegye
Barsiensis	Bars-Vármegye
Békésiensis	Békés-Vármegye
Bereghiensis	Beregh-Vármegye
Bihariensis	Bihar-Vármegye
Borsodiensis	_____
Castriferrei	Vas-Vármegye
Comaromiensis	Komárom-Vármegye
Crassoviensis	Krassó-Vármegye
Csanádiensis	Csanád-Vármegye
Csongrádiensis	Csongrád-Vármegye
Gömöriensis	Gömör-Vármegye
Hevesiensis	Heves-Vármegye
Honthensis	Honth-Vármegye
Jaurinensis	Győr-Vármegye
Lyptoviensis	Liptó-Vármegye
Marmarosiensis	Marmaros-Vármegye
Mosoniensis	Mosony-Vármegye
Neogradiensis	Nógrád-Vármegye
Nitriensis	Nyitra-Vármegye
Pest(h)iensis	Pest-Vármegye
Posoniensis	Posony-Vármegye
Sárosiensis	Sáros-Vármegye
Scepusiensis	Szepes-Vármegye
Simighiensis	Somogy-Vármegye
Soproniensis	Soprony-Vármegye
Strigoniensis	Esztergom-Vármegye
Szabolcsensis	Szabolcs-Vármegye
Szaladiensis	(S)zala-Vármegye
Szathmáriensis	Szathmár-Vármegye
Temesiensis	Temes-Vármegye
Thuróciensis	Turócz-Vármegye
Tolnensis	Tolna-Vármegye
Tornensis	Torna-Vármegye
Torontaliensis	Torontal-Vármegye
Trentsiniensis	Trencsén-Vármegye
Ugocsiensis	Ugocsa-Vármegye
Unghváriensis	Ungvár-Vármegye
Veszprimiensis	Veszprém-Vármegye
Zempliniensis	Zemplén-Vármegye
Zoliensis	Zólyom-Vármegye

S(c)lavonia	*Tót-Ország*
Poseganus	Posega-Vármegye
Syrmiensis	Szerém-Vármegye
Verőczensis	Verőcze-Vármegye

Croatia	*Horvát-Ország*
Crisiensis	Kőrós-Vármegye
Varasdinensis	Várasd-Vármegye
Zagrabiensis	Zágráb-Vármegye

Transylvania	*Erdély vel Erdély-Ország*
Albensis Inferior	Alsó-Fejér-Vármegye
Albensis Superior	Felső-Fejér-Vármegye
Dobokensis	Doboka-Vármegye
Hunyadiensis	Hunyad-Vármegye
Kolosiensis el Claudiopolitanus	Kolos-Vármegye
Krasznensis	Kraszna-Vármegye
Küküllöensis	Küküllö-Vármegye
Szolnok Interior	Belső-Szolnok-Vármegye
Szolnok Mediocris	Kőzép-Szolnok-Vármegye
Thordensis	Torda-Vármegye
Zarándiensis	Zaránd-Vármegye

Appendix 3- Short Latin Word List

abbas *n* abbot
ad *prep* to, towards, at, until
adolescens *n* young man or woman
adulterium *n* adultery
aetas *n* age, period of time
agricola *n* farmer
alias *n* also known as
ambos *num* both
amicus *n* friend
ancilla *n* female maidservant
anima *n* soul
annus *n* year
ante *prep* before
antecedentus *adv* before
antecessors *n* ancestors
anus *n* old woman
apud *prep* at the house of, among, at
aro *v* to plow
attornatus *n* attorney, lawyer
ava *n* grandmother
avunculus *n* maternal uncle
avus *n* grandfather
baptizo *v* to baptize
bastardus *adj* illegitimate
bercarius *n* shepherd
bonus *adj* good
brasiator *n* brewer
caelebs, coelebs *n* single
calciarius *n* shoemaker
capio *v* take
caupo, copo *n* low tavern keeper
cerevisiarius *n* ale seller
civis *n* citizen
clavifaber *n* nailmaker
clericus *n* cleric
cognomen *n* name, surname
coniungo *v* to marry
consobrinus *n* cousin
coquus, cocus *n* cook
constabularius *n* constable
contra *adv* against
coram *prep* in the presence of
corpus *n* body
crastinum *n* tomorrow
Creatura *n* infant of either sex
cuius *pron* whose
cultor *n* agricultural laborer
cum *prep* with
datus *part* given, dated
de *prep* of, from
defunctus *n* dead, deceased
deinde *adv* then
deus *n* God
dictus *part* said, aforesaid
dies *n* day

diocesis *n* diocese
do *v* give
doctor *n* doctor of law or divinity
domus *n* house
ea *pron* he, she, it
ecclesia *n* church
edificator *n* builder, architect
ego *pron* I
eius *pron* his
eodem *adv* to the same place,
    purpose or person
et *conj* and
etiam *adv* also, even, furthermore
ex *prep* from
extraneus *n* foreigner, stranger
extremus *adj* last
faber *n* smith
faber argentarius *n* silversmith
faber aurantius *n* goldsmith
faber ferrarius *n* iron smith
faber rotarius *n* wheelwright
femina *n* woman
feria *n* fair, holiday
ferrifaber, fabrifer *n* blacksmith, iron
    worker
figulus *n* potter
filia *n* daughter
filiola *n* small daughter
filiolus *n* small son
filius *n* son
filius nullius *adj* illegitimate
filius populi *adj* illegitimate
frater *n* brother
fuerunt *see* sum
gemelli, gemini *n* twins
generosus *n* gentleman
genitor *n* father
guardianus *n* churchwarden
hebdomas *n* week
heredes *n* heirs
hora *n* hour
horarius *n* clockmaker
hortulanus *n* gardener
hostellarius *n* innkeeper
husbandus *n* small farmer
ibi *adv* there
ibidem *adv* in the same place
ignotus *adj* unknown
ille *pron* that, he, she, it
illegitimus *adj* illegitimate
impositus *part* imposed, placed upon
in *prep* in
inde *adv* thence, then, thereafter,
    thereupon
infans *n* child

inimicus *n* enemy
inter *prep* between, betwixt, among
interro *v* to bury, inter
ipse *prep* self, he himself, she herself,
    itself
iuvenis *n* youth
Judaicus *adj* Jewish
Judeus *n* a Jew
junior *adj* younger, junior
juramentum *n* oath
juxta *adj* near to, beside
laborarius *n* labourer
lanarius *n* wool weaver, wool merchant
lanius, laniator *n* butcher
legitimus *adj* legitimate
lex *n* law
liber *n* book
liber *adj* free
lignarius *n* carpenter
locus *n* place
macellarius *n* meat seller
magister *n* master
magnus *adj* big, large
malus *n* bad
mare *n* sea, lake
masculus *adj* male, masculine
mater *n* mother
matertera *n* maternal aunt
matrimonium *n* marriage
matrina *n* godmother
medicus *n* doctor
mensis *n* month
mercator *n* merchant
meretrix *n* prostitute
meus, mea *pron* my
mortuus *n* dead
mulier *n* adult woman
nascor *v* to be born
natus *see* nascor
nauta *n* sailor
navigator *n* boatman
nepos *n* grandson
neptis *n* granddaughter
neque, nec *adv* not
nisi *conj* if not, unless; except
nocte *n* night
nomen *n* name, title
nomina *n* name
non *adv* not; no
nos *pron* we
noster, nostra, nostrum *adj* our, ours
notarius *n* notary, lawyer
noverca *n* step-mother
novus *adj* new
nunc *adj* now

nuper *adv* recently, lately
nupta *n* bride, wife
nuptus *part* married
obeo *v* to die
obstetrix *n* midwife
omne *adj* all, every
orbus *n* orphan
oro *v* to pray
ovium pastor *n* shepherd
panicius *n* bread baker
pannarius *n* cloth seller, draper
pannitonsor *n* cloth shearer
par *n* a pair, twin
parens *n* parent, grandparent, ancestor
parentela *n* family, kindred; relationship, kinship
parochia *n* parish
parochialis *adj* parochial
parochus *n* priest
parsona *n* minister, parson
parvus *adj* small, little
pascha *n* Easter Day
pastor *n* shepherd
pater *n* father
patrina *n* godmother
patrini *n* godparents
patrinus *n* godfather
patruus *n* paternal uncle
pauper *n* poor person
pax *n* peace
peccator *n* sinner
pelliparius *n* skinner
per *prep* through, by
peregrinus, perigrina *n* traveller
pergamentarius *n* parchment maker
periculum *n* danger, peril
perpetuum [in] *adj* forever
persona *n* person
pertinens *part* belonging, pertaining
pictor *n* painter
piscator *n* fisherman
pistor *n* baker
piteonus *n* felt-maker, hatter
plebeianus *n* common man, lay person
plenus *adj* full
plus *adj* more
pomarius *n* apple or fruit seller
populus *n* people
porcarius *n* swineherd, pigkeeper
posse *v* to be able to
post *prep* after
posterus *adj* next, following
predictus, -a, -um *adj* aforesaid
prenominatus *adj* aforementioned
pridie *n* the day before

primus *adj* first
pro *adv* for, during
proles *n* offspring, descendant, issue
proprius *adj* one's own
proximus *adj* next
puella *n* girl
puer *n* boy
quando *adv* when
quantus *adj* how great, how much
que *see* qui
-que *conj* (added to the end of a word) and
qui, quae, quod *pron* who, what, which
quidam *pron* a certain (person or thing)
quo *adv* wherefore; whither; so that
quod *conj* because, that
quoque *adv* also, too
quorum *pron* whose, of which
Regina *n* Queen
relicta *adj* widow, relict
res *n* thing, matter, business
Rex *n* King
rusticus *n* countryman
sacramentum *n* sacrament, corporal oath
salus *n* safety, salvation; greeting, salutation
sanctus *adj* holy, saint
sartor *n* tailor
scissor *n* barber
scribus *n* scribe
scriptor *n* the writer
secretarius *n* secretary, clerk
secundum *prep* according to, after, afterwards
sed *conj* but
semper *adv* always, for ever
senex *n* an old man
senior *adj* older, elder
servus *n* male servant
sepelio *v* to bury
sepultatus *part* buried
sepultura *n* burial, funeral
sepultus *part* buried
sequens *adj* following
sine *prep* without
sive *conj* or if; or; whether ... or
socer *n* father-in-law
socra *n* mother-in-law
solutus, soluta *adj* unmarried
soror *n* sister
spiritus sanctus *n* the Holy Spirit
sponsa *n* wife
sponsus *n* husband
spurius *n* bastard

stabularius *n* stable keeper
stramentor *n* thatcher
structor *n* builder, mason, bricklayer
sub *prep* under, beneath
subito *adv* suddenly
sum *v* to be
super *adv* above, up on top
supra *adv* above, up on top
supradictus *adj* above-mentioned
suprascriptus *adj* above-written
susceptor *n* godfather
susceptorix *n* godmother
sutor *n* shoemaker
suus, sua *pron* your
tabernarius *n* taverner, innkeeper
tannarius *n* tanner
tector *n* plasterer
tempus *n* time, period
teneo *v* have, hold
testis *n* a witness
textor *n* weaver
tinctor *n* dyer
tipulator *n* alehouse keeper
tonellarius *n* cooper, barrel maker
tonsor *n* barber
totus *adj* all, the whole, entire
transgressus *n* offence, trespass, transgression
tu *pron* you (singular)
tum *adv* then
tumba *n* tomb
tunc *adv* then, at that time, next
tuus *pron* thine, yours (singular)
ubi *adv* when, where
ultimus *adj* last
unde *adv* from where, whence; from whom, from which
urbs *n* city, town
usque *adv* until; as far as, up to
ut *adv* as; that, in order that
uxor *n* wife
vaccarius *n* cowman
vel *conj* or, or else
venator *n* huntsman
vendor *n* seller
vester, vestra, vestrum *adj* your, yours
via *n* way, road
videlicet *adv* clearly; evidently; to wit, namely, that is
vidua *n* widow
vir *n* man, husband
vita *n* life
vitricus *n* step-father
vitrarius *n* glazier, glass seller
vitularius *n* calf dealer
vocatus *n* called
vos *pron* you (plural)

Fig. 10 - Wedding illustration from parish register

Appendix 4
Latin numerals

Cardinal numbers

1=unus	21=viginti unus
2=duo, duae	30=triginta
3=tres, tres, tria	40=quadraginta
4=quattuor	50=quinqaginta
5=quinque	60=sexaginta
6=sex	70=septuaginta
7=septem	80=octoginta
8=octo	90=nonaginta
9=novem	100=centum
10=decem	101=centum unus
11=undecim	200=ducenti
12=duodecim	201=ducenti unus
13=tredecim	300=trecenti
14=quattuordecim	400=quadringenti
15=quindecim	500=quingenti
16=sedecim	600=sescenti
17=septemdecim	700=septigenti
18=odeviginti	800=octingenti
19=undeviginti	900=nongenti
20=viginti	1000=mille

Ordinal numbers

1st=primus	21st=vicesimus primus
2nd=secundus	30th=tricesimus
3rd=tertius	40th=quadragesimus
4th=quartus	50th=quinquagesimus
5th=quintus	60th=sexagesimus
6th=sextus	70th=septuagesimus
7th=septimus	80th=octogesimus
8th=octavus	90th=nonagesimus
9th=nonus	100th=centesimus
10th=decimus	101st=centesimus primus
11th=undecimus	102nd=centesimus secundus
12th=duodecimus	200th=ducentesimus
13th=tertius decimus	300th=trecentesimus
14th=quartus decimus	400th=quadringentesimus
15th=quintus decimus	500th=quingentesimus
16th=sextus decimus	600th=sescentesimus
17th=septimus decimus	700th=septingentesimus
18th=duodevicesimus	800th=octingentesimus
19th=undevicesimus	900th=nongentesimus
20th=vicesimus	1000th=millesimus

Roman numerals

V=5	L=50	D=500
X=10	C=100	M=1000

Endnotes

1. King István I (St. Stephen) was the founder of the Hungarian state and son of Christian convert Prince Géza.
2. Members of the upper class also attended other European universities during this period.
3. László Kósa, A Cultural History of Hungary. (Budapest: Corvina: Osiris, 1999)
4. *Ibid*, 204.
5. *Ibid*, 204-208.
6. "The Magyarization Process," GenealogyRO. Internet, available at: <www.genealogy.ro/cont/13.htm>. Accessed: October 9, 2003.
7. Kenneth L. Smith, Genealogical Dates: A User-Friendly Guide. (Rockport, ME: Picton Press, 1998), 8-9.
8. Thomas K.Edlund, unpublished research papers.
9. Richard Newhauser, A Catologue of Latin Texts with Material on the Vices and Virtues in Manuscripts in Hungary. (Wiesbaden : Harrassowitz, 1996).
10. Jared H. Suess, Handy Guide to Hungarian Genealogical Records. (Logan, UT: Everton Publications, 1980), 11.
11. List compiled through synthesizing material in: Jared H. Suess, Handy Guide to Hungarian Genealogical Records. (Logan, UT: Everton Publications, 1980) and Wanda Janowowa, Aldona Skarbek, Bronislawa Zbijowska, and Janina Zbiniowska, Słownik Imion. (Wroclaw: Narodowy Imienia Ossolinskich Wydawnictwo, 1975).
12. List extracted from: János Lipszky, Repertorium locorum objectorumque in XII. tabulis Mappae regnorum Hungariae, Slavoniae, Croatiae, et Confiniorum Militarium, magni item principatus Transylvaniae occurrentium. (Budæ, typis Regiæ Universitatis, Pestanae, 1808).

Nathan W. Murphy, AG, holds accreditions in the Mid South and Gulf South United States. His areas of research and linguistic interest include the British Isles, Eastern Europe, French Canada, Latin America and Scandinavia. -Ed.

Origins of Jewish Last Names in Turov

by Leonid Smilovitsky, Ph.D.
Diaspora Research Institute and Sally Entin Faculty of the Humanities, Tel Aviv University

The history of the origins of Jewish last names provides a wealth of enlightening information. The Diaspora and all that was linked to it is reflected in the diverse linguistic origins of Jewish last names. These names are primarily of German, Yiddish, Hebrew, Polish, Russian, and Byelorussian origin. Last names convey the professions and occupations of Jews, show the geography of Jewish migration, illustrate their relationships to the regions they resided in, and their interaction with neighbors and the surrounding world.

This article demonstrates this process using the Jewish community of Turov, a city which occupies a particular page of Byelorussian history, as an example. The Turov-Pinsk principality served as a prototype for the national Byelorussian state system . The Jewish community sprang up here in the 16th century and was part of the Pinsk *povet* of the Rzecz Pospolita Polska Brest province (Polish Republic). In 1765, 316 Jews lived in Turov; by 1847 that number had grown to 1447.[1] Turov was considered a *shtetl* of the Mozyr *uezd* in the Minsk *guberniya* and was within the boundary of the "Jewish settlement line".[2] The main sources of revenue for the residents were trade and handicrafts. By 1897, Jews totaled 2252 people, composing 52.3% of Turov's population.[3] In 1911, the newspaper *Minskaya Starina* stated, "the people of Turov are religious, moral, robbery occurs rarely - it is not customary to lock up barns and cattle, and the number of illegitimate births is insignificant in comparison to other localities."[4]

Turov Jews received their permanent last names in a manner similar to the Jews in the Russian empire approximately 150-200 years ago. From the end of the 18th century to the first half of the 19th century, the majority of the Jewish population was in Russia (800,000 people), Austro-Hungary (470,000), and German states (180,000). The total population of Ashkenazic Jews living in other countries was merely about 20,000 people. Inherited last names, in the ordinary sense of the word, did not exist. Every individual had only their own first name, to which the father's name may have been added in official documents. In addition, last names confirmed the birthplace of a person and the name of their mother or spouse. The surname existed for only one generation and was not passed on to the next. In the next generation, the name of the parents (or wife), the place of birth, and occupational sphere changed. This change was reflected in the person's last name or surname. For example, when Yitzhak Ben Yaacov had a son Moshe, the son was identified as Moshe Ben Yitzhak (Moshe, son of Yitzhak) in official documents, while Yitzhak's grandson (Moshe's son) became Leizer Ben Moshe. The household use of that same name may have been different: Moshe Brohes (Moshe, Broha's husband) or Leib Nehamkes (Leib, Nehama's son). The history of surname creation contains evidence of wars and territorial disputes between Poland and Russia. These brutal conflicts occurred on the territory of Belarus in the 17th-18th centuries and substantially influenced the migration of Jewish inhabitants and determined the process of community formation.[5]

In the mid 19th century Russian authorities launched an effort to assign heritable last names to Jews. This was an extension of a practice started by Austro-Hungary in 1797 and the German government in 1807-1834. The practice was prolonged over many years, yet still, in the 20th century, one could encounter Jews without last names. Last names were used in business transactions, registration of legal documents, non-Jewish legal proceedings, commercial receipts, etc. The most important use of last names, however, was for financial affairs. Jewish entrepreneurs and petty bourgeois suffered from excessive taxes, many of which were of an arbitrary nature. Having been forced to adapt to this, Jews often took advantage of the absence of permanent last names, passed on from generation to
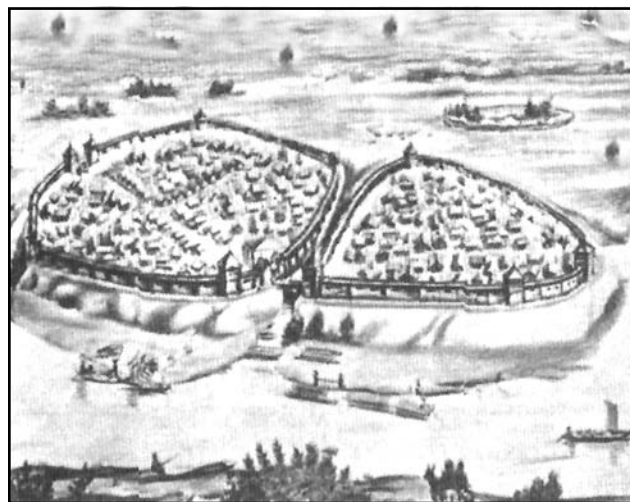

Fig. 1 - Turov in the 12th century

generation, and in this manner evaded inordinate tax burdens.

Russian officials, who were assigned the task of "naming" Jews, had to solve a complex problem. The last names had to reflect an ethnic association and hold meaning (denote something). To resolve this, the authorities approached the issue in their own way. First they employed simple German words, often close to or coinciding with Yiddish, as the foundation and used them to construct last names. These words referred to color or parts of the surrounding environment. This practice resulted in the following word elements: fled (field), wald (forest), gras

(grass), baum (tree), berg (mountain), tsvaig (branch), blatt (leaf), stein (rock), rot (red), grun (green), gelb (yellow), blau (bleu), rosen (pink), gimmel (sky), braun (brown), vais (white), kirshen (cherry), tseder (cedar), tmin (caraway), etc. In this way, the majority of Jewish last names originated from a German background. In Turov, these included Brombergs, Ginsburgs, Vaynblats, Rosenberg, Etingers, and others.

Jews did not wish to completely abide by rules of the German language and strove to preserve Yiddish. As a result, German last names soon started to sound the way the Jewish native language demanded. In Turov that meant Mendelbaum, not Mandelbaum as it sounds in German; Perkin, not Berkin; Kirzner, not Kirzhner; Lamdin, not Lamden; Laihtman, not Leihtman; Maklin, not Makler; Frenkel, not Frank; Shneiderman, not Shnaiderman; Shtelman, not Shtein; Etinger, not Ottinger, etc. On the other hand, the development of Jewish last names was influenced by Byelorussian borrowings, i.e. suffixes, and rules of word formation. That is how from the name Cohen we get Kogan, Kagan, Kaganovsky, Kaganovich, etc. Because of the haste with which officials strove to resolve the problem, a semantic incongruity arose. Only Jews had last names such as Beyntsenbaum, which in its translation from the German means "wheat tree"; Zauershtrom, "sour stream"; Levenfish, "fish-lion"; Siegenbaum, "goat tree"; Kvechman, "to speak out reluctantly"; Shuhman, "chock", "shoe", or "horse-shoe."[6]

Fig. 2 - Turov in the 18th century

Often Russian officials in Belarus followed the German example of using the ending "er", which is typical of German or Yiddish.[7] In this way, Gliners, Pinskers, Gummers, Kagners, Kelers, Kirzners, Reyders, Farbers, and Etingers appeared in Turov. With the passing of time, some of these last names were Russified, their ending ("er") was changed to "ski," a sound more comfortable to the Byelorussian and Russian ear. With that, Pinsker became Pinski, Minsker - Minski, Gliner - Glinski, and Vigorski, Gorodetski, Gorivodski, Drozdinski, Kabinetski, Chrapunski, and Chernitski appeared.

Old principles of forming Jewish family names also became a source of many last names, now permanent and passed on by inheritance. The Hebrew names "Ben" or "Bar" became "son" ("zon") (der Sohn - son in German). From here appeared Katz - Katznelson, Shmuel - Shmulenson, Abram - Abramson, Israelson, Davidson, and Gurshenzon. A different group of last names, belonging to this type, was closer to Yiddish than German. At the end of this type of last name is the word "man" (der Mann - person in German), but the first element of these last names was expressed in Yiddish.[8] In Turov, these last names were Ayzenman, Gizunterman, Gitelman, Glozman, Gozman, Goberman, Zingman, Kayterman, Klugerman, Koyfman, Krugman, Lieberman, Raichman, Fleightman, Shleyzman, etc. The ending "man" went well with many other prefixes, borrowed from simple meanings, such as gold (*gold*); silver, (*zilber*); copper (*Kupfer* - German; *kuper*, Yiddish); and money (*Gelt*).[9]

The tradition (typical of a reserved feudal society) of classifying a person by his profession was not forgotten. However, now this tradition was passed on to descendants, regardless of their actual occupation and even when the ending "man" was not applied: Kushner, (furrier, fur-dresser); Papernik, (manufacturer of regular paper); Gefter, (manufacturer of notebooks); Treyger, (carrier); Shenker, (tractor driver); Botvinnik ("*botsvina*"- vegetable greenery,
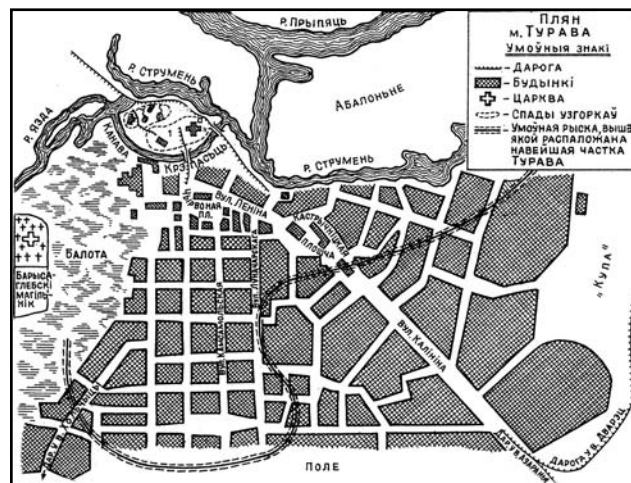

Fig. 3 - Turov in 1926

Polish); Kramnik - bench maker; Mashtaler - horseman; Shpitalnik - sanitarian; Tsukornik - pastry vendor. In Turov, the following were associated with these last names: Glozman (person who works with glass), Shifman (boatman), Shpeizman (cook, chef), Shusterman (shoe-maker), Kirzner (furrier), Meklin (middle-man, broker), Offengendin (merchant of household birds), Farber (painter), Furman (carrier), Funtsman (one that weighs), Shlyapintoch (hat), etc.

The practice of allotting people last names according to their professional activities was widely prevalent in the

Jewish Diaspora. Widespread Jewish trades, such as the shoemaking business resulted in the emergence of the following last names: Sandler (Hebrew), Shuster or Shister (Yiddish), Chebotaru (Romanian), Varga (Hunagrian), and finally, Sapoznik or Sapoznikov (in Russian - meaning shoe or boot maker). Another, no less prevalent, occupation in the *shtetl* gave rise to the following last names: Portnoy, Portnov (Russian- tailor), Kravetz (Russian), Kravchuk (Byelorussian), Kravzov (Ukrainian), Hait (Yiddish), and Haiyat (Hebrew). Accordingly, the following last names appeared from the same root: Shnayder (Yiddish)- tailor, Shnayderman - person associated with tailoring, Shayderovski, etc. In Turov, the tailoring trade was passed on by inheritance for a long time in the Shneyderman, Shvets and Tkach families.

Yiddish) - wealthy, respectable; and Laykhtman (*laykht*, Yiddish, light-noun) - light [adj]. Soshkin - derived from the female name Sora (Sarah) and Soshnik - emigrant from Soshnik village Pinsk *uezd* of the Minsk *guberniya*; Shtilman (*shtil*, Yiddish) - quiet, calm and Shtelman (*steyn* - rock, Yiddish) - one who works with stones. Some last names were so expressive that they speak for themselves: Bondar, Bondarev, Kuznetz, Kuznetzov, Pilshchik - carpenter, Muchnik - (*muka*, Russian, flour) - flour merchant, Molochnik (*moloko*, Russian, milk) - milk merchant, Krasilshchikov (*kraska*, Russian, paint) - painter, Grenader - soldier, Garbar (Byelorussian) - tanner. On the other hand, other last names require an explanation: Jewish men by the last name Zheleznyak (*zhelezo*, Russian, iron) received their last names because they were associated with

Fig. 4 - House of Culture in Turov

Fig. 5 - Turov town administration office

Certain last names reflected a more narrow specialization: Peltser (one who sews leathers), Futerman (sews coats), Tandetnik, Altauzen (one who turns articles of clothing). Later came last names derived from instruments and devices used by tailors: Sher (scissors), and its derivatives - Sherman, Shermanzon; Nodl (needle) - Nodelman, Nudel, Nudelman (Ukrainian variation), Igolnik, Igolnikov (Russian); Press (iron) - Presman, Presser; Fodim (thread) - Fodimman; Knop (button) - Knopman, Knepel. A particularly large number of last names were associated with carpentry, painting, boat making, and carrier professions. [10]

Last names aid in drawing the picture of Jewish occupations in Turov: Aybinder (bookbinder), Ayzinman (*auzn* - metal, Yiddish) - metal worker, Vareg (*vag* - scale Yiddish) - someone associated with weighing, Portman (*Port*, German) - a person from a pier or boatman, Rapoport (*reife* - physician, mi port, Hebrew) - doctor from a port city, Fishman (*fish*, Yiddish) - fisherman or fish dealer, Hinchik (method of measuring land use, Byelorussian) - land-surveyor, Furman (*fura*, *waggon*, Yiddish) - carrier. There were also last names in Turov that sounded alike, but held different meaning: Leytman (*leytn*, Yiddish, to solder) and Lihtman (*Licht*, German) - light; or Lauthman (*laut*,

the sale of metal (hardware), but were not blacksmiths, as it may seem at first glance.

A particular category of last names was one in which the prefix was given to occupations, ascribed only to Jews: Melamed (teacher in an *heder*), Soifer (one who reproduces sacred texts, Torah), Rabin, Rabinovich (rabbi), etc. These served as a basis for an entire line of last names associated with the observance of Jewish tradition, which set a rhythm to *shtetl* life and explained various difficult questions which arose in everyday endeavors and interactions. Before 1917, every Jew in Turov, without exception, attended synagogues and *minions*, underwent a circumcision, was married under a *hupa*, observed *kashrut* and *Shabbat*, and buried their relatives at the Jewish cemetery. As a result of this, there existed an exceptional respect for people who were responsible for spiritual life that found its reflection in last names. In Turov lived the Kantors, Kantarovichs, Kogans, Hazans, Hazanovichs - those who sang cantors in a synagogue; Lamdins and Lamdmans - those who studied the Torah (*lamden* - to study, Yiddish), Rabinovichs - descendants or members of the rabbi's family (*rabbin* - rabbi, Yiddish), Rashap - an abbreviation for a well-known expert of Judaism Rabbi Shlomo Pinsker (Rabbi Solomon from Pinsk), Shulmans (*shul* - Yiddish), habitué of the

synagogue and active believer, Yudanovichs (*Yuda*, *Yehuda*, Jew, Yiddish) - a self-given name for Jews. The last names Shamis, Shames, (*shamash*, Hebrew) indicated that their ancestors were attendants at a synagogue. Reznik, Reznikov, Shoyhet, Sheyhatovich - were specialists in the ritual of butchering cattle and poultry; Menakers inherited their last name from being specialists in clearing fat, bruising of tendons, and other forbidden material in meat; Bodek - inspected the quality of meat, whereas the last name Shub symbolized the abbreviation, which combined 2 professions, named above, associated with the observation of the *kashrut* traditions: "*shoyhet*" and "*u-bodek*".

A large number of last names was derived from feminine and masculine given names. According to the accounts of linguist and historian Abraham Pribluda (Avrom-Shlema Mendelevich), a total number of 1758 Ashkenazi Jews had such last names, 1065 were masculine names and 693 were feminine. At the same time, 1622 last names originated from professions, trades, and other

Fig. 6 - Jewish cemetery in Turov

occupations.[11] The person with the greatest influence in the family had the advantage. If the family depended on the husband as the primary source of income, or if the husband possessed some kind of obviously exceptional attribute, then the children received a last name derived from the male name - Haimovich, Abramovich, Yankelevich, etc. Boruchovs (Boruch), Morduchovs (Morduch), Levins (Levi), Slavkins (Slava), and others were the famous last names in Turov.

Last names derived from female names had their own explanations. Men often left the home to earn money and during the time of their prolonged absences children were named after the mothers. This is how last names such as Haykin, Ryvkin, Sorkin, Estherkin, Leykin, Shifrin, Raykin, Malkin, etc. occur. In Turov this group of last names included the Gitelmans (Gita), Dvorkins (Dvoyra), Itkins (Ita), Kunda, Rashkins (Rohl, Rahel), Rivlins and Rishkins (Rivka), Soshkins (Sora, Sarah), and several others.

A common method for creating last names was geographical location. From the 16th to the 19th century, orthodox Jews of Central and Eastern Europe divided the entire region into a line of countries that differed in their cultural, every day life, and language distinctiveness. All of modern Belarus, a large part of Lithuania, the western part of Latvia (Latgalia), the Pskov, Smolensk, and Briansk regions of the Russian *oblast*, which bordered Belarus, were part of the "*Lita Erets*" (Lithuania). Jews were separated from the rest of the population by their distinct Yiddish dialect and traditional way of life. "*Lita*" was the spiritual center for Ashkenazic Jews, home to major *Yeshivas* and renowned experts of Judaism. Hostility to Hasidism became a trait of the area, although this discipline was spread in certain regions (Chabad - in the far northwest, Hasid "courtyards" in Polesie).

"Geographical" last names affirm the widespread migration of Jews. During the 19th century, migratory patterns went from north to south, from Jewish "Lithuania" to Podolia, to Ukraine and the provinces of Kherson, Ekaterinoslav, and Tavrida, to the left bank of Ukraine and Bessarabia, where formerly Jews did not live. In 1795, Jewish Lithuania was twice as populous as Jewish Ukraine-Podolia-Volyn; by the beginning of the 1940's this population ratio was drastically changed. Close to 470,000 Jews lived in Lithuania and more than 550,000 Jews lived in Ukrainian provinces (including Prichernomorie and Bessarabia). In 1897, 1,423,000 Jews lived in Lithuania, while 2,153,000 lived in the southern Russian empire.[12]

Last names often indicated the place certain families originated. A number of them kept their old German last names, which verified that their distant ancestors were emigrants from Germany. The Brombergs, Ginsburgs, Landaus and Landins lived in Turov for a long time. Their ancestors apparently came from the Pfalz (Landau) and Bavaria (Etinger - Ottingen). The Liphshits and Livshits were from Czech, Poland and Germany, Bohemia, Silesia, and Turing (Liebeschitz, Lobshutz, Liebschutz), while the Blochs came from Italy (*w loch* means Italian in Polish). In addition to these last names, Turov had representatives of Russian, Ukrainian, and Lithuanian cities and *shtetls*. These included the Lutski, Kocherovski, and Hochinski families from the villages of Luka, Kocherovo and Hochin in the Zhitomir *guberniya*; the Brailovskis from the city of Brailov, Vinnitsa *uezd*; and the Shleizmans from Shliozhi village of the Telshai *uezd* in Lithuania. Turov, however, was comprised mostly of Jews named from Belarussian localities, among whom the following names were prevalent.

Minsk *guberniya*

Gliners - from the Glinnoe village of the Glin' Mozyr *uezd*; Gorevodskis - city of Rechitsa; Drozdinskis - Drozdy village of the Minsk *uezd*; Lelchuks - Lelchitsy *shtetl* of the Mozyr *uezd*; Pinchuks - city of Pinsk; Puhovitskis - Puhovichi *shtetl*, Igumen *uezd*; Sosnik and Soshnik - Shoshnik village of Pinsk *uezd*; Starobinskis - Starobin

shtetl, Slutsk *uezd*; Strelets - Streltsy village, Slutsk *uezd*; Hrapunskis and Chernitskis - from Hrapin and Chernichi village, Mozyr *uezd*; Chirins - Tsirin *shtetl*, Novogrudek *uezd*.

Vitebsk *guberniya*

Golins - from Golin village, Nevel *uezd*; Gorodetskis - Gorodok *shtetl*; Dorozhkos- Dorozhki village of the Disna and Senno *uezd*s; Chudners - Chudnaya village, Senno *uezd*.

Grodno *guberniya*

Borodetskis and Borodoskis - from Borodichy village, Volkovysk *uezd*; Koniks - Konna and Konik village, Volkovysk and Slonim *uezd*; Korobochkos - Koroby village, Disna *uezd*; Muravchiks and Chechiks - from Murava and Chechki villages of the Pruzhany *uezd*; Olshanskis - Olshanitsa village of the Slomin *uezd*.

Mogilev *guberniya*

Goloveys - from Golovchin village, Mogilev *uezd*; Osovskis - Osov village, Cherikov *uezd*; Shliavers and Zaretskis - town of Shklov and Zarech'e village.

Fig. 7 - World War II memorial in Turov

This same method was used to classify emigrants from Turov and served as a basis for the emergence of last names with the root "Turov"- Turov, Turover, Turovski, etc. It is therefore clear that in Turov, there could not have been any Jewish families with such last names. From 1905-1914, more than 400 people, most of them from Belarus, immigrated to the United States of America through the entry point on Ellis Island in New York. These immigrants were marked with the last name that sounded similarly to the word "Turov".[13] Turov natives included progenitors of the following people: journalist Yitzhak Tyrov (1855-1929), born in Slutsk; pedagogue, scholar and doctor of philosophy, Nisan Turov (1887-1953), from Nesvizh; automotive engineer and doctor of technical sciences, Ilya Turovski (born in 1912), from Vorontsov village of Cherson *guberniya*; commander Simon Turovski (1895-1937), from Harkov; dramaturge, script writer, and doctor of art history,

May Turovski (1924-); and corresponding member of the Russian Academy of Sciences, Evgeni Turov from Moscow, et al.[14]

These last names demonstrate that Jews, despite living in exile, have preserved their ancestral heritage. That is why many Jewish last names have Hebrew roots. The Twelve Tribes, which comprised the ancient Jewish people, had the sacred symbol of a wild animal, which later, in its altered state, became a last name. The patron of the Yehuda tribe was a lion, from which comes the names Leibzon, Leibovich, (lion, Yiddish). Benjamin's tribe had a symbol of a wolf - Wolf, Wolfenzon (*Wolf*, Yiddish). The totem of Yitzhak's tribe was a bear - from this symbol the prefixes Dov (bear, Hebrew) and Ber (bear, Yiddish), resulting in all of their many derivatives. Vovsi was a name of a scout, sent by Moses to the unexplored land of Chanaan. Lapidus was the name of Deborah's, while Efron was the name of a landowner who owned a piece of land, which was bought by Abraham for the burial of Sarah. In Turov, the following last names had Hebrew roots: Kagners and Kaplans, derived from the pontiff of the Jerusalem temple (koyhen), Ozers (eoyzey, aid), Levim (leywij) - became Levins and Levinskis. The following last names were based on Hebrew abbreviations: Shatz - "*shaliah tsibur*" (community envoy), Katz - "*kohen u-tsedek*" (pontiff, righteous man), Segal, Shagal - "*sgan levia*" (member, deputy of the Levy clan), Bashmet - "*baal' shem-tov*" (possessor of kind name).

An entire group of last names names can be divided into the following common categories:

Personal Traits

Gizunterman - healthy (*gizunt*, Yiddish), Gummer - clever-minded, humorous (*humor*, Yiddish), Gutman - kind (*gut*, Yiddish), Shtilman - quiet, still (*shtill*, Yiddish), Kalyuzhniy - dirty, foul (Ukrainian), Klugerman - smart (klug, Yiddish), Latkhman - light (leicht, Yiddish), Lieberman - expensive (liber, Yiddish), Gorelik - one who lost all of his possessions in a fire (victim of a fire), Freyleymand - happy (*freylekh*, Yiddish), Shvartsman - black (*shvarts*, Yiddish), Shtilman - quiet (shtill, Yiddish).

Economic Status

Laichtman - wealthy (*laut*, Yiddish), Goldin - gold (*goldin* - gold), Zilber, Zilberman- silver (*zilber*, Yiddish), Margolin - pearl (*margolis*, Hebrew), Raikhman - wealthy (*rakh*, Yiddish), Roshan - deprived, poor man (*royash*, Hebrew), Baidanchik - idler, one who is lazy, without money (Ukrainian).

Animal and Plant Kingdom

Gozman - rabbit (*goz*, Yiddish), Goberman- oat, (*hober*, Yiddish), Komar, Lis, Mendelbaum- almond tree (*Mandel*, German), Perkin - bear (*ber*, Yiddish).

Intangible Objects

Glin - clay, Kabinetski - cabin (*Kabine*, German), Korobochko - box, Krugman - pitcher (*krug*, Yiddish),

Keller - cellar, basement (*cellar*, Yiddish), Lehchin, Lehchinov - tinder (*likhttsinder*, Yiddish), Wager - scale (*vag*, Yiddish), Feldman - field (*feld*, Yiddish), Shtelman - rock (*steyn*, Yiddish).

Musicians and Musical Instruments

Cimbel - musician-cymbalist (*tsimbl*, Yiddish), Fleitman - musician, one who plays the flute (Yiddish and *fleyta*, Russian), Zingman - singer and musicians (*singman*, Yiddish).

Another unique characteristic of Jewish names is the existence of dual first names. This is an ancient custom of giving a newborn one name in memory of a deceased relative on the mother's side and another name in memory of a deceased relative on the father's side. On this subject, the Sacred Writing states, " and a firstborn, will have a name of a brother who died, so that his name will not be effaced in Israel".[15] Traces of this tradition were encountered in the earliest examples of rabbinical writings, such as Mishne, Talmud, and later annotations. A possible explanation is the condition of life in Diaspora, when Jews were forced to accept unfamiliar names, uncharacteristic of Jewish tradition. Some people rearranged the meaning of their biblical names to the language of the people among whom they lived. Biblical names and similar combinations with their translation were encountered often and were read together as one name: Tsvi-Girsh, Arie-Lev, Shlomo-Zalman. The emergence of double names promoted the position of the Talmud, which states that with the renewal of names a person's Judgment, prepared for him by God, was rescinded. That is why a person who fell fatally ill was given a new name, which was nothing like his former name, after completing a prayer at the synagogue for his recovery. When the person recuperated, the name was left along with the former one, as a good omen for the future. The following double names were encountered in Turov: Margolin, Avremele Ishie-Mashes, Moshe-Dovid and Ione-Arie-Leib; Korobochko, Avraam-Moshe; Zingman, Esther-Malka; Glozman, Shene-Lea, Mordechai-Iosele and Ele-Leib; Shifman, Yitzhak Chaim Boruh and Rochl-Etl; Wager, Freydl-Rochel and Chaim-Godl; Shlyapintoch, Rezel-Lea; Molochnik, Sheyne-Lea, and others.

The civil authorities viewed this custom with caution, and worked to ensure it did not allow for the misuse of names. In 1868, a general-governor of Vilno, A.L. Potapov, asked the instructors of the rabbinical school in Vilno to resolve this potential problem. Several signed on to the task: Chaim Katzenelenbogen, inspector of the rabbinical school; Joshua Steinberg, a lexicographer and author of Russian-Hebrew dictionaries; writer Mark Plungyanski; and Sheftel Klyachko, rabbi of the Vilno community. These scholars explained the need for double names among Jews, but their arguments did not convincing to the authorities. The latter felt Jewish registration under several names in the *revizskie skazki* (revision lists or poll tax lists) would cause immense inconveniences. This custom did, in fact, hinder discovering

people who were not registered in the *skazki*. The most important thing, however, that concerned the authorities was the misuse of names when issuing passports. According to authorities, "criminals" would be able to hide behind a name belonging to someone else and escape from being prosecuted by the law. For this reason, rabbis were advised to register newborns under only one name after the circumcision.

The story of Jewish last names would not be complete without discussing including their subsets, such as surnames and nicknames. For a long time these existed parallel to last names and sometime even preceded them, serving as the basis for the assignment of permanent last names to families.
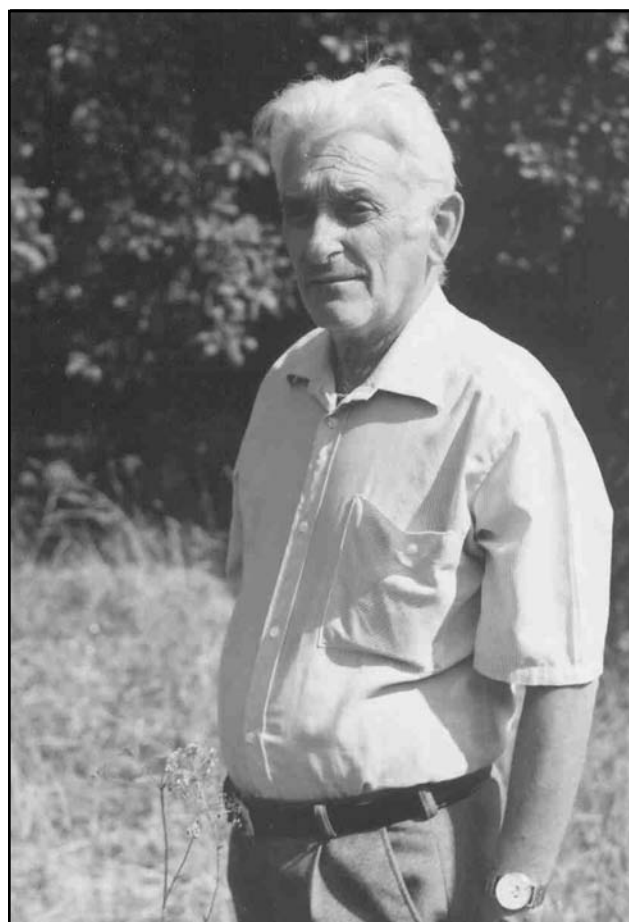

Fig. 8 - Aharon Fleitman, one of only three Jews now living in Turov

Surnames and nicknames helped describe people with the same name, often had a steady nature, and were passed on from a father to his children. Sometimes they were even better suited for people than their official last names. For example, we can declare with confidence that the last name Tyuriahin is derived from a surname for a Jew who had a low self-esteem, was unable to make his own decisions, and always relied on other people.

Other surnames and nicknames originated from a person's individual features: hair or beard color, behavioral

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characteristics, physical deficiencies, distinct skills, and professions. Well known people in Turov with such names were Abraham Wainblat - "Avremele der matematik" (Abraham the mathematician), Osher Zaretski - "Osher der glezer" (Osher that works with glass), Shmuel Gummer - "Shmuel der geler" (Shmuel the redhead), Zalman "der blinder" (blind Zalman), "Boruch der zaeke" (Boruch the bunny), "Chaim der oks" (Chaim the bull), "Meyer-faier" (Meyer the fire), and others.

Over time, the majority of Jewish last names became rooted in people's minds without a clear understanding of their semantic meaning. The main function of last names was now a way to classify families or their offshoots. During the Soviet period in Byelorussian history, last names served only to identify Jews as Jews, since ethnic traditions and historical roots were lost. To name a son Israel, Abraham, Samuel, Yitzhak or to name a daughter Sarah, Rachel, or Chava, meant to subject them to persecution, starting from childhood and running the course of their lives. That is why many Slavic names were adopted for Jewish boys and girls. Tayba became Tanya, Beynish and Boruch - Boris, Chaim - Efim, Moshe - Misha, Golda - Galya, Aaron - Arkady, Rachmiel - Mila, Solomon - Siemyon, Hersh - Grigory, Entl - Elena, Osher - Eyosif, Rivl (Rivka) - Riva, etc.

This process was one of the last steps taken towards complete assimilation of the Jews during the Communist regime. Prominent writer Anatoly Aleksin graphically described this in his novel, *The Pevzner Saga* (Tel-Aviv, 1995). The Soviet Hero, Boris Isaacovich Pevzner, and his wife Yudif, are choosing names for their newborn triplets. In memory of a grandmother, Dvoira, they name their daughter Dasha; one of the sons was named Igor, after grandpa Isaac; and the other son was named Serezha (Serzh) - in memory of grandfather Samuel. To this day, these inherited last names, derived from personal names, save the post-Soviet "Russian" Jews from the complete loss of their Jewish naming tradition.

Today, there are only 3 Jews left in Turov, Aharon Fleitman, his sister Rimma Peshevich (Fleitman), and Michael Lelchuk. Never will this community, once consisting of more than 3000 Jews, fully cease to exist. People with ancestral ties to Turov, now living in former Soviet republics and around the world, will continue to hold it in their memory, and the evidence of their past will be forever fastened on them in their inherited surnames.

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Fig. 9 - Tur, the first prince of Turov

Catholic Vital Records of Galicia/Halychyna

by Matthew R. Bielawa

Vital records are the key to our genealogical research. Although at first glance the Galician vital records seem easy enough to use (and easy enough to find due to decades of microfilming by the Family History Library and increased access to foreign archives since the fall of Communism), careful study is critical to fully understand the great value of the records. In this article I will present Catholic vital records from the region of Galicia / Halychyna as it was under control of the Austrian Empire and after the implementation of the 1784 Austrian vital records' regulations. Furthermore, the paper will include important information for both the predominately Polish and Roman Catholic western half of Galicia and the predominately Ukrainian and Greek Catholic eastern half. Before embarking on this study, it is necessary to discuss some basic terminology and background points.

What is Galicia and Halychyna?

The term Galicia is one of the most confused geographic entities to East European genealogists. The English term "Galicia", which can be found in various North America documents such as census records, naturalization papers and passenger ship lists, refers commonly to the northern-most province of the Austrian Empire, roughly from 1772 to

1918. The official full name of the province was Galicia and Lodomeria (in German *Galizien und Lodomerien*). In Polish, the term is known as Galicja, and in Ukrainian as *Галичина/Halychyna*. The Austrian Empire was commonly called the Austro-Hungarian Empire after 1867 and the *Ausgleich*, or *Compromise*, which transformed the Empire into a dual monarchy Austria and Hungary. Today, this area covers southeastern Poland and western Ukraine, roughly from Kraków in the west to Ternopil in the east.

The ethnic background of Galicia was always historically mixed, right up to the end of World War II. Roughly speaking, the western half was predominately Polish and Roman Catholic while the eastern half was predominately Ukrainian and Greek Catholic. This ethnic boundary, which was far from clear cut, was about the border between today's Poland and Ukraine. To simply state, however, that there was a predominance of any one ethnic group in either half is a poor generalization: each half had a sizeable minority of the other ethnic group. Additionally, there were Jews, Germans (including German Catholics), Slovaks, Carpatho-Rusyns, and Armenians throughout the province.

Historically the term Galicia did not start with Austria. This Austrian period is only a fragment of time in the

Fig. 1 - 19th century Galicia. Courtesy of Jonathan D. Shea

region's dynamic history. Prior to Austria's annexation, which started in 1772, Galicia referred only to what we know today as western Ukraine or what the Austrian Empire considered eastern Galicia. The historic origins of the term Galicia comes from the name of the old Ukrainian town and principality *Галич / Halych* (in Polish *Halicz*), which was first mentioned in medieval chronicles in the 9th century. Galicia is a latinized form of Halych. Throughout the 13th and 14th centuries, the Ukrainian principality was fought over by Poles, Hungarians, Lithuanians and Mongols. Finally, in 1349, King Kazimierz the Great took control for Poland, which ruled the territory up to 1772. The region was called at that time by other names, such as Red Rus (in Polish *Rus Czerwona*, in Ukrainian *Русь Червона / Rus Chervona*), and Rus Province (in Polish *Województwo ruskie*).[1]

In 1772 the huge Kingdom of Poland began to be chipped away by its land and power hungry neighbors of Austria, Russia, and Prussia. Austria grabbed most of Galicia in 1772, completing the annexation in 1846 with the acquisition of Kraków. Austria ruled the region up to 1918. With its defeat in World War I, the multiethnic Austro-Hungarian Empire collapsed, splintering into many new nations. Although Poland was first to seize the entire Austrian province of Galicia, the Ukrainians formed a short-lived government called the Western Ukrainian People's Republic, which attempted to control the eastern half of Galicia. After bloody fighting between the two ethnic groups, Poland was victorious and politically dominated the region. The region was commonly called by the Poles as Małopolska, or Little Poland. However, ethnic strife remained between the two groups up to and throughout World War II. At the end of World War II, the Allied Powers redrew the map of Eastern Europe, splitting the historical Austrian province of Galicia into two, the western half going to Poland and the eastern half becoming a part of the Ukrainian Soviet Socialist Republic, which was a part of the Soviet Union. In addition, the Allied Powers called for massive population exchanges affecting millions of people. Most Poles living in the eastern half were relocated to Poland while most Ukrainians (and Carpatho-Rusyns and Lemkos) living in the western half were forcibly moved either eastward to the USSR or dispersed throughout Poland, thus essentially breaking up their community and political aspirations feared by the Soviet and Polish governments. In 1991 Ukraine became an independent country exercising full control over eastern Galicia.

This short history is imperative to the study of Galician vital records. It accounts for the format and structure of the documents over the centuries while giving logical clues as to where to find the location of these records today.

Galician Record Keeping and General Description

The religious makeup of Galicia was and still is predominately Catholic, though the region was also home to large minorities of Lutherans, Jews and Orthodox Christians before the Second World War. Two Catholic rites exist in the region, the Roman, or Western, rite and the Greek, or Eastern or Byzantine, rite. Both a part of the Catholic Church under the Pope, each rite maintains its own parish registers. This fact must always be kept in mind by the researcher. In 1563 at the Council of Trent, the Catholic Church proclaimed that its parishes were to keep written records of baptisms and marriages. Later in 1614, a directive called for death records to be maintained, as well. When the Austrians seized the area, they mandated that the Catholic priest was to be the official state registrar. In 1784, regulations were clearly defined and implemented.[2] The key regulations to be understood are outlined below.

Catholic priests were to function as civil registrars for non-Catholics

Catholic priests kept the official vital records for other religious groups, such as Jews, Lutherans and Orthodox. These other faiths sometimes kept their own records, but the records were not state documents. Over time, each of these religious groups was granted official record keeper status by the Austrian government.

Records were to be kept in Latin

It's important for the researcher to become familiar with some key Latin words and phrases. Although one may find Polish, Ukrainian and German in some of the records, (in the middle of the 19th century, nationalism began to take shape and one could see more Polish and Ukrainian in the records), by far the main language of the documents was Latin. This should be a relief for North American researchers since Latin is much more recognizable to English than Polish and Ukrainian. Note that before the 1784 regulations, Greek Catholic records were usually written in Church Slavonic, a liturgical language using the Cyrillic alphabet. Roman Catholic records before 1784 were in Latin.

One must be careful regarding names and languages found in the records. First names were usually translated into Latin. Therefore, the Catholic priest would use Joannes for the Polish Jan or for the Ukrainian *Іван / Ivan*. Some Greek Catholic priests, flexing their nationalistic aspirations, began to include Ukrainian spellings of the first names in the later half of the 19th century. Last names, however, were usually written using Polish spelling. Polish, and not Ukrainian, was used because it was the more predominant political ethnic group of the two in the Galician province.

Records were to be kept in columnar format

This again should be a relief for the researcher. It means that all the information is written in columns, making it very easy to read and search the records. It also means that foreign language is less of a problem so long as only a few key words are learned. Compare this to the paragraph format which requires the researcher to pick out the main information from long complicated sentences and to stumble through a larger vocabulary and complex grammar. Note

that older Galician records from before the 1784 decree were usually written in the paragraph format.

Each type of vital record was to be kept in separate registers

The Catholic priest was to keep three separate registers for each event: births/baptisms, marriages, and deaths. Furthermore, each village in the parish was to be listed separately. It is therefore, most important that the researcher know the parish his/her ancestor came from. If the researcher knows the village name, he/she would then have to learn to which parish the village belonged. Keep in mind that parish jurisdictions often changed so one village may have belonged to different parishes over time. This information can be found in different gazetteers. Having parish records as opposed to village records is good news to the researcher. If an ancestor moved from village to village, so long as each village was in the same parish, the vital records would be bound together. Of course, ancestors could have moved to neighboring villages belonging to a different parish. It is a good idea to become familiar with the geography of the region and learn all of the parishes in the immediate area.

Parish sizes differed from place to place. Keep in mind the regional differences within Galicia. In eastern Galicia, where a majority of the population was Greek Catholic, each village may have had its own church and served as its own parish. On the other hand, one Roman Catholic parish may have served the Roman Catholic minority of many surrounding villages. The opposite is usually the case in western Galicia, where one Greek Catholic parish may have served the Greek Catholic minority of many surrounding villages.

I must stress that Catholics were allowed to marry into different rites. Therefore, if a researcher was raised Roman Catholic but whose ancestors came from an ethnically mixed part of Galicia, this researcher should never assume that all ancestors would be found in Roman Catholic parish registers. This researcher should check the Greek Catholic parish registers, as well. In 1927, over 16% of the marriages in Eastern Galicia were of mixed Roman and Greek Catholic marriages.[3] The most popular practice of such mixed marriages was that sons followed the rite of their father and the daughters followed the rite of their mother. Consider the following scenario: Greek Catholic Dmytro marries Roman Catholic Jadwiga. One would most likely find in the Greek

Fig. 2 - Latin birth record from Galicia

Catholic birth/baptismal registers all of the sons and in the Roman Catholic registers all of the daughters. Furthermore, one would search the Greek Catholic death registers for the deaths of the sons and the Roman Catholic parish death registers for the daughters. Please understand that this was not the rule, but the most common practice (and a practice which often continued in North America for immigrants from this region). For marriage registers, one would need to search both Roman Catholic and Greek Catholic parish registers. There was no rule that marriages could only be held in the bride's parish. And usually no notice was made in the other rite's parish.

Copies of the records were to be made and forwarded to the Bishop

A copy of the birth/baptismal and marriage records was to be made by the priest so that one copy could be transferred to the Bishop's Consistory (the Bishop of the particular Catholic rite). This operation was extended to death registers in 1836. This Austrian mandate was done for tax and military conscription purposes. The copy is now commonly called the Bishop's Copy. (In Ukrainian archival indexes, it's often called simply *копія / kopiia*.) The existence of the Bishop's Copy is an important concept for the Galician researcher. The obvious advantage is that if one copy is lost, a second one may be available. Furthermore, if one copy is at an archive that is inaccessible, another copy may be more easily attainable through another archive. If a researcher is lucky enough to be able to study both copies, there are some other advantages. If one copy has difficult handwriting, the other copy may be more legible. Also, a researcher can consult both copies to resolve an inconsistency in one copy, or find maiden or grandparents' names.

Tutorial of the Vital Records

The church records are easy to read due to the structure layout. However, a tutorial is still needed to properly extract all the information from the record. Sometimes a researcher is too excited about the record and misreads the record or ignores what is perceived to be unessential information at the time.

Birth/Baptismal Records: *Liber baptisatorum*, *Liber natorum*

1. Serial Number, *Numerus Serialis*

Usually the first column on the left is the serial number given by the priest sequentially in chronological order for each year. With each new year the priest started the number count over with number one (1).

This procedure was done in order to keep names from being added or removed from the books. It helped ensure the validity of the record keeping. For researchers, these numbers can be helpful in following the information, determining if any parts of the year are missing, or even in figuring out if pages are out of order (an occurrence that can sometimes happen especially during the microfilming stage). Sometimes if there is no specific column for this information, priests often still numbered each entry in the margin.

2. Date: Year, Month, and Day

The column headings are usually: *mensis*, month; *dies*, day; *nativitas*, birth; *baptisatus*, baptism; *nativitatis*, of birth; *baptisatis*, of baptism.

The researcher should record both the birth and baptism dates of the child, and not just the birth date.

Year

One should be careful of the year, which is not always written next to each entry or at the top of every page. Back track carefully page by page to find the correct year.

Poland adopted the Gregorian calendar (the one we use today) in 1582. The Greek Catholic church records were also kept in the Gregorian calendar. This is different than record keeping in the Russian Empire, which kept the Julian calendar until 1918. Depending on the year, there's about a 12 day difference between the two calendars.

Month

Months are found in Latin, which should not pose a problem to English speakers.

Fig. 3 - Months in English and Latin

English	Latin	Latin genitive
January	*Januarius*	*Januarii*
February	*Februarius*	*Februarii*
March	*Martius*	*Martii*
April	*Aprilis*	*Aprilis*
May	*Maius*	*Maii*
June	*Junius*	*Junii*
July	*Julius*	*Julii*
August	*Augustus*	*Augusti*
Septmeber	*September*	*Septembris*
October	*October*	*Octobris*
November	*November*	*Novembris*
December	*December*	*Decembris*

One common abbreviation must be identified and explained. Priests often used a numeric abbreviation for the last four months of the year. These abbreviations are based on the root, or meaning, of the word and NOT the numeric order of that month.

> 7 (or 7-bris or Roman numeral VII) is (of) September <not July>. *Septem* in Latin means seven
>
> 8 (or 8-bris or Roman numeral VIII) is (of) October <not August>. *Octo* in Latin means eight.
>
> 9 (or 9-bris or Roman numeral IX) is (of) November <not September>. *Novem* in Latin means nine.
>
> 10 (or 10-bris or Roman numeral X) is (of) December <not October>. *Decem* in Latin means ten.

in that language's alphabetical numeric system, where each number is represented by a letter of the alphabet (and not by the Arabic numeral system, e.g. 1, 2, 3, 4, etc.) This is similar to the Roman numeral system. For a complete description of the Old Church Slavic numeral system, please see my website <www.halgal.com/churchslavicdmy.html> or my article on the subject in the East European Genealogist 8(2) (Winter 1999).

3. House Number, *Numerus Domus*

One of the most interesting features of the Galician vital record is the house number, which was noted on vital records starting at the time of Austrian rule. Houses were numbered

Fig. 4 - Births record showing month abbreviations 8^bris etc.

This will make more sense if one knows that historically the first month of the year was not January, but March. This is why September, meaning the 7th month, is so-called since historically it was the 7th month of the year.

Older Greek Catholic records written in Old Church Slavic can be trickier. Reading the months is not difficult to the researcher familiar with the Cyrillic alphabet. The names of the months in that language are based on the same roots as in Latin. However, reading dates and years in Old Church Slavic is complicated since dates and years are often written

in each village separately, usually starting with number 1 in the center of the village or nearest to the church. The numbers grew sequentially in order of location. However, as new houses were built, they were assigned the next sequential number, so house number 50 is not necessarily next door to house number 51. They could actually be at opposite ends of the village. Lower numbers though may be next to each other if the houses were next to each other at the time the numbering system for that village was originally developed.

The house number is the house where the particular event took place, e.g. birth/baptism, marriage or death. One can quickly run down this column and look for specific house numbers to easily find ancestors. Also, it's a great way to track movement of families within the village. Often, a house was occupied by several families. One can easily find other families living in the same house as your own ancestors. This clue would take you to research that other family's line back to see if there is a connection to your own family. Without seeing the house number, you might not have known to take this course of action.

There are certain misconceptions about the house number that must be mentioned. One should not jump to conclusions or overestimate the real value. Keep in mind that many births occurred at a neighbor's, relative's or even the midwife's house. Therefore, the house number that was recorded by the parish priest on the record may not necessarily be the family's home. Of course, never simply scan through the pages of an ancestral village concentrating solely on the house number.

Finally, the house numbers are very useful for other types of records, such as land and tax records. A researcher should always record the house number for every entry. Once one starts researching an ancestral village, one will find relatives going to and coming from neighboring villages. One can then sort criteria in a genealogical software program to study household movements. For example, for house number 4 in the village of Czeremosznia, use the code Czer4. For house number 102 in the village of Usznia, use the code Usz102.

4. Name of the child or of the baptized

Nomen, name
Nomen Baptisati, name of baptized

As stated above, the first names are usually written in Latin. For transcription purposes, you should include both the Latin form and appropriate national form, either Polish or Ukrainian. I suggest using the resource First Names of the Polish Commonwealth: Origins and Meanings by Hoffman and Helon. The book contains an excellent list of translations and variations in several languages, including Latin, Polish, Ukrainian and English.

Sometimes a person was given two names. This was not a common custom, but can be seen occurring in the middle to late 19th century. This was noted by the priest in Latin as *binominus*, or by the abbreviation *binom*. This is *not* two different children, but one child with two names.

Twins were noted by the term *gemelli*, if they were two boys or one boy and one girl. The term *gemellae* was used if both were girls.

Next to the name you may find a drawn cross. This indicates that the newborn died, usually shortly after birth. It may be the same day or even weeks later. The specific date can only be determined by studying the death records for the same village and parish. Sometimes a date was added right next to the cross signifying the date of death. On rare occasions a conscientious priest returned to the birth/baptismal record to make such a notation for someone who had died much later in life.

5. Religion, *Religio*

There is usually simply a check in either the "Catholic" column or "non-Catholic column". In Latin they are *Catholica* or *Accatholica / Aut Alia*, respectively. Sometimes one will find the Catholic rite is indicated by *romano-catholica*, or *r.l.* (*ritus latinus*) for Latin, or Roman, Catholic rite, or *graeco-catholica*, or *r.g.* (*ritus graecus*) for Greek, or Eastern, Catholic rite.

6. Gender

Sexual gender in birth and baptismal records is usually indicated by one of the following terms:

Sexus, sex
Puer, boy
Puella, girl
Sexus masculinus, male sex/gender
Sexus femininus, female sex/gender

It may be used to help identify the sex of the child if the researcher is not familiar with the Latin variation of the name. Or if part of the handwriting of the name is not clear or if the page near the name is smudged, torn or badly microfilmed, this column may be helpful

7. Status: legitimate or illegitimate

Legal status of a birth (*Thorus*) is indicated in Latin by the terms *Legitimi* or *Illegitimi*. Sometimes the word or abbreviation is not used, but rather the priest puts a check mark in the corresponding column. In the case of illegitimate births, the father's name is not listed, or it's written as *pater ignotus*, which means father unknown. Sometimes the priest simply marked the record with an X, a dash, or a circle with a line through it. Everyone in the village, including the priest, may have known who the father of the child was, but since the document is legal both in church and state law, the father of a child born out of wedlock cannot be proven.

8. Parents

Parental relationship to a child is demonstrated in Latin by the following terms:

Parentes, parents
Pater, father
Mater, mother
Nomen, name
Cognomen, surname

Records vary greatly from year to year, parish to parish, and priest to priest. As a general rule, the older the record is, the less information is written. The priest may note only first names of the father and mother with the surname of the father. Sometimes, the priest included the mother's maiden name. And even at other times, all grandparents of the child were listed. In this last case it means one can find three generations on a single record!

As stated earlier in this article, first names are usually in Latin, whereas the surnames are usually in Polish spelling (as Polish was the dominant political force in the region). Of course, a complete description of the Latin and Polish languages, along with each of their complex grammars as well as regional and temporal spelling variations, is well beyond the scope of this article. However, I would like to provide a (very!) basic introduction.

In order to understand the facts found in this column, it is important to understand the sentence structure and grammar of both Latin and Polish. These two languages have complicated grammars in that words often take on different endings depending on the grammar or function in the sentence. And this applies to first and last names! (The linguistic term for these grammatical functions for nouns, which includes proper names, is "case".) Endings of words change according to the grammatical role the word plays in the sentence. This means that word order is not as structured as in English since the ending of a word dictates grammar and not word order.

The two most important cases used in the vital records' name columns are nominative case (or subject in the sentence) and genitive case (showing possession of a subject in the sentence).

Nominative	Genitive
Anna	Annae
Barbara	Barbarae
Gregorius	Gregorii
Joannes	Joannis
Josephus	Josephi
Maria	Mariae
Petrus	Petri

Consider these examples:
Joannes (filius) Joannis et Mariae, John (son) of John and Maria

In this simple example one can see who is the father and mother of who. However, with more information the sentence structure can be complicated and therefore misleading. Understanding the grammar is therefore critical. Consider this example: reading the example of the birth record (fig. 2), one finds listed under the Parents' column of the twins Clemens and Rosalia the following text:

Martinus Bałuczyński, filius legitimus Benedicti et Mariae Michalewska. Rosalia Moroz, filia legitima Clementis et Annae Kawałko

Using English first names, this translates as:

(father) Martin Bałuczyński, legitimate son of Benedict (Bałuczyński) and Maria Michalewska. (mother) Rosalia Moroz, legitimate daughter of Clement (Moroz) and Anna Kawałko

Using Polish first names, this translates as:

(father) Marcin Bałuczyński, legitimate son of Benedykt (Bałuczyński) and Maria Michalewska. (mother) Rozalia Moroz, legitimate daughter of Klemens (Moroz) and Anna Kawałko

Some words or expressions used to indicate a woman's maiden name are:

de, of, e.g *Anna de Makarowska*
de domo, of the house of, e.g *Anna de domo Makarowska*
ex, from, e.g. *Anna ex Makarowska*
nata, bornAnna, e.g. *nata Makarowska*

Grammar also plays a role in surnames. Understand that Polish (along with Latin and Ukrainian) has the concept of gender applied to grammar. In regards to surnames, different endings indicate whether reference is made to a man, a woman, or to a couple. Consider the following examples:

Makarowski, masculine, thus referring to a man
Makarowska, femine, thus referring to a woman
Makarowscy, plural, thus referring to a couple

Again, the grammatical concept of case must be considered

Nominative	Genitive
Makarowski	Makarowskiego
Makarowska	Makarowskiej
Makarowscy	Makarowskich

Consider the following:
Antonius filius Josephi et Annae Czosnykowskich. mater: Xenia filia Cyrili Labunskiego et Mariae Zborowskiej

Anthony son of Joseph and Anna Czosnykowski (couple of Joseph and Anna. No mention of Anna's maiden name). mother: Ksenia daughter of Cyril Labunski and Maria Zborowska (Maria's maiden name)

One can also find additional biographical information in this column, such as the place of birth, place of residence or whether or not the parent is deceased. Here are some useful Latin phrases:

natus in	born in
habitatus in	residing in
p.d.(*post delicta*)	deceased

Pay particular attention to the names of the spouses. Remarriage after the death of a spouse was very popular, often due to financial, social and religious reasons. Do not blindly assume that the surname listed is correct for women. The surname listed for the woman may be her maiden name, the surname of her first husband, or the surname of her current husband. In turn, you must be careful of these names in the future. A woman may be referred to in future records of her children's and grandchildren's births, marriages, and death records with her own maiden name, the first husband's surname or current surname. A thorough study of all of the woman's ancestors, even of the entire village, is necessary in order to track this properly. Of course, as always, you must be aware of the possibility of priest error, or copy error when looking at the Bishop's Copies.

9. Occupation of parents

Sometimes this is listed in its own column marked in Latin as *Conditio*, sometimes the information is included in the parents' column. The occupation of the parents is listed in Latin. Very common in these records is:

agricola	farmer
rolnik (Polish)	farmer (see fig. 4)

10. Godparents, *Patrini*

The godparents' names are listed with first names in Latin and surnames in Polish spelling. Sometimes their occupations and place of residence are included. Often one will find a cross drawn next to each name. This signifies that the person is a baptized Christian. Some children will have more than one set of godparents listed. By studying a particular village, one can see that a frequently listed godparent may mean that person was popular in the village or was active in the church or perhaps a very pious person. Sometimes for godmothers one will find the husband listed. Remember that within villages one will always find common names, including both first and last names. Therefore, it may be difficult to determine specific people as Godparents if it's a common name.

Additional Information and Priest Notations

One may find much more interesting information included. In the column with the birth/baptized child, there is listed the name of the priest performing the baptism and the name of the midwife. Common Latin terms include:

obstetrix	midwife
baptisavit	baptized
confirmavit	confirmed

Marriage records, *Liber copulatorum*

Many of the columns on the marriage records are identical to those found on the birth/baptismal records (see fig. 5 on page 44).

The first columns are serial number and date marriage. Please consult above for an explanation. The next column is house number. In some cases, one will find two house numbers listed. In such cases, the first number most likely relates to the groom's house, and the second number relates to the bride's. If only one house number is listed, it may be either the groom's or the bride's house. Careful study of the entire village's records will prove the correct house number.

Spouses' Information

Separate columns are devoted to the groom (Latin: *sponsus*) and to the bride (Latin: *sponsa*). The column with the name of the groom sometimes lists additional biographic information, including the names of the parents and grandparents, place of birth and/or residence, previous wives, and profession. Additional columns pertaining to the groom may include religion (*religio*) , age (*aetas*), and marital status at time of marriage: unmarried (Latin: *caelebs* or *virgo*) or widowed (Latin: *viduus* for males, *vidua* for females). Similar column headings and information are available for the bride.

In the religion column, one may find listed the person's rite for Catholics. This may be spelled out as *romano-catholica* or *graeco-catholica* or it may be abbreviated as *r.l.* for Latin Rite or *r.g.* for Greek Rite.

Witnesses

The names of the witnesses, or in Latin *testes*, are provided. Sometimes, the occupation and place of residence of the witnesses are included.

Final statement

A statement drawn up by the priest in either Latin, Polish, or Ukrainian (in the case of Greek Catholics) stresses the legal aspect of the marriage contract. Although statements vary from record to record, the contract may include the agreement to the marriage by both of the newlyweds' parents, a parent's consent to a marriage of a child under the legal age of consent, list of banns, and signatures of the parents (often just a mark, usually an X, made by the illiterate parents).

Death Records, *Liber mortuorum*

Death records are the simplest of the three vital records and therefore, carry the least amount of information (see fig 6 on page 45). Columns usually include, as with the other vital records described in this article, the serial number and house number. Included also are the dates of death and burial.

Dies Mortis   date of death
Dies Sepulturae   date of burial

Name of Deceased, *Nomen Mortui*

Death records can sometimes be tricky to use as they often do not give detailed information on the deceased. Often one will only find a first and last name. Due to the popularity of certain names depending on the village and time period, there could be many people in the village with the same first and last name. Therefore, it is sometimes a challenge to determine which person is really deceased. The house number can be used to help distinguish people. Sometimes, more detailed information is provided by the priest, such as the person's spouse or parents. Additional columns may include :

Religion	*Religio* or *Catholica/Aut Alia* or *Catholica/Acatholica*
Age	*Dies Vitae* (literally Days of Life)
Gender	*Sexus* or *Masculinus/Femininus*

The final column is the cause of death, in Latin, *Morbus*. Often, priests would use generic phrases, such as *naturalis* (natural) or *ordinaria* (ordinary). A good Latin dictionary or genealogy word list is needed to translate the Latin.

Certificates and Extract Forms

Often when a researcher writes to an archive in Poland or Ukraine for information, one receives not a photocopy of the original church record, but a certificate or extract form. The certificate includes most or all of the information found on the original priest's record as transcribed by the archivist or office clerk. It is an official document with signature and seal.

For a more detailed tutorial of each of the three vital records, as well as information on the location of records and descriptions of archives, visit this author's website at <www.halgal.com>,or:

birth records: <www.halgal.com/birthrecord.html>
marriage records: <www.halgal.com/marriagerecord.html>
for death records: <www.halgal.com/deathrecord.html>

Fig. 5 - Galician marriage record

Dies mortis / Mensis 1855		Nrus Domus	NOMEN MORTUI	Religio		Sexus		Dies Vitae	MORBUS et QUALITAS MORTIS
				Catholica	Aut alia	Masc.	Feminina		
12 Augusti	14	18	*Eva Kłodzińska* nata Tamrowicz, vidua post Adalbertum agricolam.	1	–	–	1	56 annorum	Cholera. Sepul: Josephus Rerewiński Cooperator.
12 Augusti	14	116	*Franciscus Bałucczyński* filius Mathæi et Catharinæ natæ Kłak agricolarum.	1	–	1	–	11 annorum	Cholera. Sepul: qui supra.
12 Augusti	14	116	*Rosalia Bałucczyńska* filia Mathæi et Catharinæ natæ Kłak agricolarum.	1	–	–	1	5 annorum	Cholera. Sepul: qui supra.
14 Augusti	16	73	*Joannes Gabryłczyk* agricola maritus Rosaliæ natæ Szumełka.	1	–	1	–	31 annorum	Cholera. Sepul: qui supra.
16 Augusti	18	103	*Catharina Domańska* filia Mathæi et Mariæ natæ Kłodzinska agricolarum.	1	–	–	1	8 annorum	Cholera. Sepul: qui supra.
24 Augusti	26	119	*Sophia Mikoda* nata Kimałk uxor Josyphi agricolæ.	1	–	–	1	44 annorum	Cholera. Sepul: qui supra.
27 Augusti	29	125	*Victoria Bojakowska* filia Thomæ et Agnetis natæ Żuryk agricolarum.	1	–	–	1	5 annorum	Cholera. Sepul: qui supra.
29 Augusti	31	126	*Thaddæus Mościcki* agricola, maritus Rosaliæ natæ Kimałk.	1	–	1	–	47 annorum	Cholera. Sepul: qui supra.

Fig. 6 - Galician death record

Endnotes

1. Paul Robert Magocsi, Galicia: A Historical Survey and Bibliographic Guide (Toronto: University of Toronto Press, 1983), xv.

2. Jonathan D. Shea, "The Keeping of Vital Records in the Austrian Partition," East European Genealogist, 2(1) (September 1993), 7.

3. Stanislaw Skrzypek, The Problem of Eastern Galicia (London: Polish Association for the South-Eastern Provinces, 1948), 23.

Matthew R. Bielawa currently serves as vice president of the Polish Genealogical Society of Connecticut and the Northeast. He earned a B.A. degree in Slavic and East European Studies from the University of Connecticut in 1989 and a M.A. degree in Slavic Languages and Literatures from New York University in 1994. His research specialization is in the region of Eastern Galicia, or Western Ukraine. He is the author of the website Genealogy of Eastern Galicia / Halychyna at <www.halgal.com>.

Fig. 7 - Galician coat of arms

Ukrainian Case Study of a Polish Officer

by Marek Koblanski

This article provides guidance to help new researchers seeking genealogical information from Ukrainian archives. It is based on the personal experience of the author as he struggled to do this. It is a case study showing others what to expect while searching for ancestral families in Ukraine. In this case, there was little hope for success. It required heart and determination to achieve a result.

A few years ago, the author received a letter from Joe, asking for assistance in locating any information about his ancestor, Franciszek Włodecki, who came to the United States in 1833. Joe's curiosity in his ancestor evolved from his desire to remove a lilac bush from the top of a rolling hill on his property. To his surprise, his father requested that he leave this bush so as not to disturb the peace of his ancestor's grave which had lain in the shadow of the bush for over a century. Thus began a long journey in finding any information about this ancestor, a task that came to be seem more and more hopeless over time.

Joe began collecting information about his ancestor in the United States. He found more information about the era of his ancestor's arrival than particular information about the ancestor himself. Those who have done some genealogical research know, and know all too well, the difficulty of tracing the migration path of ancestor a century ago, much less someone who arrived in 1833. In this case it seemed impossible. Joe has a bag full of family stories and a picture of a ring, supposedly brought to this country by his ancestor. The top of the ring had the shape of an oval emblazoned with two shields. One shield bore two letters, the other a coat of arms with the initials "SAS." Joe had no other clues about the origins and personal history of the mysterious Franciszek.

Fortunately, Joe was not alone in his quest. He received the help and support of his cousin Jim. They interviewed many family members, inquiring about Franciszek. Jim also reviewed published material on Polish immigration, and in particular the arrival of Polish insurgents after the November 1830 uprising. The family story was that Franciszek was an officer who participated in that uprising, was captured and then exiled to the United States.

While reviewing the printed material in the United States, Jim came across Orthography and the Polish Emigrants from Trieste 1834-1835 by Maria J.E. Copson-Niećko. She included an item entitled, "Lista Emigrantów Polskich przybyłych do Nowego Yorku na Fregatach Gweryera i Hebe z Triestu" (Lists of Polish emigrants who arrived in New York from Trieste on the frigates Gweryera and Hebe). They departed Trieste on November 22, 1833. Listed among the 234(5) names of Polish emigrants transported to the U.S. by order of the Emperor of Austria was "Włodecki Franciszek." It was the first clear proof of a link between Franciszek and the 1830's November uprising.

Later, more information was found in the form of a petition to the U.S. Congress filed by a Francis Włodecki on January 21, 1858 "to grant him a portion of the public land, equal to the quantity he was entitled as a Polish exile under the act of Congress approved June 30, 1834." In that petition Franciszek stated that he has arrived in New York on March 31, 1834. This confirmed that Franciszek was one of the insurgents exiled from Poland to the U.S. It also suggested that as landowners, it was likely that the "SAS" coat of arms belonged to the Włodecki family.

Still, this evidence did not identify a place of origin. Research continued in the materials pertaining to the November 1830 uprising. One document entitled, "Announcement, Annex to the Announcement of the Liquidation Commission from Podole, printed in the

Fig. 1 - General Benedykt Denis Kołyszko

newspapers from Petersburg and Moscow on the day of December 26, and in the Lithuanian Kurier on the November 21, and in the Warsaw's Gazeta on December 16, 1832," was a list of the landowners from Podole whose lands were confiscated after the uprising. The name Włodecki appeared on the list but with the first name listed as "not known." Given the possibility that this was Franciszek, the possible place of origin had been identified. Podolia (Podole) was a

Fig. 2 - Genealogy and Proof of Nobility in Russian

province of imperial Russia bordering the Austro-Hungarian empire, today located in western Ukraine.

The investigation continued in materials about the uprising but with a focus on material pertaining to Podolia. A small booklet, written about General Benedykt Denis Kołyszko and his subordinates (Jenerał Kołyszko i tegoż podkomendni na terytorium Galicyi by Józef Bałynia Chołodecki), lists one of them as Franciszek Włodecki. This booklet recounted that the insurgents from the Ukraine and Podolia gathered in a town called Krasnosiółka on May 5, 1831, and elected Kołyszko as their leader. General Kołyszko commanded approximately 2,400 insurgents. After several smaller battles, they finally lost a major battle in Majdanów, close to the border of Galicia, a province of Austro-Hungary. Withdrawing to regroup and rest, the

he was from Podole, he was an officer in an insurgent army, meaning that most likely he was an officer before he has joined the uprising. The precise town of origin was still unknown, a serious impediment to continuing research in Europe.

With this information in hand, the author wrote the Military Archive in Vienna, hoping that they would have some documents pertaining to the imprisoned insurgents of the November 1830 uprising. The response came two months latter, providing significant new detail. According to the responding letter, Franciszek Włodecki, 38 years old, Catholic, single, born in 1795, was a landowner and a lieutenant in the revolutionary army of General Benedykt Kołyszko. He had informed the Austrians that his place of birth was Ofaiki, located in the province of Radom, Poland.

Fig. 3 - Kamenets castle

general ordered his command to cross the border into Galicia at Satanów on May 26. Unfortunately, the Austrians who ought to have supported the insurgents against the Russians, demanded the general and his soldiers to disarm. They incarcerated them in the castle at Czortków, where they remained imprisoned until the middle of July. They were transported out of Galicia to the city of Brünn (today Brno, Slovakia), and in August 1833 to their final destination at Trieste, located along the Adriatic coastline (today at the northeast corner of Italy). Though many requested residence in France, it was denied. The Austrians gave them two choices: go home and face Russian reprisals or to go to America. The latter was their only real choice.

Up to this point, the published sources had provided the following information pertaining to Franciszek Włodecki:

Radom was a province of the Grand Duchy of Poland. However, a place name Ofaiki could not be found under that spelling or any variant. It would seem like the place shown in the Austrian record was contrived by Franciszek to protect his family from any kind of reprisals that might result from those who opposed his involvement in the November 1830 uprising.

Though more information had been compiled on Franciszek Włodecki, the critical infomration on his last place of residence or of his birth was not known. While he likely wished to correspond with his family when he came to the U.S, he might well have desired to conceal their whereabouts. He might have sent a letter through a friend, but most of his friends were in a situation similar to his. The next possible way of corresponding would have been to send

Fig. 4 - Genealogy and Proof of Nobility in Polish

a letter through some kind of agent, an organization or an influential person.

In this case, the agent he chose was Prince Adam Czartoryski residing in Paris at the Hotel Lambert. There is an extensive collection of records, including letters sent to Prince Adam Czartoryski, in the possession of the National Museum in Kraków, Poland. Copies of two letters were received by correspondence from that Museum, both of them from Franciszek. In the first he asked for assistance in delivering his letter to Podolia. In the second, he asked about Konstanty Włodecki, who might have been in France. Franciszek wanted Konstanty to contact him.

The family in the U.S. never knew that Franciszek had any siblings, and they have never heard the name Konstanty. It was possible that Franciszek had a brother by the name Konstanty, who, like him, took part in the uprising, but it was not clear how to find more information of this person with the same surname. Unfortunately, the letters, or requests for sending the letters did not identify any addresses. They only indicated that Franciszek was from Podolia. The letters referred to above gave more details on the activities of General Kołyszko, Franciszek, and the insurgents in Podolia but they did not provide any more details about him.

The author investigated information about coats of arms, but found nothing regarding arms affiliated with the name Włodecki nor any resembling the "SAS" coats of arms. The only hope for obtaining additional information about Franciszek was to go to Podolia and review the sources there. The trip was scheduled, and the time came to go to the Ukraine and to see if the quest could succeed there.

The capital city of Podolia was Kamieniec Podolski (today Kamenets Podolskiy). The place is known to most every Pole from the trilogy penned by one of Poland's greatest authors, Henryk Sienkiewicz. Even before arriving, one might envision a city being surrounded by the Tartars and the legendary Colonel Wołodyjowski blowing up the town rather than permitting the Tartars to enter. When the author arrived in Kamieniec Podolski, there were no Tartars and nobody trying to blow up the city. At the State Archive, none of the staff could think of any records that might further identify Franciszek. They regarded any approach useless without knowing a place of birth or residence. However, the connection with the nobility opened a door. An archivist described an unfamiliar record type called books of noble title renewals entitled <u>Genealogy and Proof of Nobility</u>. There were two sets, one written in Russian and the other in Polish and they covered the entire region of Podolia. They included the names of people belonging to the nobility, who had proved their status to the Russian government. The existence of these books, to the best of the author's knowledge, was known only to the archivists at that archive. They told the story that the books had been retrieved from rotting in a local stable where they once had been stored.

Within a volume was found the missing piece to pursue Joe and Jim's ancestry - the place of origin for Franciszek. Not only that, the record included the names of his parents, the name of his grandfather, and the fact that Franciszek had

a brother named Paweł Godfryd. Franciszek Włodecki was baptized on September 17, 1794 in Raszków (today Rashkov). His brother Paweł Godfryd Włodecki was baptized on January 20, 1801 also in Raszków. They were the sons of Józef Włodecki and Domicella. Franciszek and Paweł were the grandsons of Antoni Włodecki. That document was dated December 19, 1802. At that time Józef Włodecki was 50 years old, and he resided in Raszków, district of Bałck (today Beltsy, Moldova).

Armed with this new information, the last thing to do was to visit the town of Raszków. Raszków is located on the Dniestr River, today in the country of Moldova. It is a short ride from Kamieniec Podolski, though one needs an additional visa for Moldova, and also to make sure that one has a multiple entry visa for Ukraine, in order to enter back into that country. Raszków has a Catholic church, which at the time of the author's visit was being renovated under the direction of the priest by construction workers brought in from Poland. The priest responded to the request for assistance in locating the parish books. There were none.

Fig. 5 - Raszków graves

With the priest, the author visited the local Catholic cemetery. Old weathered crosses floated above the high grass, and some where shadowed by lilac bushes. What a small world! Two sites on either side of the globe, two sides of the family, resting in peace shadowed by sweet smelling lilac bushes. It was a rewarding experience. After so many years of effort, always facing the possibility of no results, a veritable brick wall had been scaled by the discovery of a single record, possibly the only extant evidence of a birth in the obscure stacks of a remote archive. It was a day well remembered, for as a child, the author always liked the lilac bush, and the thrill of searching for a five-petal flower, reputed to bring good luck. Even though the lilac bush was no longer in bloom on that day at the cemetery in Raszków, it seemed to covered with the five-petal flowers, and it's imagined scent a symbol of a family reunited after a century and a half.

This case is evidence that seemingly impossible cases can be resolved. While it make take more time and effort, determination will find the ancestors. There may well come a day in which five-petal flowers beck a lilac bush for everyone scaling a brick wall in their ancestral past.

A Beginner's Guide to Slovak Reseach

by Lisa A. Alzo, M.F.A.

Introduction

Nearly 620,000 Slovaks immigrated to the United States during the period of mass migration (about 1880 to 1914).[1] Some Slovaks left their homeland for economic reasons, others to escape political repression. The majority of the immigrants to the United States arrived before World War I. Many returned home after earning enough money to buy land back home, but eventually some 500,000 Slovaks settled permanently in the New World.

In 1990, the U.S. Census Bureau issued a Supplementary report to the Census of Population that included people's self-reported ancestry.[2] Over 1.8 million people indicated that they are of Slovak descent. The numbers represent people who do not necessarily know the Slovak language, but are conscious of their ethnic background. The report shows a large number of the U.S. population who indicated they are of Slovak ancestry.

Perhaps you are among those nearly 2 million Slovaks interested in finding out more about your ancestors through genealogical research. This article provides an overview of traditional and online resources essential to doing Slovak research, and describes the challenges and pitfalls that are unique to researching this area of Eastern Europe.

While searching for Slovak roots, there is often a tendency to want to search for records in the place of origin. This article, however, will emphasize how to first search home and family sources here in the United States for determining the ancestral village, and how to utilize church and civil records available on microfilm through the Family History Library (FHL). In addition, resources for writing to Slovak archives and finding professional researchers will be cited, along with tips for networking with others searching for Slovak ancestors to gather information, share stories and solve common research problems.

Fig. 1 - Slovakia, 1918. Courtesy of John Hudick

Fig. 2 - The modern Slovak Republic. Courtesy of John Hudick

Where is Slovakia?

Slovakia is a small, mountainous country situated in the heart of Europe, landlocked between Poland, Ukraine, Hungary, Austria and the Czech Republic, with a current population of less than 5.5 million people.[3]

Slovakia is a country rich in history and culture. This country's history is one of the most fascinating in all of Europe and also one that is quite complex. For the purposes of this article, only a brief summary will be provided on the key events. Those desiring detailed information on the history of Slovakia are encouraged to consult the <u>Short Chronological History of Slovakia</u>, prepared by the Slovak historian Anton Hrnko available online at <slovakia.eunet.sk/slovakia/history-politics/anthem.html>.

Brief historical background[4]

Beginning with the time of the Samo Empire (623-665) through Great Moravia, the Turkish invasion, Magyarization, and communism, and even until its separation from the Czech Republic in 1993, Slovakia has struggled to be recognized as a nation state.

The earliest evidence of people living in Slovakia comes from a Neanderthal skull molding found in the village of Ganovce which dates back around 200,000 years. Other archaeological discoveries indicate that Celtic tribes came to Slovakia at the beginning of the Iron Age and that the Romans invaded the region in 6 CE. There is a Roman inscription from 179 CE still visible on the rock of Trencin Castle that marked the most northern point of the Roman Empire at that time. Following the fall of the Roman Empire, the region that is now Slovakia was raided by various tribes, including the Huns, the Lombards, the Avars and the Germanic Goths (events commonly known as the "migration of people").

It is not known for certain when the true descendants of Slovaks, the Slavs, first came to Slovakia. It is known that they had become the dominant race by the 7th century. The Samo Empire (623-665), named after its ruler, Prince Samo, was the first organized community of Slavs in the region that is now Slovakia. Prince Samo's death in 665 left no capable heir to his throne and Slovakia was ruled by the Avars (who came from the steppes of Asia), until they were defeated by

the Emperor Charlemagne, in 799. The year 833 saw the beginning of Great Moravia, which was later destroyed in 907, and the Magyar tribes made their way into Slovakia. In the year 1000, Slovakia became a part of the Hungarian State. Invasions by the Tatars in 1241 and the Turks in 1530 followed.

After a Turkish victory at the Battle of Mohac, the Kingdom of Hungary was soundly defeated and found itself divided into 3 separate parts: the territory that is present day Hungary under Turkish rule, Transylvania, a Turkish protectorate controlled by the Ottoman Empire, and Slovakia. The Hungarian king, Louis II, died during the battle. His brother-in-law, Ferdinand I of Austria, made a claim for the Hungarian throne that was contested by many of the Hungarian nobility. Once Ferdinand I was finally recognized as the ruler of the area that is now Slovakia, or "Royal Hungary," as it was known, the Kingdom of Hungary became a part of the Habsburg Empire. Slovakia managed to withstand the Turkish invasion, but found itself the center of the Hungarian state and all important Hungarian administrative, political and religious institutions moved to Slovakia.

From the 10th century right up to 1918, Slovakia was part of the Kingdom of Hungary. In the 16th century, Hungary, including Slovakia, became an associated state of the Habsburg Empire. Between 1804 and 1867 the Habsburg Empire was renamed the Austrian Empire, then between 1867 and 1918 the Austrian Empire was restructured into a double state called Austria-Hungary. In this state, Hungary, including Slovakia, had its own government, parliament, army, and citizenship. Inhabitants of Austria-Hungary were considered either Austrian or Hungarian citizens. Since Slovaks lived in the Hungarian half of the Empire, they were Hungarian citizens.

For most genealogists, this time period holds the greatest significance for the research process. Because of the changing geographical and political borders, researching Slovak ancestors can often be more challenging than looking for other European kin. One must be aware of both the Slovak and Hungarian names changes for towns, villages and counties, etc. and take this into account when searching for documents such as church and civil vital records, census returns and other important genealogical sources.

Following the end of World War I, the Czechs and Slovaks formed their own republic in October 1918, but Slovakia's partnership with the Czechs was not an equal one. During World War II, the first Czechoslovak Republic was forced to split, with Nazi Germany forming the Protectorate of Bohemia and Moravia, and the Slovak Republic. In 1945, the second Czechoslovak Republic was formed and in 1948 communist power enforced. The end of communist power came in 1989; and on January 1, 1993 the independent Slovak Republic was established.

Overview of Slovakia's history

623-685, Samo's Empire, the oldest state formation.
824-828, The consecration of the first church at Nitra

833, beginning of Great Moravia
863, arrival of Slavic apostles Constantine and Method
894, Svatopluk the Great Moravian emperor died.
907, destruction of Great Moravia.
1000, Slovakia becomes a part of the Hungarian State
1241, Tatar Invasion
1515, Reformation movement started
1530, Turkish invasion
1780, beginning of the Slovak National Revival
1785, abolition of serfdom
1792, strong Hungarian influence began
1843, legalization of the Slovak literary language
1848, demands of the Slovak Nation to the Emperor's Court
1848-1849, Slovak Uprising
1861, Memorandum of the Slovak Nation
1918, Martin Declaration of the Slovak Nation
1918, origin of the first Czecho-Slovak Republic
1939, origin of the Slovak Republic
1944, Slovak National Uprising
1945, Second Czechoslovak Republic
1948, communist power enforced
1969, signing of the Decree on Czecho-Slovak Federation
1989, end of communist power
1993, foundation of the independent Slovak Republic (January 1)

Language issues

Slovak is the official language of the Slovak Republic. The official Slovak written language was adopted in 1843 by Ludovit Stur based on the dialect spoken in Central Slovakia. The Slovak language holds a central position among Slavic languages. It is a west Slavic language, but in the east it borders on Ukrainian and Ruthenian and, before the arrival of Magyars (Hungarians) in the Danube basin, it had direct ties with the south Slavic languages (especially Slovene), and still retains some of its features today. Slovakia's central geographic location and other factors have made it very easy for other Slavs to understand Slovak.

The printed and written Slovak alphabet (*abeceda*) or "letters" are basically the same in Slovak as their counterparts in English. The difference is that some Slovak letters have special accents, or diacritical marks written above or to the right side of the letter. These marks changes the phonetic value or pronunciation of the letter. In general, all letters are pronounced as they are written. The letters q, w, x are not in the official Slovak alphabet, although they are used in some foreign words.

Basic alphabet and pronunciation[5]

Letter	Pronunciation
A a	Like u in but
B b	Same as in English
C c	'ts' like in cats, zz in pizza
D d	same as in English

DZ dz   Like 'ds' in odds
E e   'e' as in bet
F f   same as in English
G g   'g' as in good
H h   'h' as in hand
Ch ch   as in German 'ch' as in Bach
I i   'i' as in sit, same as y
J j   'y' as in yes
K k   Same as in English
L l   Same as in English
M m   Same as in English
N n   Same as in English
O o   'o' as in lost
P p   Same as in English
Q q   Only found in foreign words
R r   Rolled
S s   Same as in English
T t   Same as in English (without aspiration)
U u   'u' as in put
V v   Same as English
W w   Only found in foreign words
X x   Only found in foreign words
Y y   Same as i, as in sit
Z z   Same as in English

Long vowel Pronunciation

Á á   'a' lengthened as in car
É é   'e' lengthened as in bare
Í í   'i' lengthened as in feel
Ĺ ĺ   'l' as in little
Ó ó   'o' lengthened as in 'call' or 'fore'
Ŕ ŕ   pronounced as 'r' above
Ú ú   Lengthened as in 'pool'
Ý ý   as i in feel
Letters 'l' and 'r' can function either as a vowel or consonant

Plus soft consonants   Pronunciation
Č č   'cz' as in Czech
Ď ď   like 'du' in duty
DŽ dž   as in 'g' in George
Ľ ľ'   ll as in million
Ň ň   as in 'ne' in new
Š š   'sh' as in shell
Ť ť   as in Tuesday
Ž ž   's' as in pleasure

Other   Pronunciation
Ô ô   'ow' as in woe
Ä ä   Pronounced as a broad 'e' as in area

Numbers

The Slovak language uses the same Arabic numeral system as the English language, but with some unique differences. For some numbers there are different gender endings, e.g. the feminine form of "first" is *prvá* as opposed to the masculine form of *prvý*. In English, "first" is used for any situation. The short forms of ordinal numbers in Slovak are represented by a period after the number, e.g 3. equates to 3rd. Large numbers are separated by a blank space (1 976 324), rather than by a comma, as in Enlish.

Overall, the numerical system appears more complicated, but once learned, the rules are no more difficult than any other western numbering system. You can find a listing for Slovak Language courses on the Internet by searching for "Slovak language" on a search engine, or by visiting the Czechoslovak Genealogical Society International at <www.cgsi.org>. In addition, many publications such as Jednota (The Official Publication of the First Catholic Slovak Union of the U.S. and Canada) often announce courses being taught in many cities and towns throughout the United States. You may also want to investigate the following Internet sites:
<www.slovak.com/language>
<www.slavism.com/slovak/hungarian/words.htm.>

Slovaks and religion

For most Slovaks, religion was above all else in importance and the church was the place where all of life's significant events such as baptisms, weddings and funerals took place. Prince Pribina of Nitra is credited with first introducing Christianity to the Slavs in 828; however, more notable are the efforts of Cyril and Methodius, two Byzantine monks, who beginning in 863 spread Christianity and became known as the "Apostles to the Slavs." Over the course of the next several centuries, grand churches of various faiths, Roman or Greek Catholic, Orthodox and Lutheran, began to develop in villages throughout Slovakia.

The Orthodox Church definitively split from the Catholic Church in 1054, and Constantinople became the seat of the Patriarch, who was no longer connected to Rome. The Byzantines had always maintained a great deal of independence but still belonged to one formally united Catholic Church, and had their unique rituals, retained married priests (although celibacy was still preferred-they could stay married if they did so before becoming deacons) and used the Greek language for Mass. In Slovakia, the people used Old Slavonic as a liturgical language after Saints Cyril and Methodius went on a mission to convert the Slavic peoples of central Europe.

The Greek Catholic (Uniate) Church was founded somewhere between 1596 and 1646. The Greek Catholic Church (Uniate or Byzantine in America) was a part of the Orthodox Church that reunited with Rome. This occurred after lengthy negotiations in the year 1596 and was concluded in the Union of Brest. The Polish King Sigismund III Vas (1587-1632) wished to lower the number of pro-Russian Orthodox subjects in his realm. This was only valid in Poland, but was later adopted in the Austrian Habsburg Empire. The Union of Uzhgorod (1648) recognized the Roman pontiff and many Carpatho-Rusyns, Slovaks and later (1697) Transylvanian Romanians became reunited with the Catholic Church.

The Greek Catholics, as they were called in Europe, retained their liturgical rites. Controversies ensued, and pockets of Orthodox faithful remained in Hungary, but most adhered to the union, and are therefore termed Uniates. Most of the Balkan Slavs (Bulgarians, Serbians, etc.) and the eastern Slavs (Russians, Ukrainians, Belorussians, Rusyns,) were Christianized by Constantinople in the 9th and 10th centuries. Thus, they became Orthodox Christians. Many of these, under various political pressures, later united or reunited with Rome (hence the name "Uniates"). Many of the Ukrainians and Belorussians united with Rome at the Union of Brest of 1596. The Rusyns united with Rome at the Union of Ungvár/Uzhgorod/Uzhhorod of 1646. It was in consequence of these unions that they became Greek Catholics (Uniates), or Byzantine Catholics, as they have been known in the United States since the late 1920s. The Greek Catholics have retained much of their liturgy, liturgical language, and married priesthood (except in the United States), and are officially called "Catholics of the Byzantine Rite" versus "Catholics of the Roman Rite". The Rusyns and some eastern Slovaks were Greek Catholics/ Byzantine Catholics, and thus they were part of the Catholic World and not of the Orthodox Christian World, such as the Russians, Serbians, Bulgarians, etc.[6]

Today, in Slovakia, you will find a number of religions practiced including Roman Catholic, Greek Catholic, Protestant, Jewish, and Orthodox.

Slovaks and family

After religion, family life is next in importance to Slovaks. Families in Slovakia were often extended. Parents, grandparents, children, aunts, uncles, cousins and in-laws lived under one roof. This practice often continued in the New World as immigrants came to the United States and often settled in the same towns as family members or relatives, with many even living under the same roof. Family life was generally closely intertwined with religious beliefs and rituals.

Leaving home: a glimpse at Slavic immigration

During the early part of the 19th century, the Slovak economy grew slowly due to a worldwide economic slump. The Industrial Revolution came later to Slovakia than to western Europe and the Czech lands. While the Czech lands at the time were industrialized, Slovakia remained an economy primarily based on agriculture. As a result, Slovak immigration to the United States increased rapidly at the end of the 19th century as many Slovaks became dissatisfied with local conditions. By 1900, Slovakia had lost over 300,000 of its population to emigration.

Searching for Eastern European roots is often more difficult than trying to locate ancestors from areas such as England, Ireland, or Italy. The process of locating the ancestral village for Slovak immigrants who came to America prior to 1918 can be challenging and frustrating. Before 1918, Slovakia, Ruthenia and elements of Ukraine and Galicia existed as part of the Austro-Hungarian Empire.

In 1918, the Hungarian place names for most Slovak and Ukrainian villages were changed to Slovak and Ukrainian equivalents. Thus, you will find that most of the documents and records for Slovak immigrants who arrived prior to 1918 are in Hungarian. When searching for information you will want to note both the new Slovak, Romanian or Ukrainian name, and the old one from the Kingdom of Hungary.

If your ancestor was a Czech (be sure not to confuse this with the generic term Czechoslovak) and s/he came to America before 1918, then s/he was an Austrian citizen and typically listed in the ship's manifest or passenger record as emigrating either from Austria, Bohemia, Moravia, or Silesia. It is important to note that under the Austro-Hungarian Empire, Bohemia, Moravia and Silesia were provinces of Austria. After World War I the Empire was broken up and Bohemia, Moravia and Silesia were formed together with Slovakia into Czechoslovakia. As mentioned in the historical background above, Slovakia was part of northern Hungary in the Austro-Hungarian empire and was reformed after World War I into Czechoslovakia along with Bohemia, Moravia and Silesia. If your ancestor came to America prior to 1918, s/he was a Hungarian citizen and listed on the ship's manifest or passenger record as emigrating from Hungary. If your ancestor emigrated after 1918, then s/he would be listed as emigrating from Czechoslovakia.

Starting stateside

In researching our immigrant ancestors, it is tempting to look for information on the village of origin and dive into searching for Slovak records. A more appropriate process, however, is to start stateside and then work back to the country and village of origin. Why? First of all, you may miss important details that could save you from obtaining incorrect information or from making critical research mistakes down the line. For example, you could end up researching the wrong family line if your surname is a common one from Eastern Europe, or you could spend hours obtaining and researching church records for a village that your ancestor may have said s/he was from, but if fact was not actually were s/he was born. In this case, you will not find a trace of the person in the records!

Beginning your genealogical research

In general, there are a few guidelines to keep in mind when beginning your Slovak genealogy.

• Start by researching records on this side of the ocean and work backward
• Be flexible and open to alternate spellings for names and places, a variety of languages, alphabets, etc.
• Anticipate/expect confusion, this especially applies to place of origin and dates, and names!

A good way to approach your research is to develop a strategy or plan. Using the diagram below (p. 56), think about your research as going in cycles. First, begin with the

START HERE

8. Write to archives if possible or hire professional researcher

7. Establish contacts in village or town (e-mail or write letter to mayor/priest

6. Check Family History Library holdings for microfilmed records

5. Locate village of origin today

1. Begin with immigrant's name & birth date

2. Gather personal/family details about immigrant

3. Identify the ancestral village

4. Search U.S./Canadian records for surnames (check for siblings, cousins, etc.)

Fig. 3 - Research methodology chart

immigrant's name and date of birth. Next, gather family details about the immigrant and identify your ancestor's town or village of origin. Then, search U.S. records for surnames and places followed by finding the name and location of the village of origin today. Continue your research by checking for other available records including the FHL and its holdings;   Once you have exhausted all possibilities in North America you will want to move your research back to the "old country" by establishing contacts in the town or village, and finally, possibly by writing to the Slovak archives and/or hiring a professional researcher.

Learn details about your immigrant ancestor(s)

First, obtain the immigrant's name and date of birth. You can do this by talking to the immigrant, or by interviewing immediate family members. The general rule when beginning genealogy is to "start with yourself" and work backward in time by filling in as much information as you can on a pedigree chart[7] or ancestor chart.

Pedigree/ancestor charts

An ancestor chart records the ancestors from whom you directly descend, those for whom you intend to compile a complete and correct family unit. It shows at a glance the progress you have made towards this goal and what remains to be done. This is also often referred to as a pedigree chart. I prefer the term ancestor chart, but whatever you choose to call it, the important thing is that you compile one! You can download additional copies of an chart free from Ancestry at: www.ancestry.myfamily.com/save/charts/ancchart.htm>.

Family group sheets

Each piece of information concerning a pedigree ancestor and his/her family is placed on a worksheet, commonly known as a family group sheet. This is where you will record children, brothers, sisters, etc. Since the end result of your research efforts will be to compile complete, correct and connected families, the use of family group sheets from the beginning will make the compilation much easier. When you're done, you'll know who's missing in your family tree. For each missing person, you will need to obtain the following information: 1) full name (including maiden names for women); 2) approximate dates for vital events (birth, death, marriage, residence, etc.); 3) locations for vital events.

It is also important to ask individuals where events happened to get an understanding of "place," remembering that location is a key component in genealogical research. Ask about documentation for these events in home and family sources such as documents, Bibles, diaries, school report cards, early correspondence (especially from the Slovakia), photographs, family heirlooms, oral history interviews, and miscellaneous items (military documents/records, dog tags, funeral books and sympathy cards, etc. autograph books, home and/or business receipts).

Key U.S. sources

For the most part, once Slovak immigrants came to the United States, they remained for the rest of their lives. Some obtained United States citizenship. There are instances of a loved one returning to his or her homeland and perhaps dying there, but most often if your ancestor settled in the

United States, he or she died here. Some of our ancestors married here, and most had jobs and owned property. Their children were likely born in the United States and probably attended some form of schooling or formal education. All this to say that unless your ancestor purposely tried not to be found or leave a paper trail, then his/her time in the United States should be a matter of public record. This time should be documented in one or more of the following: immigration records, census records or vital records. With a bit of digging and a great deal of persistence, you should be able to locate one or more of these records.

Pennsylvania and Ohio ranked first and second among states reporting Slovak ancestry in the 1990 U.S. Census. Of the 619,866 Slovaks who came to the United States before 1920, 296,219 settled in the Keystone state, where Slovak men found work in steel mills and coal mines. Ohio was second with 78,982, followed by New Jersey (48,857), New York (46,209), Illinois (44,010), and Connecticut (21,204). These states offer a large number of resources for researching one's Slovak ancestors. There are also a number of printed and online U.S. sources that should be consulted in the genealogical research process.

Civil vital records

Vital records, i.e. birth, death, divorce and marriage certificates, and adoption records, are some of the best resources available to genealogists. As a general guideline, when searching for birth, marriage, death and divorce documents you should start with your most recent ancestors. It may seem futile or repetitive to request records when you already know the facts, but what you think is true may actually be incorrect. Vital records may also include pieces of information that will either corroborate your research or lead you in new directions.

In the United States, vital records were first kept by churches, then towns, and finally the counties. There is no a national vital records office. In 1914, however, a federal law was passed requiring each state to establish a system of keeping vital records and maintaining a repository for the records. While many states had already established a State Department of Health (or equivalent) by 1914, it was not until 1930 that all states complied with this law. The process and cost for obtaining vital records varies from state to state, and the year each state began death registration.

How to obtain vital records

There are basically 3 ways to obtain vital records information:

1) Write to the county or state (or visit in person). Information on how and where to write for vital records is available for each state, using:

> The International Vital Records Handbook
> Ancestry's Red Book <www.ancestry.com>
> The Handybook for Genealogists (10th ed.) by Everton Publishers <www.everton.com>

2) Search the FHL <www.familysearch.org> using the "Search" tab and "Research Guidance" tabs.

3) Searching other various Internet sites, including:
> <vitalrec.com/index.html>
> <www.genealogybulletin.com/archives/HTML/current2.html>
> <www.cdc.gov/nchs/howto/w2w/w2welcom.htm>

You can also perform a blanket search by State on your favorite search engine "__" birth index. For example, search for: "Pennsylvania state marriage index."

You may want to search Joe Beine's Online Searchable Death Indexes for the USA, which will give you a good place to begin in finding what's available and will tell you what databases are free and which require a fee-based subscription, as well as county level resources:
> <home.att.net/~wee-monster/deathrecords.html>
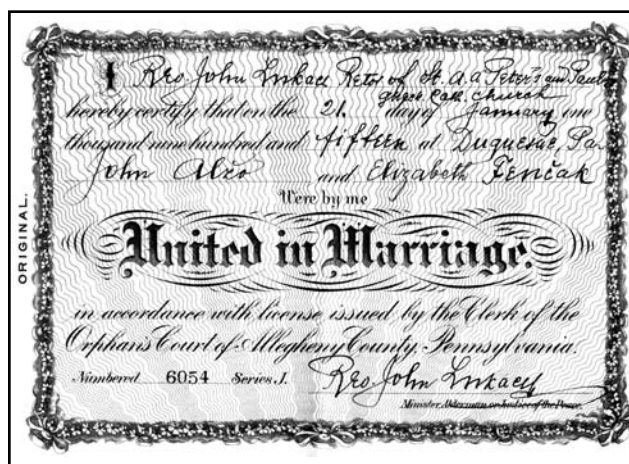
Fig. 4 - Marriage certificate of John Alzo and Elizabeth Fenčak. Courtesy of Lisa Alzo

Death records

While it may be tempting to start your vital records search with a birth record, you should consider looking for a death record first. The death record is most recent, and therefore should be available. Death records are in most cases easier to obtain than birth records, and usually contain the person's name, date of death and place of death. Death records may also contain: age of death, cause of death, exact time of death; current residence, occupation, date and place of birth; parents' names and birthplaces; spouse's name (maiden for wife); marital status; name of funeral home and cemetery; name of physician or medical examiner; name of informant and their relationship to the deceased; and officials or witnesses present at the death.

Other vital records you can search in addition to death records are birth records, marriage certificates and license applications, divorce and adoption records.

Birth records

Birth records are sometimes more difficult to obtain depending on the state and its privacy laws. Birth records usually contain: name of the child; race of the child; gender

of the child; date and place of birth; mother's name; father's name. Birth records may contain: parents' information (age, race, occupation, and place of birth); number of children in the family, and number of this child in the family; and witnesses to the birth. If you are unable to obtain a civil birth record, you may have luck finding a baptismal record if your ancestor was born here and his/her parents belonged to a church.

Fig. 5 - Czechoslovakian birth record.
Courtesy of Lisa Alzo

Marriage records

Marriage records are generally accessed at the county or town level and usually contain: full name of bride and groom; date and place of marriage. Marriage records may contain: age and birth date of bride and groom; residences and occupation for bride and groom; marital status (single, widowed or divorced); names and birthplaces for bride and groom's parents; witnesses and officials present at the marriage.

Other records: divorce and adoption

To obtain a copy of any divorce decree in the United States, write or visit the vital statistics office in the state or area where the event occurred. For more information, consult <www.vitalrec.com/divorce.html>.

Adoptions are a bit more challenging to research as some states have laws that seal adoption records. Check state by state for requirements and what information can be disseminated. Fortunately, there are many Internet sites that can assist you. Start with the "Adoption" section on Cyndi's List at <www.cyndislist.com/adoption.htm>. The article, "About Adoption Research" by Maureen Taylor is a very good resource available at:
<www.genealogy.com/genealogy/69_taylor.html>.

You may discover interesting occurrences and mistakes, as official documents are not exempt from error.

Special considerations regarding vital records research

With the growing interest in genealogy, some vital records departments do not have the staff to carry out extensive searches. They may require more exact information in order to provide you with a certificate. Before sending a request, you should research the specific requirements of the office you are contacting so as not to waste your time or theirs. Fees and turn around time to receive the certificates will also vary widely from location to location. In addition, during the last year genealogists have unfortunately discovered that several states have closed or limited access to previously available online vital records indexes.

What if the civil record is unavailable?

If you are unable to locate the civil death record, try searching for cemetery records, church burial records, funeral home records and memorial cards, headstone inscriptions, lodge or fraternal organization burial or insurance records
and obituaries

You should look at obituaries and/or funeral home records for information on your ancestor(s). Obituaries give more detail than death notices, and are a news item usually written by newspaper staff from information provided by the funeral home. Some are more detailed than others, but watch out for errors. Obituaries often contain incomplete or incorrect information, depending on the informants familiarity with the deceased. Some good online resources for obituaries include:
•Cyndi's List
<www.cyndislist.com/obits.htm> Links to sites with obituary data, cemetery transcriptions and funeral home records.
•funeralCENTRAL
<www.funeralcentral.com> Publishes funeral notices similar to those submitted by funeral homes to newspapers. It's a fee service, but the funeral home must send the notice for inclusion in the database.
•Funeral Net
<www.funeralnet.com> Locate cemeteries and funeral homes, as well as search for obituaries. The database of funeral homes was compiled from The National Yellow Book of Funeral Directors.

•Obituary Central
<obitcentral.com/obitsearch> locates, categorizes and presents obituaries online. The "Links" page is arranged by state and county, with thousands of links to obituaries, cemetery transcriptions and death notices.
•Obituary Daily Times
<www.rootsweb.com/~obituary> Lists not only newspapers that are being indexed, but those that are in need of indexers. If the newspaper has an Internet site, there will be a link to it.
•Obituary Lookups
<freepages.genealogy.rootsweb.com/~obitl> A community of researchers from all over the world willing to look up obituaries for free.

Cemetery resources

Cemeteries are a valuable source of information that can be easily overlooked by a researcher. If you determine where your ancestor was buried from using the above sources, you can often visit the cemetery or sometimes order records from the FHL. In addition, there are a number of Internet sites springing up with virtual cemeteries or lists of headstone transcriptions. For example, go to Genealogy.com at <www.genealogy.com> and take a look at "Virtual Cemetery," an interesting database with location specific tools.

Fig. 6 - Headstone of John Alzo and Elizabeth Fenčak Alzo, the author's grandparents. Courtesy of Lisa Alzo

Newspaper databases

There are a number of newspaper resources available online:
•Newslink - <www.newslink.com> will allow you to search for a particular publication online. Many newspapers now have online editions. Some publications have online searchable, indexed archives; others do not. For those that do not, sometimes there are instructions for obtaining copies from archives or back issues (usually buried somewhere on the Internet site). Some will refer you to another site that houses archives

of newspaper collections across the U.S. (many will allow you to download copies of relatively recent obituaries from $1-$3 each).
•News Library - <www.newslibrary.com> points you to newspapers from major and midsized U.S. cities. For example, I clicked on Pennsylvania and searched for my last name, "Alzo." The search netted several results, including articles on the publication of my book, Three Slovak Women, as well as my mother's death notice from 2000.
•Random Acts of Genealogical Kindness - <www.raogk.org> volunteers around the world will look up copies of obituaries from various locations. Please be sure to read the introductory information carefully before making a request of a volunteer. This is not a site where someone will do all of your researching for you for free!

In addition to obituaries in English newspapers, you will also want to check foreign language newspapers, obituary notices in religious newsletters or newspapers (e.g. Catholic Universe Bulletin), and fraternal newspapers (e.g. Jednota), etc. Fraternal organizations or lodges may also have burial or insurance records. A good source for this information is the Immigration History Research Center in St. Paul, MN, < www1.umn.edu/ihrc/slovak.htm#top>.

Probate court records

As a genealogist you want to investigate court records. Consider searching wills, civil or criminal records. Sometimes the information may not shed a positive light on your ancestor, but there may be valuable information buried in a court record that can give you clues. Wills provide information on a spouse, next of kin, etc. and Voter Registration cards will list addresses and possibly other useful information. Again, availability of such records will vary by location, but a good place to start is the local or county courthouse where your ancestor lived. Again, Ancestry.com has some probate records among its database collection. Also, check Cyndi's List under "U.S. Courthouses": <www.cyndislist.com/courthouses.htm>

Online public records

A good site for searching property and tax records is Public Records Online. This database can be a bit patchy (some counties represented and others not). Also, content sometimes disappears due to recent concerns over privacy issues, but it is still worth a look for potential genealogical value. Cf. <www.netronline.com/public_records.htm>

Land records

Land records often contain valuable information for the genealogist, including names of spouses, parents, children and previous residence(s). Before the Internet, you would have no choice but to visit or write to the place where your ancestors bought and sold land. Thanks to online technology, you may not have to leave home or travel from

one courthouse to another in order to research their land records. There are a few basic steps you can follow to help your search.

Start at home

Identify what you are looking for. In other words, focus on a single research problem (your grandfather's farm, or great-grandma's boarding house, for example). Next identify components of the deed search: write down the family, location and time period.

Location, location, location

Confirm that you are looking in the right place. Specifically, if you identify that the house, farm, etc. is in a specific county (for example, Allegheny county), but that county as it is defined today may have been in located in a different county in your ancestor's day. A critical step before you begin your research is to investigate the place and time because it can save you hours of research effort and avoid the receipt of a negative response from the wrong county courthouse. You can determine county formations from several printed sources including Ancestry's Red Book, The Handy Book for Genealogists. These will tell you the year the count was formed, the county or counties from which it was formed, the county seat, the zip code of the county courthouse, the year for which the county has land records, as well as maps showing present day boundaries; and the Map Guide to the U.S. Federal Censuses 1790-1920, which visually depicts the county formation process in 10-year snapshots. It is important to note that in some areas deeds are found at the town level. You can also learn about county basics through the FHL by searching the catalog online for county formation, names of any parent counties and record losses.

Deed books

Deed books originally belonged to the jurisdiction that created them (usually the county). As populations grew in counties, so did the number of record books. Because land ownership is considered an important asset and the basis for tax collection and for identifying roads, land records (especially deeds) were rarely thrown out. Some counties moved records to another jurisdiction, while some established regional and state archives systems for the safekeeping of older records. Because there is no set standard for a record transfer process, you need to take this into account when conducting research for land records. You also should be prepared to view old records on microfiche or microfilm. The largest coordinated effort for land record microfilming has been undertaken by the Genealogical Society of Utah. Thes microfilms are available through the FHL. You can check their Internet site at <www.familysearch.org> to see what land records are have available through your local Family History Center (FHC). Locate your county of interest. Then, look under the topics for LAND AND PROPERTY and LAND AND PROPERTY - INDEXES.

Published abstracts

Check with the local or regional genealogical society in or near your county (or town) of interest. You may have a stroke of luck that a society volunteer or other genealogist may have already abstracted the indexes or deed books into published periodicals held by the society. In addition, abstracts may also appear in periodicals. You can use the electronic version of the Periodical Source Index (PERSI) to search for abstracts. PERSI was developed by the Allen County Public Library in Fort Wayne, IN and originally published in book form with annual updates. In 1999, the library collaborated with Ancestry.com to produce an electronic version of the database. Many libraries have PERSI on CD-ROM, or a subscription to Ancestry.com that will allow you access to the database of 1.7 million records.

Online land records

Because of sheer volume, few land records are actually available online. This is especially true for records at the county level. In some cases, county offices or state archives have placed indexes online, or volunteers have abstracted deed indexes and posted them to Internet sites. Three major sites to check, especially for indexes done by volunteers, are:

- Cyndi's List <www.cyndislist.com>
- RootsWeb <www.rootsweb.com>
- USGenWeb <www.usgenweb.org>
- Ancestry.Com's court, land and probate databases <www.ancestry.myfamily.com/search/rectype/court/main.htm>

You may still have to search for deeds the old-fashioned way, either by a visit to the courthouse in the county of interest or by letter. If you plan to write to a courthouse, you can find contact information through printed sources such as The Ancestry Family Historian's Address Book or the County Courthouse Book. Cyndi's List is also a great source for current information. Look under Libraries, Archives & Museums; Societies & Groups; or the United States Index for the locality you're researching.

If researching your direct ancestors does not uncover a town of origin, you should then consider widening your search to include the immigrant ancestor's brothers and sisters, and their children. Most immigrants tended to immigrate in clusters, almost always arriving first in an American community where they had family members or acquaintances from their European home. If city directories or censuses show a neighbor came from the same country as your ancestors, note what town the neighbors came from; it may be your ancestors' home town as well.

U.S. and state censuses, mortality schedules

Census returns in the United States are available for the years 1790-1930. excepting 1890 (you can check Census substitutes, not yet available for all areas). Returns were taken every 10 years and the data is held for 72 years before release to the public. The most recent to be released is the 1930 census (April 1, 2002).

While not likely to show an exact place of origin (for example, Austria is likely to be listed in earlier census returns both for Czechs or Slovaks), census records often provide a good picture of a family at a specific time period and can give you clues for obtaining other documents such as naturalization papers immigration records such as passenger or customs lists which may contain specific information on an ancestral town or village (although the information may not be accurate). For Eastern and Central European immigrants, the 1850-1930 censuses are extremely valuable. Census records are available in both microfilm and digital formats. Consult the following Internet sites for information on how to use census records and their availablity:

- Cyndi's List: <www.cyndislist.com/census2.htm>
- Census-Online: <www.census-online.com>
- Census Links: <www.censuslinks.com>

Census records have been digitized and you can access them either on CD-ROM or via online subscription.

- Ancestry.com <www.ancestry.com>, the first company to offer online access to the complete U.S. census - digital census images for all census years 1790-1930. Includes indexes for the years 1790-1850, 1880, 1920, and 1930, partial indexes for 1860-1870, an index for 1890 (fragment) and images only for 1900 and 1910.

- Heritage Quest Online <www.heritagequest.com>, joined with Proquest in early 2002 to launch their U.S.Census collection as part of HeritageQuest Online. It is marketed to libraries, not individual subscribers. Many libraries have purchased the Heritage Quest Online collection and offer it as a free resource for their members. Individuals can purchase CD-ROMs of Census images through Heritage Quest.

- Genealogy.com <www.genealogy.com>, this site's U.S. Census subscription contains records for 1790-1930 with searchable indexes for 1790-1820; 1860-1870, 1890, 1900 and 1910.

- The FHL offers a searchable index of the 1880 U.S. Census at <www.familysearch.org>

Social Security Death Index

The Social Security Death Index (SSDI) is a great tool for genealogists, with limitations, of course. This database is an index to basic information about persons with Social Security numbers whose deaths have been reported to the Social Security Administration (SSA). The death may have been reported by a survivor requesting benefits. It may have been reported in order to stop Social Security Benefits to the deceased. Funeral homes often report deaths to the SSA as a service to family members. Beginning in 1962, the SSA began to use a computer database for processing requests for

benefits. About 98% percent of the people in the SSDI died after 1962, but a few death dates go back as far as 1937. Because legal Aliens in the U.S. can obtain a Social Security card, their names may appear in the SSDI if their deaths were reported. Some 400,000 railroad retirees are also included in the SSDI.

The SSDI is not an index to all deceased individuals who have held Social Security numbers, or all deceased individuals who have received Social Security benefits, or whose families have received survivor benefits. The index is taken from the U.S. SSA's Death Master File. It contains the records of deceased persons who possessed Social Security numbers and whose death had been reported to the SSA. In most cases a report of death was made in connection with Social Security death benefits.

The SSDI works best for finding information about individuals who died in the mid-1960s or later. This index is compiled by the SSA and is available at no charge to the user on many Internet sites, such as Rootsweb <ssdi.genealogy.rootsweb.com>, Family Tree Legends <www.familytreelegends.com/ssdi> or the FHL <www.familysearch.org/Eng/Search/ frameset_search.asp?PAGE=ssdi/search_ssdi.asp>.

Finally, you might want to refer to the date of last update of the particular Internet site's database that you are viewing. While the SSDI is available on a number of sites, not all regularly or consistently update their copy of the database. The recent updates will have recent deaths, but can also occasionally include information about earlier deaths as well. You should always check the date of the last update.

The SSA makes copies of the original Social Security application form (the SS-5) available to third parties who request information on a deceased individual. The SSA currently charges $27.00 for each individual application if the Social Security number is known, and $29.00 if unknown. This request should be in writing and include the following information: full name, state of birth, and date of birth to:

Social Security Administration
OEO FOIA Workgroup
300 N. Green Street
P.O. Box 33022
Baltimore, Maryland 21290-3022

Providing names of parents is also helpful, especially with common surnames. Be sure also to provide proof of death, since records of living individuals are not publicly available.

Naturalization records

Depending on when your ancestor arrived in America, naturalization records can give you the precise date and port of arrival, as well as the name of the ship, the port of departure and the immigrant's date and place of birth. Not all naturalization records will provide all of the above information. Some records may give only a year when the immigrant arrived. Between 1776 and 1790, each state

established laws, procedures and residency requirements for aliens to become naturalized Unite States citizens. The first federal naturalization law was passed in 1790, and since that time, a series of Acts have changed restrictions and requirements.

Before the 19th amendment to the U.S. Constitution was ratified, women became citizens by marrying a citizen or through their husbands becoming naturalized. After 1922, the federal government began keeping separate naturalization records for married women. Children under 16 are listed on the father's naturalization records. If you are searching for naturalization records, check first at either municipal, county, state or federal courthouses where the immigrant arrived and settled. Also, check city, county, and state archives, as well as with the FHL to see if the records and/or indexes have been microfilmed for the area you are researching. If you are unsuccessful with searching the above locations, pre-1906 naturalization records may be found at the local county courthouse, county or state archives, or the National Archives (NARA), if the immigrant was naturalized in a Federal Court.

If your ancestor immigrated to the U.S. after 1906, you can request a copy of your ancestor's naturalization records under the Freedom of Information Act. For a naturalization that took place after 27 September 1906, you must make a formal request using form G-639 from the Immigration and Naturalization Service (INS). This form is available from the INS at <www.ins.usdoj.gov/graphics/formsfee/forms/g-639.htm>. To have the forms mailed to you, fill out the form at <www.ins.usdoj.gov/graphics/exec/forms/index.asp>. In your letter and on the envelope, you will want to include in writing "FOIA/PA request", and mail your request to:

Immigration and Naturalization Service, Headquarters
ATTN: FOIA Unit
425 "I" Street. NW
Washington, DC 20536

Immigration and emigration records

Immigration and emigration records can be quite helpful for locating an individual's place of birth or last place of residence. You should search both the place of departure and arrival as records sometimes exist in both locations.

Immigration arrival records (customs or passenger lists) are often good sources of information. Passenger lists from 1820 to ~1891 were known as "customs lists." These lists were usually printed in the United States, completed by the ship company personnel at the port of departure, and maintained primarily for statistical purposes. The data was really "bare bones" information (name, ship, ship master, departure and arrival ports, passenger's name, sex, age, occupation, nationality).

Arrival records created from approximately 1891 to the 1950s are called "immigration passenger lists." Like customs lists, these were printed in the United States, but completed in the ports of departure and then filed in the United States once the ship docked. The information

provided in immigration passenger lists varied over the decades, as did the number of columns of information (for example 21 columns in 1893 compared to 33 columns in 1917). In addition to place of birth and personal details, the later passenger lists provide clues that you may not find in other records you search. For example, "last residence," "final destination in the United States," "if going to join a relative and the relative's name and address," "name and address of closest living relative in the native country."

Passenger arrival lists after 1900 are often the best because they show town of origin, next of kin in Europe and destination. The drawback, however, is that they can often be tedious to search, especially if you are looking at unindexed arrivals.

Prior to the mid 19th century, the United States had no immigrant inspection station. In 1855, Castle Garden opened and served as immigrant inspection station until Ellis Island opened in 1892.

Most original passenger arrival lists from 1820-1957 have been microfilmed and are available through NARA or the FHL and local FHCs.

The regional records facilities of NARA have films for the ports in their jurisdictions. Go to <www.archives.gov/facilities/facilities_by_state.html> for information on NARA regional facilities.

You will also want to check out a handy NARA guide called <u>Immigrant and Passenger Arrivals: A Select Catalog of National Archives Microfilm Publications</u> at <www.archives.gov/publications/microfilm_catalogs/immigrant/immigrant_passenger_arrivals.html>. This catalog details more fully the availability of records and indexes for each port.

Another useful NARA link is Immigration Records (Ship Passenger Arrival Records) at <www.archives.gov/research_room/genealogy/immigrant_arrivals/passenger_records.html>. The information you can obtain from passenger record often varies.

Prints of microfilmed passenger lists may be obtained by mail from NARA for a fee. You should check with NARA for current prices. Passenger lists must be requested using a NARA NATF Form 81. Forms may be requested either in writing by phone/fax, or online. To request forms in writing, send a letter to:

National Archives and Records Administration
ATTN.: NWCTB Pennsylvania Avenue, NW
Washington, DC 20408

To request by phone or fax:
    Telephone: 202-501-5235
    or (toll free) 866-325-7208
    Fax: 202-501-7170

Request forms can also be found online at <www.archives.gov/global_pages/inquire_form.html>

NARA will *not* perform research for you. You will need to provide as much information as possible when requesting

Fig. 7 - EIDB "One Step (Short Form)," developed by Stephen Morse. Screen shot from JewishGen
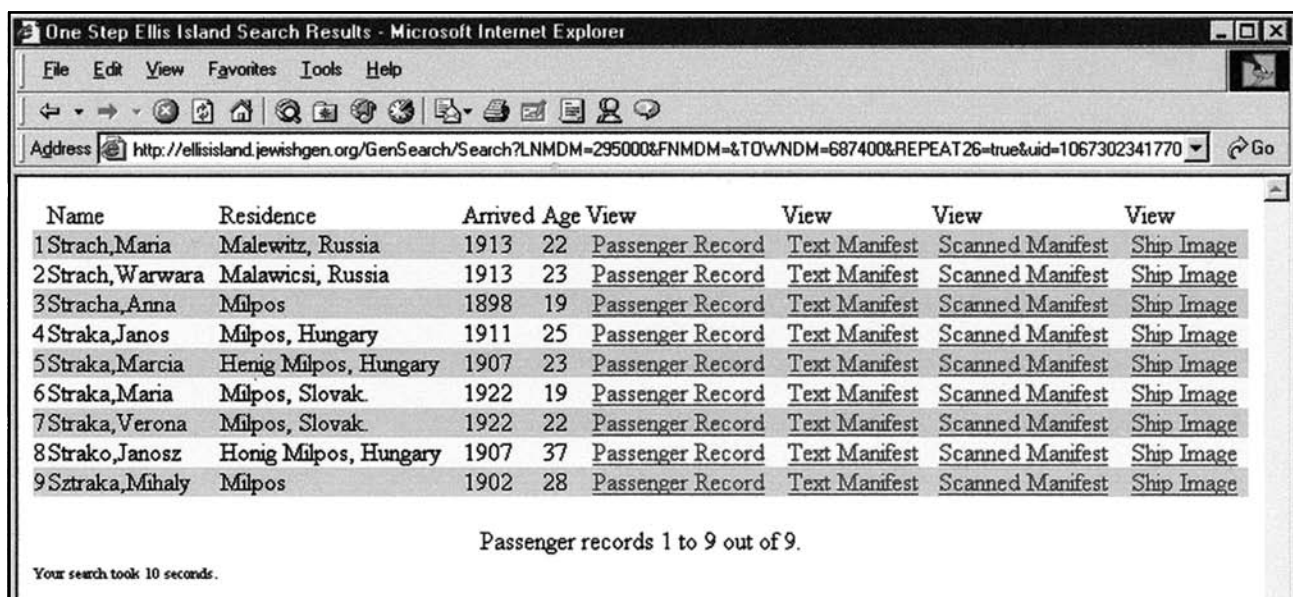
passenger arrival records. The minimum information required for a search of the index is: the full name of the person, the port of arrival and the month and year of arrival. Additional facts, such as the passenger's age, and names of accompanying passengers may also be helpful. If a list is not indexed, more specific information is needed, such as the exact date of arrival and name of the ship (see section below on how to obtain the name of a ship). Ship arrivals on microfilm are also available through the FHL ordered through FHCs.

If your ancestor came through the port of New York (Ellis Island) then you have an advantage thanks to the American Family Immigration History Center (and thousands of volunteers of The Church of Jesus Christ of Latter Day Saints) - the ability to search a free online repository of transcribed ship manifests known as the Ellis Island Database (explained below). Note that the Ellis Island Database *only* covers the Port of New York and the years 1892 - 1924.

Searching the Ellis Island Database (EIDB)

This April 17th marked the 2nd anniversary since the launch of the EIDB <www.ellisislandrecords.org> by the American Family Immigration History Center. If you are searching for Slovak ancestors, this database provides a wonderful research tool for the more than 100 million Americans whose ancestors made their way through Ellis Island. This online database contains transcribed "ship manifests" of more than 22 million immigrants who came to the United States through the Port of New York between the years 1892-1924, as well as links to digital images of original ship's manifests and photographs of actual ships provided by NARA.

The database is free, but you will have to register online with a user name and password to fully use it. There are some fee based features, such as ordering printouts of ship's manifests. The Ellis Foundation subscriber bonus (for a minimum $45 donation) allows users to create or maintain a Family History Scrapbook and annotating passenger records

Name	Residence	Arrived	Age	View	View	View	View
1 Strach,Maria	Malewitz, Russia	1913	22	Passenger Record	Text Manifest	Scanned Manifest	Ship Image
2 Strach,Warwara	Malawicsi, Russia	1913	23	Passenger Record	Text Manifest	Scanned Manifest	Ship Image
3 Stracha,Anna	Milpos	1898	19	Passenger Record	Text Manifest	Scanned Manifest	Ship Image
4 Straka,Janos	Milpos, Hungary	1911	25	Passenger Record	Text Manifest	Scanned Manifest	Ship Image
5 Straka,Marcia	Henig Milpos, Hungary	1907	23	Passenger Record	Text Manifest	Scanned Manifest	Ship Image
6 Straka,Maria	Milpos, Slovak.	1922	19	Passenger Record	Text Manifest	Scanned Manifest	Ship Image
7 Straka,Verona	Milpos, Slovak.	1922	22	Passenger Record	Text Manifest	Scanned Manifest	Ship Image
8 Strako,Janosz	Honig Milpos, Hungary	1907	37	Passenger Record	Text Manifest	Scanned Manifest	Ship Image
9 Sztraka,Mihaly	Milpos	1902	28	Passenger Record	Text Manifest	Scanned Manifest	Ship Image

Passenger records 1 to 9 out of 9.

Your search took 10 seconds.

Fig. 8 - Search results for "Sztraka" and "Milpos." Screen shot from JewishGen

in the Community Archives. These features are explained in detail on the site.

The site has been greatly improved since its launch, allowing for searches for alternate spellings of surnames, as well as other search criteria such as year of arrival, ethnicity, port of departure, name of ship or name of town could be used (provided these details are known) to further narrow the search.

EIDB search tools

If you experience difficulty locating your ancestors through a direct search of the database, you may want to use some of the search tools developed by Stephen P. Morse to assist genealogists search the EIDB using criteria, such as age, ethnicity, or year of immigration in one step. These tools can be accessed at <www.stevemorse.org> or <www.jewishgen.org>. Morse's tools enable users to search for immigrants by town name (something not possible in early versions of EIDB), as well as conduct soundex searches. There is also a search to locate ship manifests.

Morse's site does not maintain the data, but provides a powerful alternative user interface. There are three forms from which to choose: 1) Ellis Island Database, white form, searches all passengers and has limited locality search capabilities; 2) Ellis Island Database (Jewish Passengers), blue form, searches for Jewish passengers only, and has unrestricted locality search, unrestricted soundex search, and supports some additional search parameters; 3) Ellis Island Database (Short Form), gray form, searches all passengers with unrestricted locality search and unrestricted soundex search, but lacks some of the other search parameters. Another bonus is that the gray one-step form does not have any limitations (unlike Morse's previously simulated search-by-town facility on the white one-step form). You can use the gray form from the Internet Explorer, Netscape 6, and Macintosh computers.

Port of departure records

Hamburg and Bremen were the most common departure ports for Eastern European (and Slovak) immigrants. They may have traveled to the country of destination directly or indirectly (via another country such as England). Unfortunately, the Bremen records were destroyed in WW II. However, there is an effort underway to reconstruct from port of arrival records). Bremen Passenger Lists, 1920-1930 are currently being transcribed and uploaded to the Internet at <db.genealogy.net/maus/gate/shiplists.cgi>

The FHL has the Hamburg passenger lists on microfilm. Search the Family History Library Catalog (FHLC) online at <www.familysearch.org> under Germany, Hamburg, Hamburg—Emigration and Immigration: *Auswandererlisten* 1850-1934. When researching the Hamburg lists, one should note that there is a distinction between "direct" and "indirect" lists, so it is important to check both during your search so that you will not overlook your ancestor.

The Hamburg State archive now offers a database with emigration lists of Hamburg. The database is a work in progress, initially covering the years 1890 to 1914, and expanding to include all years between 1850 and 1934. There is a small fee for the service. The "LinkToYourRoots" project can be found at <www.hamburg.de/fhh/behoerden/staatsarchiv/link_to_your_roots/english/>

Another great source is the Immigrant Ships Transcriber's Guild, a group of volunteers dedicated to making ancestors' immigration records easy and convenient to find. Their mission is to make ship passenger lists available online at no cost to the researcher. Since its beginning in September 1998, more than 5,000 ship

passenger lists, citing over 500,000 passenger arrivals have been transcribed. The site can be found at:
<www.immigrantships.net/>
Some other useful Internet sites for passenger lists:
Finding Passenger Lists 1820 to the 1940s (Joe Beine) <home.att.net/~wee-monster/passengers.html>
Czech Immigration Passenger Lists (Leo Baca) <www.angelfire.com/tx5/texasczech/References/Leo%20Baca.htm>

Canadian records
There were occasions when Slovaks immigrated first to Canada and then crossed the border to settle in the United States. If this is a possibility with your ancestors, you will want to check Canadian immigration records. You can locate sources for Canadian immigration records online at the National Archives of Canada <www.archives.ca/02/02020204_e.html>, inGeneas <www.ingeneas.com>, Canadian Immigration Records, Ancestry.com <www.ancestry.com>, Immigrants to Canada <ist.uwaterloo.ca/~marj/genealogy/thevoyage.html>, and the FHL (under Canada) <www.familysearch.org>.

Locating the ancestral village
If you are searching for a town in Slovakia and you know the name of the town, you will want to determine its location (both today and during your ancestor's time). You can do this several different ways.

1) Check maps, printed gazetteers and/or atlases (see the sections on maps, gazetteers and atlases below)
2) Check an online Gazetteer (the Slovak Gazetteer, is available on the Internet at   <www.iarelative.com/gazateer.htm>
3) Use Shtetlseeker, an outstanding tool which also can be used to derive place names. This is an excellent resource and often lists both the old and new name of the town.

Maps
You will definitely want to consult historical maps for Slovakia and Hungary, but contemporary maps can also be very useful for your search. The Library of Congress Map and Geography Reading Room has copies of a series of maps from old Hungary. These maps are County (or Varmegye) maps made before 1918. They are colored and laminated in various sizes. Contact:

Geography and Map Division
Library of Congress
Washington, DC 20540-4650
e-mail address: maps@loc.gov

Some Hungarian County Maps prior to 1918 are available online at <lazarus.elte.hu/hun/maps/1910/vmlista.htm>
Other Hungarian County Maps prior to 1918 can be found on microfilm. For example, the old Hungarian County maps

listed below are available on FHL film 1,181,575 item 2. This film includes the localities of Abauj-Torna, Esztergom, Gomor, Gyor, Hont, Komarom, Nogrod, Nyitra, Pozsony and Zemplen.

Modern road maps
Below are some road maps published by Freytag and Berndt. Check your local bookstore or college bookstore for the following maps, or the Internet sites below:
< m a p s g u i d e s a n d m o r e . c o m / results.html?search_string=Kummerly+%26+Frey+Maps>
<travel-guides-and-maps.com/index.html?maps/kummerly-frey.html>

Other useful maps
1. U.S. Army Topographical Maps of Europe
   Topographical Maps of Eastern and Western Europe
   Series M501 and N501, Scale 1:250,000, circa 1955.
   Published by the Corps of Engineers, U.S. Army, Washington D.C.
Copies of these maps are in the
   The Free Library of Philadelphia
   Maps Department
   1901 Vine Street
   Philadelphia, PA 19103-1189
   Map Dept: (215) 686-5397, Main Library: (215) 686-5322, Internet site: <www.library.phila.gov>
A location of these maps is on the web at <www.iarelative.com/nl3303.htm>

2. Maps of Slovakia. Expedia Map of Slovakia and other parts of Europe. Allows you to zoom in for detail:
< m a p s . e x p e d i a . c o m / p u b / agent.dll?qscr=mrdr&lats1=48.679893&lons1= 19.683341&alts1=650&ofsx=0&ofsy= 0&ntid1=8f&plce1=Slovaki a&wpstl=1&regn1=1&fmap=1&zz=982976070747>

3. City Maps of Slovakia (in Slovak, Zobrazit' mapu = Get Map) at <mapy.zoznam.sk/browser.pcgi?M=20>

Maps can also be found online at <www.Yahoo.com>, <www.google.com>, and <www.ebay.com> (search under: Everything Else:Genealogy:Maps)

Printed gazetteer and atlases
The FHL has an extensive collection of gazetteers of Eastern Europe both in book form and on microfilm. A brief list is given below. For the best results, search the FHLC at <www.familysearch.org>.

Gazetteers of Hungary
Below are some of the best gazetteers available for researching both former and contemporary areas of Slovakia and Hungary.

1. Atlas and Gazetteer of Historic Hungary, 1914 (2nd ed. Administrative Atlas of Hungary, 1914) "Magyarország közigazgatási, along with an Index of Village names used in 1910 to 1914. For each village, the population, ethnic and religious makeup is provided. It can also give you clues when trying to determine what church your family went to and where it could have been located.

2. Magyarorszag Geographiai Szotara, 1851. [Hungarian Gazetteer of 1851]. Two volumes of old Hungarian towns in alphabetical order. It gives a description of each town, lists the nearest post office, lists the number of inhabitants by religion and lists the features of each town (in Hungarian, of course). Be careful, words that are now spelled with "C" were then spelled with "CZ" and there is a separate section for "CZ." The same is true for certain vowels that have accent marks. They follow the unaccented vowels. FHL film 844,956. Descriptive terms include Nagy: large, big; Kis: small, little; Also: lower; Felso: upper; Nemet: German; (Var)megye: county.

3. Magyarorszag Helysegnevtare, 1877 (Gazetteer of Hungary) by Janos Dvorzsak, comp. Budapest, FHL call number Reference 943.9 E5d v. 1 Index, FHL film #599,564: v. 2, FHL film #973,041: v. 1 and 2 on fiche number 6000840 (19 fiche). I find microfiche are faster and easier to use than the films. Most libraries keep this resource as a core holding. I have not used it but have read that it is an inexpensive alternative and easily accessed for those hard-to-find villages. The first volume is an alphabetical index which leads to a county, district, and locality in volume 2. The gazetteer indicates the sort numbers for each religion found in the village and the closest parish denizens would have worshiped.

4. Gazetteer of Hungary, 1944. Last section contains an alphabetical listing of localities in Austria, Slovakia, Transylvania and Yugoslavia; FHL call number Reference 943.9 E5m, 1944, FHL fiche number 6053520.

5. Gazetteer of Czechoslovakia, Official Standard names approved by the United States Board of Geographical Names. Division of Geography, Dept. of the Interior. A copy of this book is in the Library of Congress, Map and Geography Reading Room. Excerpts of this publication are on-line at: <www.iarelative.com/gazateer.htm>

For gazetteers of the Czech Republic prior to 1918, use gazetteers of Austria or Austria-Hungary.

Other gazetteers/atlases

1. Pfohl, Ernst. Ortslexikon Sudetenland (Nümberg: Preußler, 1987 reprint; originally Orientierungs Lexicon der Tschechoslowakishen Republik, Liberec, 1931). 698 pages (Order from Helmut Preußler Verlag, Rotherburger Str. 25, 8500 70, Nümberg, Germany; cost is ~ $35.00; Best one-volume source; Gives German, Czech, Hungarian and Slovak town name with cross-reference.

2. Gemeindelexikon der in Reichsrate vertretenen Königreiche and Länder, Vienna, K. and K. Central-kommission (1904 and other dates; individual volumes named Ortslexikon von Mähren, etc.) Available on FHL film.

3. Velký Autoatlas: Ceská Republika, Slovenská Republika, 1996. Road atlas with 1:200,000 maps. Podrobný Autoatlas Slovenska, 1996. 1:100,000 scale road atlas of Slovakia, spiral bound. Vlastivedný Slovní? Obcí Slovensku, Bratislava (3 vols, 1977-). In Slovak. Index in vol. 3.

Online gazetteers/atlases

1. Gazetteer of Slovakia <www.iarelative.com/gazateer.htm>. This gazetteer lists all the towns in modern Slovakia. Extracted from Gazetteer of Czechoslovakia, Official Standard names approved by the United States Board of Geographical Names.

2. UC Davis: <www.lib.ucdavis.edu/govdoc/MapCollection/gazetteers.html>

3. University of Adelaide (Australia): <www.library.adelaide.edu.au/gen/Atlases.html>

4. Information on other Slovak Gazetteers can be located online by searching Cyndi's List <www.cyndislist.com>

5. The FHLC at <www.familysearch.org>.

Shtetlseeker

The word *shtetl* (Shteh'-t'l) n. (Yiddish) (pl. *shtetlach*) means little city, town, or village. It is often used to refer to the small Jewish communities of Eastern Europe where the culture of the *Ashkenazim* flourished before World War II. Shtetlseeker is a searchable site for towns in Central and Eastern Europe, using exact spelling or the Daitch-Mokotoff Soundex system. This search will display latitude and longitude for each location, the distance and direction from the country's capital city, and a link to a map. You can use this site to search for towns by location or list all of the towns within a certain distance of a given latitude/longitude coordinates. You may find these coordinates using the above town search. To access Shtetlseeker, go to the Jewish Genealogy Internet site at <www.jewishgen.org/ShtetlSeeker/loctown.htm> *N.B.*: This method is *not* 100 percent reliable. Although Shtetlseeker contains many old place names, it does not contain them all. It appears that only larger villages or cities may have a completely correlated set of names.

Place name Hungarian-contemporary conversions

There may be occasions where you will need to convert between contemporary place names and old Magyar place names. Also, you may encounter the problem of similar town names for some town names occur in more than one

district. In addition, watch for the terms: Nová Ves "new town"; Hradište "castle site" and Brod "ford," etc. To help with these conversions, refer to:

1. Majtán, Milan. Názvy Obcí Slovenskej Republiky (Names of Villages, Slovak Republic), Milan Majtan, 1997. This is a recently published book which identifies all the names and locations for all Slovakia villages from year 1773 to 1997. This is probably the most reliable method of obtaining the various place names. Cost is U.S. $75.00; to order visit: <www.slovakheritage.org/Shopping/Books/nazvyobci.htm>

2. Dictionary of Hungarian place names: Magyar helységnév-azonosító szótár by György Lelkes, Talma Publishers. Useful if your search includes Slovakia, Carpatho-Ukraine or Hungary.

3. Check the Carpatho-Rusyn Society's Internet page. This page is quite helpful, if you are seeking villages in Northeastern Slovakia, because it lists the Presov Region Greek Catholic Records available via the FHL which contains Slovak, Rusyn and Hungarian names for about 200 villages. While it is limited in scope to this small portion of Slovakia, it is still an excellent online resource. Cf. <www.carpatho-rusyn.org/films2.htm>.

4. You may want to consider posting to one of several discussion groups and ask if someone online has a copy of Nazvy obci Slovenskej Republiky and is willing to do a lookup for you. Most participants in these forums do not mind helping with one or two look-ups, but try not to ask for 10 villages or places at once!

Records available for Slovakia

In eastern Slovakia, church and the land were 2 of the most important aspects of everyday life. The types of records available for genealogical research in Slovakia include vital records (civil transcripts of church records), census records, local histories, military records, nobility documents and tax lists. There are usually 3 vital records kept for a person: birth or baptismal record, marriage record, and death record.

Local parish records

The records from 1895-1900 to the present are still with the priests of the local villages. Until 1950, the churches held all of the official village records for birth, marriage and deaths. After this time, civil registration was initiated (which means that the government keeps the records). In 1950, the church records prior to 1895 were transferred to the State Archives. There are some exceptions. For example, in some cases, records only until 1890 were

Fig. 9 - Greek Catholic baptismal record, 1878

Fig. 10 - Greek Catholic marriage record, 1874

transferred. In other cases, records as late as 1940 can be found in the archives.

Before the 1800's most records were hand written. These can be very difficult to scan as the data is not columnar in nature. While it can be frustrating to search for a surname with this format, it is not impossible. In the 1800's, the Hungarian rulers attempted to put some discipline into the record keeping by instituting a tabular recording method (the actual date varies by parish).

Most of these records are written in either Hungarian, Ukrainian or Slovak (sometimes in Cyrillic script). The invention of the Cyrillic alphabet is ascribed traditionally to

Fig. 11 - Greek Catholic death record, 1879

Cyril, a Greek missionary sent by Byzantine Emperor Michael III to the Slavic people in the territory of the current Slovakia in the late 9th century. Cyril created the Glagolitic alphabet, based on the Greek alphabet, adding new characters to denote Slavic sounds not found in Greek. So far as is known, no writing in a Slavic language was preserved from the 9th century. The oldest Slavic texts to survive are in Old Church Slavonic and date to the 10th and 11th century.

When you first see this type of record, you may feel intimidated by the language, especially with regard to tabular records. However, once you identify the column headings, the data contained therein is fairly standard: dates, given names, surnames or place names, which typically require no translation. Some of these words are not presently in use, and may not be found in modern dictionaries.

Records microfilmed by the FHL

The FHL in Salt Lake City is one of the best sources for microfilmed records from Slovakia.

Church records

Most records more than 100 years old are now kept in state regional archives and later records are maintained at the vital records sections of local city offices. These records are accessible for genealogical research by writing to the appropriate republic or by personally visiting the archives there.

For Slovakia, records in eastern archives have been filmed by the FHL. Bratislava and Nitra archives in southwestern Slovakia have not yet been completely filmed. The available records are listed in the FHLC at <www.familysearch.org> You can order the films at your local FHC and view them there (for about 4 weeks) and make photocopies from the microfilm (for about 25-50 cents per copy), depending on the center.

Index of Slovak State Archives church records

The document *Prehlad matrík na Slovensku do zostátnenia matricnej agendy* (Survey of parish registers in Slovakia up to the time of civil registration) was prepared by the Slovak State Archives in 1992 and filmed by the FHL. It is a cross reference of which Slovak Republic villages are contained in each church register stored in the Archives. *N.B.*: this is a comprehensive list of all church records in the Slovak Republic Archives, but the FHL has not filmed all records at this point. You can order the microfiche (FHL # Fiche 6000786) as an inexpensive alternative to microfilm.

Searching the online FHLC

Once you access the FHLC you can do a search on the place name. Click on the "Library" tab and then click on "Family History Library Catalog". Next, click on "Place Search" to search for matching place names. As you begin your search, you need to be aware that the particular town or village you are searching for may not be found. Sometimes church records for several villages were kept in another parish perhaps in a larger nearby town.

How to read and interpret birth, death and marriage records

Because of the variety of languages used to record birth, death and marriage records, they can often be difficult to read and interpret (as noted above). In your search, for data prior to 1895, you are likely to find data written in Church Slavonic, or Hungarian. Latin is found quite frequently in

Roman Catholic records but infrequently in Greek Catholic records. Slovak is most often found in ledgers from western Slovakia. I am not going to elaborate on language interpretation because it is not my area of expertise. Rather, I will refer you to an excellent Internet site by John J. Jaso that goes into great detail about church records and their translations in English, Hungarian, Latin and Slovak (with examples of the columns for each type of record: baptismal, death, and marriage).
<www.bmi.net/jjaso/index.html>

Names

How do you know if it is Hungarian versus Slovak spelling? The spelling of the first name is a giveaway. Here are a few examples:

MALE
English: John ...Andrew...Paul.....Michael....Joseph...Steven
Slovak: Jan.....Andrej..... Pavol...Michal.....Jozef......Stefan
Hungarian:.Janos..Andras.....Pal.......Mihaly.....Jozsef....Istvan

FEMALE
English:.Anna...Mary....Sophia...Susanna....Elisabeth...Katherine
Slovak:.Anna...Maria....Zofia.....Suzana........Alzbeta...Katarina
Hungarian:.Anna...Maria....Zsofia....Zsuzsanna...Erzsébet....Katalin

For additional information on given names, visit <ftp.rootsweb.com/pub/usgenweb/sc/oconee/misc/foreign-names.txt>

Jewish Records

If you find that your research needs to include Jewish congregations, you should check the foremost online resource for Jewish Genealogy, JewishGen at <www.jewishgen.org>.

Other Helpful Resources

The FHL also offers guidance for reading and interpreting records in other languages. They have a collection of "Genealogical Word Lists" in several languages which are very helpful for performing translations. Typically, these word lists are available at your local FHC for .50 cents-$1.50 each. You can also purchase them from the online catalog on the FHL Internet site <www.familysearch.org>. Go to the "Search" Tab at the top then, click "Research Helps" and then click "Sort by Document Type" and click on "Word List." *N.B.*: Some of the word lists can be downloaded in PDF format. Others just have a description, so you will have to purchase these lists directly from the FHL or your local FHC. Fortunately, the Czech and Hungarian Word Lists are available in PDF format.
Genealogy Library: Reference Table (Common Foreign Language Terms by Mike Szelog, November 2001) <freepages.genealogy.rootsweb.com/~atpc/genealogy/articles/records-common-fgn-words.html>

Census Records

In Slovakia, censuses were taken in the same manner as those conducted in the Czech Lands, but according to Hungarian law. Some of the Hungarian census returns have been microfilmed in Hungary (see below). Other census returns for Slovakia are being microfilmed in Slovak archives and some are available at the FHL. The FHL has the following census material.

1828 Landowner Census

A land and property holder census was conducted in 1828 for the Kingdom of Hungary, the enumerated about 20 percent of the total population. John Adam has generously produced a reference document (MS Word or PDF formats). Accented characters have been replaced with English characters. This document contains all counties in old Hungary, not only the Slovakia territories. Using this document is the only quick way to locate a village on the census. The FHL has *not* indexed these villages in their search tool. This is available from the Tarkulich at <www.iabsi.com/gen/public/documents/1828%20census.pdf>
Other Census Returns Available from the FHL are listed in the FHLC under HUNGARY or SLOVAKIA - CENSUS: 1725-1775 Census: 1848 (a Jewish census of Hungary was taken), 1868-1871, 1869 (see below).

Most of the census records are either geographically quite limited or focused around landowners only, making the 1869 census the most valuable for genealogical researchers.

The 1869 Census

Each village is enumerated, organized by house number. The house numbers may have been assigned arbitrarily by the census taker or affixed to the home. There is no way to determine that a house plot today corresponds to a house number recorded in 1869. The data includes: each occupant's name, birth date, birthplace, occupation, religion, ethnicity, literacy, and other items. Also noted is a detailed inventory of livestock, probably their most valued asset.

The census was recorded in Hungarian. Some versions contain only Hungarian, while others include a combination of Ukrainian and Hungarian. Other areas of present day Slovakia, especially in the west, may contain other languages such as Slovak. The lists contains one entry for each residence. Each entry contains three parts: buildings, people and livestock. All data is presented in columnar form. Check the Survey of Holdings: 1869 Magyar Census Data for Slovakia at the FHL.

The present FHLC does *not* include the settlement names for those listed in the census. The settlement names are listed in alphabetical order, by 1869 Hungarian name, on the film titles, with often more than one settlement name per film. The films may or may not have their present day Slovak name listed parenthetically in the title. Below are two sample 1869 census pages for Osturna, Szepes county.

Fig. 12 - 1869 census forms (p. 1-2) for house no. 20, Figlyar family

Fig. 13 - Transcription of 1869 census forms shown above. Courtesy of John Hudick

1869 Hungary Census of Osturna, Szepes County

Osturna House #	0														

House Nr.	Family Nr.	Family Rank	Surname	Given Name	Relationship	Male	Female	Birth Yr	Age	Religion	Marital Status	Profession	Occupation	Birthplace	Citizenship	Absence	Read	Write	Comments
			Definitions																
	HH		Head of Household																
	HF		Head of Family																
	M		Married (Hazas)																
	S		Single (notlen)																
	SM		Single Mother (Megesek)																
	GC		Greek Catholic																
	RC		Roman Catholic																
	Jew		Jewish (Moses)																

Osturna House #	20														

House Nr.	Family Nr.	Family Rank	Surname	Given Name	Relationship	Male	Female	Birth Yr	Age	Religion	Marital Status	Profession	Occupation	Birthplace	Citizenship	Absence	Read	Write	Comments
20	1	1	Figlyar	Ana	HH	X		1814	55	GC	Widow	Zelkesgarida	Farmer	Osturna	L	N			
20	1	2	Figlyar	Miklos	Son	X		1834	35	GC	S		Szolga	Osturna	L	N			
20	1	3	Figlyar	Katalin	Dau		X	1836	33	GC	M			Osturna	L	N			
20	1	4	Figlyar	Janos	Son	X		1843	26	GC	S		Farmer	Osturna	L	N			
20	1	5	Figlyar	Maria	Dau		X	1845	24	GC	S		Servant	Osturna	L	N			
20	1	6	Figlyar	Mihaly	Son	X		1847	22	GC	S			Osturna	L	N			
20	1	7	Figlyar	Gyorgy	Son	X		1851	18	GC	S		Farmer	Osturna	L	N			

The 1869 Hungarian Census can prove quite valuable in your research. In some instances, you may be able to obtain at least the year of birth for some of your ancestors when the information is not available in the church records.

Other Records

Local Histories

Books are often published that include the history of individual cities, towns or villages. Some are available through the FHL. Search the Family History Catalog under the town name - HISTORY.

Military Records

Muster rolls and qualification lists are available from the 1700s through 1915. Military records have been microfilmed by the FHL. The films are mostly of Austrian records, but some Hungarian records are available. These include alphabetically arranged lists of officers and some common soldiers who were not ethnically German. These records are only of value if you know the regiment to which your ancestor belonged. There are over 2600 titles for Austrian military records in the FHLC. About one half of them are personnel and regimental records and the other half are military church books. All of the records are in German and all of them use German places names when there was one (for example, Slowakai = Slovakia). Cities, towns and villages may also have German place names. Search the FHLC under AUSTRIA - or HUNGARY - MILITARY RECORDS. In addition, Karen Hobbs has worked extensively in the area of Austrian military records. She has published articles for the Czechoslovak Genealogical Society International and the German-Bohemian Heritage Society.[8]

Nobility records

The FHL has nobility documents (dating from the 1600s) for most of the old Kingdom of Hungary including Slovakia.

Tax Lists

Lists of taxpayers are available. Austrian records were first compiled in 1654, then in 1684, 1746, 1757, and 1792. The lists include only the heads of families who own taxable property or have a trade and are helpful when an ancestor is known to have been in a taxable status. Tax lists are in various archives, but not readily available to researchers. The FHL has a collection of unindexed tax lists all written in Czech. Search the FHLC under CZECH REPUBLIC - or SLOVAKIA - LAND AND PROPERTY.

Slovak State Archive Records

In February 1784, a law required churches to make civil transcripts of births, marriages, and deaths for state use. All churches in Austria and Hungary had to record births, marriages and deaths and such information was the property of the state. The law required that all records be kept in German, Hungarian, or Latin. After 1790, all vital records had to be indexed (the accuracy to which this was done varies). Duplicate copies of vital records were then soon required by law to be deposited in the bishop's consistory archive (1799 for the Czech Lands and 1827 in Hungary). Civil registration in Hungary (including Slovakia) was not introduced until 1895. After World War I and the formation of Czechoslovakia, new policies were instituted for the keeping of vital records. Civil registration became the official registration in 1920, and church registers were no longer considered publicly valid.

State Regional Archives

Most records more than 100 years old are now kept in state regional archives (*statni oblastni archivy*); later records are maintained at the vital records sections (*matricní oddeleni/oddelenie*) of local city offices. For the old counties of Zemplen and Saros, they are stored in Presov. For Szepes (Spis), the are stored in Lubica. These centers are open to the public by making prior arrangements or by having the right connections. For more details abut the Slovak Archives, refer to Genealogical Research in the Czech Republic and Slovakia by Daniel Schlyter.[9]

If you are planning a research trip to another country. make sure you do the intial legwork firt (research all U.S. sources, check the FHL, etc.) so you don't waste time trying to locate records you could have searched in America. Network with others in an ethnic genealogical society or other group (or online) who have made trips to the homeland for research and travel tips.

Research by mail

In the Slovak Republic, the Ministry of the Interior and the Enviroment is responsible for the administration of archives.

If your ancestor was from the area formerly governed by Hungary (Slovakia) sen your request directly to the Slovak archival administration:

Slovak Ministry of Interior and Environment
Archivná Správa
Krizková 7
811 04 Bratislava
Slovak Republic

The archival administration will arrange for searches of birth, marriage, and death registers deposited in the state archives. The only records available for genealogical research by mail (with rare exception) are parish registers of births, marriages, and deaths. Researchers at the archives will conduct the research and send you a report of what has been done. Costs for this type of research will vary, but you can estimate approximately $55.00 to $85.00 (U.S.). Other records, such as census or land records are difficult to access by writing, but can be researched if you schedule a visit to the archives yourself. There are some online references for the Slovak Archives, including:

•Embassy of the Slovak Republic <www.iarelative.com/embassy.htm>
•Slovak National Archives <www.civil.gov.sk/snarchiv/uk.htm>

Helpful tips for mail requests

There are some general guidelines to follow when requesting genealogical information by mail from a foreign country.

When writing to a foreign record repository, write the letter in the language of the country, whenever possible. You can find templates for form letters in several genealogical guidebooks and on the Internet. The FHL has an excellent Letter Writing Guide (Czech and Slovak) available for download (PDF format) from the Research Guidance section of their Internet site (see fig. 14-15). Ask for only 1 or 2 items at a time and note the response time and type of response before requesting additional records. Include with your inquiry 2 postal International Reply Coupons, available from any post office. There is no need to send a return envelope. List all the pertinent information about the person, name, date of birth, place of birth, mother, father, religion, etc. Also, request information in the form of "Extract of Birth Record", Extract of Marriage Record", etc. and specifically state that you do not want "Duplicate Birth Certificate", "Duplicate Marriage Certificate", etc., otherwise you will find yourself being billed for duplicate certificates of your ancestors' siblings that you don't want. You should request that they research all direct line ancestors and specify a cost limit of so many dollars. When the research is completed they will notify you with an invoice. If you need to send a postal money order or a money order from your bank in the country's currency.

Look at unlikely sources for information

Before you go to the trouble of preparing, translating and sending correspondence to the State Archives in Slovakia, ask yourself if you have really explored all of your options here in the United States. Have you contacted Slovak societies and church groups to see if anyone has researched your village or town of interest? Are there any groups or family associations out there that you could join? What about online information? The beauty of the Internet is that you can find just about any type of information, but be certain to always verify the quality of the source. Check Cyndi's List <www.cyndislist.com> and RootsWeb <www.rootsweb.com>. Do a search on Google <www.google.com> for the town or village. You may be surprised at what you will find! There are many researchers out there who have put a great deal of time and effort researching particular surnames and/or villages, and a number of them extend genealogical kindness and post their findings on the Internet so that other researchers can benefit from the work they have already done.

The point here is to investigate all possible leads to save time and money. If you do find that someone has already located information that you have been seeking, you should

thank them in whatever way you feel is appropriate (e-mail, monetary donation to off-set research costs, donation of time to add or edit information to their Intrnet site, etc.).

Networking: finding others

You can network with others searching for their Slavic roots in a number of ways. First, you can join one or more ethnic or general genealogical societies, historical societies, or other groups. Most of these organizations have regular membership meetings and local or national conferences. These conferences are definitely worth the money and time spent. Not only will you often have a chance to hear expert speakers on a number of genealogical topics, these gatherings also provide you with an opportunity to meet others doing similar research. Nothing beats old-fashioned networking! All of the major genealogy and family history magazines list upcoming conferences as do the Internet sites of all the major organizations. You can also check Cyndi's List under the "Societies & Groups Index" at <www.CyndisList.com/society.htm>

Using the Internet

Message boards and forums such those located at Ancestry.com <www.ancestry.com> and Genealogy.com <www.genealogy.com> are great places to post queries about surnames and localities you are researching. Both of these sites have message boards specific to Slovakia. There are a number of other discussion groups on the Internet related to Slavic Research. Again, check Cyndi's List (Help from Others Section) at <www.cyndislist.com/topical.htm#Help>. Another good site is the Slovak Republic Mailing Lists (John Fuller) at:
<www.rootsweb.com/~jfuller/gen_mail_country-slo.html>

Establishing contacts in the ancestral village (mayor or priest)

If you decide to research in Slovakia, it could be to your advantage to locate families living in Slovakia who have the surname you are researching and write to the village mayor or priest. The easiest way to do this is to search the Internet on for you village name and surname.

Next, assemble a list of names common to the village (not just the obvious surnames for your family but other common names, you never know they could be relatives) and try to find the name of the mayor or priest

Other ways to find out common surnames

•Contact churches in immigrant communities (clusters) for names
•Search phone and e-mail directories <www.infobel.com/teldir/>
•Search foreign phonebooks, especially those in Slovakia for names, postal codes, etc. (most public libraries have a collection
•Contact mayor/priest in village or towm
•Look for Hungarian surnames on the Internet site <www.bogardi.com/gen/index.shtml>

ŽIADOSŤ O GENEALOGICKÝ VÝSKUM V SLOVENSKEJ REPUBLIKE
[Request for Genealogical Research in the Slovak Republic]

For Slovak ancestors, send to:

Ministerstvo vnútra SR
odbor archivníctva a spisovej služby
Križkova 7
811 04 Bratislava
Slovak Republic

Žiadam o poskytnutie genealogických informácií o tejto osobe [I am requesting genealogical information about the following person]:

- Priezvisko [Last name]: _____

- Meno [Given name]: _____

- Dátum narodenia [Birth date]: _____

- Miesto narodenia [Birthplace]: _____

- Bližšie určenie miesta narodenia (pošta, farský úrad, okres, blizke väčšie mesto) [Further details about the birthplace, such as the post office, parish, county, or nearest larger city]: _____

  _____

- Vierovyznanie [Religion]: _____

- Meno otca [Father's name]: _____

- Meno matky za slobodna [Mother's maiden name]: _____

- Ďalšie informácie (nie je záväzné) [Other information (optional)]: _____

  _____

Príbuzní osoby, ktorá je predmetom výskumu (je nezáväzné, ale často veľmi užitočné) [Relatives of the person being researched (this is optional but often very helpful)]:

Manžel alebo manželka [Husband or wife]:

- Meno [Name]: _____ Vierovyznanie [Religion]: _____

  Dátum narodenia [Birth date]: _____ Miesto narodenia [Birthplace]: _____

- Dátum sobáša [Date of marriage]: _____ Miesto sobáša [Place of marriage]: _____

Deti narodené pred vysťahovaním [Children born before emigration]:

Meno [Name]:	Dátum narodenia [Birth date]	Miesto narodenia [Birthplace]

Bratia a sestry [Brothers and sisters]:

Meno [Name]:	Dátum narodenia [Birth date]	Miesto narodenia [Birthplace]

Tiež žiadam informácie o nasledujúcich osobách [I am also requesting information about the following persons]:

☐ Všetci predkovia priamej línie [All direct-line ancestors]
☐ Iba predkovia mužskej línie (rovnaké priezvisko)[Paternal-line ancestors only]
☐ Súrodenci predkov priamej línie [Siblings of the direct-line ancestors]
☐ Manžel/manželka [Spouse(s)]

Rozsah správy [Scope of research]:

☐ Prosím, zaznamenajte informácie získané výskumom na genealogických formulároch. [Please report the information you find on the genealogical forms.]
☐ Žiadam doslovné opisy záznamov s udaním použitých prameňov. [I request complete transcriptions of the original records.]
☐ Žiadam fotokopie záznamov s udaním použitých prameňov. [I request photocopies of the documents pertaining to my ancestors.] *This option may involve extensive cost.*
☐ Žiadam výpisy z matrík na matričných formulároch s udaním použitých prameňov. [I request extracts from records on modern vital statistics forms.] *This option may involve extensive cost.*

Najvyššia čiastka, ktorú zaplatím za genealogický výskum je $_____. Zaväzujem sa zaplatit všetky poplatky spojené s genealogickým výskumom. Beriem na vedomie, že správa mi bude doručena po prijatí úhrady.

[My limit on research fees is $_____. I am obliged to pay the applicable costs for the genealogical information, for which the archival administration will bill me in connection with the reply. I understand that the genealogical report will be sent only upon the receipt of my payment.]

Žiadateľ [Person requesting the information]:

• Značka predchádzajúcej korešpondencie [Reference number of any previous correspondence]: _____

_____

• Meno [Name]: _____

• Adresa [Address]: _____

Dátum [Date]: _____   Podpis [Signature]: _____

•Tell everyone you know the surnames and villages you are reseaching (post to your Web site; include in your e-mail signature)

When writing to a priest or mayor, keep in mind that they are not researchers. This is especially true if you are writing to priests, because they may have to care for more than one village, and can be quite busy. It is a nice gesture to include a modest donation for the local church if writing to a priest (cash is not recommended).

If you are requesting documents, ask the priest if he would be willing to make a photocopy of the original record. Unless you request a photocopy, he will only transcribe the necessary, but not all, information on to the official document. Always include a donation to the church when you request a copy. How much should send? It depends on how much work you expect him to do for you. For example, a simple record would cost $10.00 (U.S.) while a more complex request (if you can't supply an exact date) that requires the priest to spend time looking for the record, perhaps $20.00-$25.00 (U.S.).

Establishing ties with a village priest or mayor can provide you with more than just research results, but a real connection to those living in the village or town today. For more information on the how a group of descendants from the village of Osturna established a mutually beneficial relationship with the priest and mayor there, you should read the article, "Mayors and Clergymen: Powerful Partners in Genealogy" by Megan Smolenyak Smolenyak. in the November/December 2002 issue of Heritage Quest Magazine.

When to Hire a Professional Researcher

You may decide that you have hit a roadblock in your research, or perhaps you do not have the time to devote to searching records, especially in another state or country. This is where a professional genealogist or researcher can assist you. Advantages to hiring a professional include: they are familiar with the area's history and geography and know where to look for the records and most likely have established relationships with the personnel at the archives, and possess the expert knowledge of what and how to research. Some of the disadvantages of having someone else do the research are: cost (research time and often travel expenses); they are not familiar with your family and will research only on the facts you provide not knowing the nuances or details that you do; you must wait for results based on this individual's timetable.

If you want to hire someone, you will first want to check out his or her credentials and fees. You can do this online by visiting a number of sites. First check out the Association of Professional Genealogists in America at <www.apgen.org>

Look under country or ethnic group of interest for researchers specializing in a particular heritage. A few other sites you can check are:

Board for Certification of Genealogists, <www.bcgcertification.org>

Cyndi's List (Professional Researchers, Volunteers &

Other Research Services), <www.CyndisList.com/profess.htm>

Czechoslovak Genealogical Society International (Professional Genealogical Researchers for Czech and Slovak Republics), <www.cgsi.org/base/research.htm>

International Commission for the Accreditation of Professional Genealogists, <www.icapgen.org>

Conclusion

Researching your Slovak genealogy may appear a daunting task at first, but fortunately if you have Slovak ancestors you are actually one of the lucky ones because of the wealth of resources available through the FHL and other sources in the United States.

If your ancestor called this county "home" for 1 year, 5 years or 30 years, there should be some documentation about his or her time in this country through one or more of the following: census records, immigration records, land/probate records, the Social Security Death Index, vital records, etc. In addition, information is available from the Slovak archives in person or via mail, or through the efforts of reputable professional genealogists. Whether you choose to conduct research on your own or hire someone to do the research for you, there are a variety of Slovak records readily accessible both in this country and abroad to guide you along the path to your ancestors.

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Lisa Alzo was raised in Duquesne, Pennsylvania and currently resides in Ithaca, New York. She earned a Master of Fine Arts degree in Nonfiction Writing from the University of Pittsburgh in 1997, and has spent 12 years researching her family's history. Her first book, Three Slovak Women, was published by Gateway Press in 2001 and she was the recipient of the 2002 Mary Zirin Prize given by the Association for Women in Slavic Studies to recognize the achievements of independent scholars and to encourage their continued scholarship and service in the field of Slavic Women's Studies. Lisa teaches Slovak and Eastern European Genealogy for MyFamily.com's online training program, and was an invited speaker at several conferences in 2003 including: The Society for Czechoslovak Arts & Sciences (SVU) in Cedar Rapids, Federation of East European Family History Societies (FEEFHS) in Salt Lake City, and the Czechoslovak Genealogical Society International (CGSI) in Houston.

History of the Settlement of Karlsberg

by Erich Prokopowitsch

Originally published as "Zur Ansiedlungsgeschichte von Karlsberg," in Buchenland: 150 Jahre Deutschtum in der Bukowina (Munich: Verlag des Südostdeutschen Kulturwerks, 1961), p. 65-72. Translated by Dr Sophie A Welisch

Karlsberg in the district of Radautz, settled by German-Bohemian colonists, is one of the villages in Bukovina which contained a purely German population. Interestingly, to this day there is considerable uncertainty about the founding and further development of this community. In addition, the places of origin of these settlers were for the most part also unknown

During the last years I was able to peruse the Vienna War Archive (Kriegsarchiv), where I found numerous documents, which reveal previously unknown details about the first years of this German-Bohemian model colony. Of particular significance are those documents, which contain lists of the colonists' names as well as information about their origin.

When was Karlsberg founded? On this point the chronicles of the Roman Catholic parish of Karlsberg and the publications of Kaindl and Polek agree almost to a tee.[1] In 1796 Josef Rechenberg, the Jewish merchant from Radautz, applied to the Fratautz Economic Office for permission to construct a glass hut in the forests in the vicinity of Putna. The entrepreneur Rechenberg's plan was endorsed by the authorities since the glass huts in Lubaczow in nearby Galicia had to close, and the German-Bohemians who had worked there were forced under the direction of their representative, Josef Löffelmann, to seek new job opportunities in Bukovina. In that the necessary craftsmen were on hand, the Economic Office, after obtaining approval from the Hofkriegsrat, granted consent for accepting the enterprise, which got the name, "Putna Glasshut."

It was necessary to obtain permission from the Hofkriegsrat since the administration of the Fratautz Religious Foundation, which also had jurisdiction over the Putna area, was at this time leasing land to the Bukovina cavalry depot under the jurisdiction of the Hofkriegsrat. Because of this fact, the glass huts first had to get clearance from these military authorities, which often led to significant delays.[2]

Only in 1803, after numerous German-Bohemian colonists had settled in the vicinity of the hut, did this village get the name of "Karlsberg," in honor of the president of the Hofkriegsrat, Archduke Karl, as is recounted in the chronicles. Within that same year a second glass hut was constructed, staffed by new settlers from German-Bohemia and specifically from the Prachin district, this time primarily lumberers, who were brought to Karlsberg, and for whom land was made available under the following conditions:

1. They will be exempt from taxes for five years.

2. The indigenous inhabitants must report for recruitment, but the foreign immigrants will be free from military service for ten years.

3. For the initial construction of their living and work places, the necessary building materials will be provided without cost to the extent the authorities own or produce them.

4. Every settler in a new colony, if is he is a simple plowman, will get 60 to 80 Metzen of land, if a craftsman, not less than 12 Metzen of land in hereditary ownership.

5. Every settler who is immediately allocated arable land will get five years and those on barren land, ten years' exemption from feudal dues, and after this period he will also be free from feudal services to the administration but will contribute grain as determined by moderate standards; finally,

6. In the event of the abrogation of the Laudemial [specific feudal dues], taxes will continue in modified form.[3]

Still today a list of these lumberers is in on file in the Hofkriegsrat,[4] which fortunately also gives their villages of origin.

Through immigration of glass and woodworkers from the Bohemian Forest the number of settlers constantly

Fig. 1 - Karlsberg in the Bukovina

List of Settlers of the German-Bohemian Village of Karlsberg*

Imperial and Royal Bukowina Cavalry Commando   --   Imperial & Royal Endowment Administration Fratautz

Index

Position		Population Count			Residence prior to immigration into the Bukowina			Are here endowed with land which needs to be cleared				Remarks
	male	female	Total									
Names of the Colonists				Crown Land	District	Village			Occupation / Trade	Arrival date	
Settlers already endowed in the Karlsberg Colony:											
1 Andreas Neumark	6	2	8	Bohemia	Prachin or Pisek	Scherlhof im Kühnischen	4	Joch**	Woodcutter / Wagonmaker	Juni 1803	
2 Adam Neumark	1		1	as above	Prachin		4	Joch	Woodcutter	Juni 1803	
3 Johann Bauer	1	2	3	Bohemia	Prachin	Hurka	4	Joch	Woodcutter	Juni 1803	
4 Anton Bauer	1		1	Bohemia	Prachin	Hurka	4	Joch	Woodcutter	Juni 1803	
5 Wenzel Müller	5	1	6	Bohemia	Prachin	Stubenbach	4	Joch	Woodcutter	Juni 1803	
6 Johann Draxler	3	8	11	Bohemia	Prachin	Eisenstein	4	Joch	Woodcutter	Juni 1803	
7 Wenzel Baumann	2	2	4	Bohemia	Prachin	Kreinberg	4	Joch	Woodcutter	Juni 1803	
8 Andreas Petrovitz	4	2	6	Bohemia	Prachin	Stadl	4	Joch	Woodcutter & Bricklayer	Juni 1803	
9 Joseph Scherl	1	3	4	Bohemia	Prachin	Hinterheisen	4	Joch	Woodcutter	Juni 1803	
10 Georg Glaser	2	1	3	Bohemia	Prachin	Kühberg	4	Joch	Woodcutter u. Shoemaker	Juni 1803	
11 Jacob Gaschler	3	2	5	Bohemia	Prachin	Scherlhof	6	Joch	Waggoner	Juni 1803	
12 Johann Plechina	4	3	7	Bohemia	Prachin	Oberbergreichenstein	4	Joch	Woodcutter & Linenweaver	Juni 1803	
13 Johann Müllner	1	4	5	Bohemia	Prachin	Stubenbach	4	Joch	Woodcutter	Juni 1803	
14 Place for Forest Ranger's Residence							3.99	Joch			
15 Wentzel Hofmann	3	2	5	Bohemia	Prachin	Grenberg	4.38	Joch	Woodcutter und Weaver	Juni 1803	
16 Joseph Geohre	1		1	Bohemia	Prachin	Stubenbach	4	Joch	Woodcutter	Juni 1803	
17 Georg Plechina	4	6	10	Bohemia	Prachin	Oberbergreichenstein	4	Joch	Woodcutter und Binder	Juni 1803	
18 Michael Weber	1	2	3	Bohemia	Prachin	Stubenbach	4	Joch	Woodcutter	Juni 1803	
19 Joseph Rikel	3	4	7	Bohemia	Prachin	Hnal	4	Joch	Woodcutter	Juni 1803	
20 Andreas Aschenbrenner	1		1	Bohemia	Prachin	Böhmischhütten	4	Joch	Woodcutter	Juni 1803	
21 Joseph Gaschler	3	5	8	Bohemia	Prachin	Stadl	4	Joch	Woodcutter / Wagonmaker	Juni 1803	
22 Johann Geohre	1	2	3	Bohemia	Prachin	Tetau	4	Joch	Woodcutter	Juni 1803	
23 Jakob Kuffner	2	3	5	Bohemia	Prachin	Großwald	4	Joch	Woodcutter	Juni 1803	
24 Jakob Schaffhauser	2	1	3	Bohemia	Prachin	Heidel	4	Joch	Woodcutter und Cobbler	Juni 1803	
25 Johann Neuburger	3	4	7	Bohemia	Prachin	Annet	4	Joch	Woodcutter	Juni 1803	
26 Georg Lechner	1		1	Bohemia	Prachin	Machau	4	Joch	Woodcutter	Juni 1803	
27 Georg Altmann	4	3	7	Bohemia	Prachin	Großwald	4	Joch	Woodcutter & Cobbler	August 1802	
28 Johann Kuffner	2	3	5	Bohemia	Prachin	Großwald	4	Joch	Woodcutter	Juni 1803	
29 Andreas Kodelka	3	2	5	Bohemia	Pilsen	Broden	4	Joch	Woodcutter	Juni 1803	
30 Mathias Liebel	1	2	3	Bohemia	Prachin	Kriegerhof	4	Joch	Woodcutter	Juni 1803	
31 Johann Lörrach	1	1	2	Bohemia	Prachin	Kriegerhof	4	Joch	Woodcutter	Juni 1803	
32 Franz Straub	2	1	3	Bohemia	Prachin	Großhodi	4	Joch	Woodcutter	Juni 1803	
33 Johann Klingsmeyer	4	5	9	Bohemia	Prachin	Sumbürg	5.13	Joch	Wagoner	Juni 1803	
34 Andreas Rippel	5	4	9	Bohemia	Prachin	Itenheisen	5.13	Joch	Woodcutter	Juni 1803	
35 Michael Schmidt	1	4	5	Bohemia	Prachin	Stadl	2	Joch	Woodcutter	Juni 1803	

List of Settlers of the German-Bohemian Village of Karlsberg*

Imperial and Royal Bukowina Cavalry Commando   --   Imperial & Royal Endowment Administration Fratautz

Index

Position	male	female	Total	Residence prior to immigration into the Bukowina			Are here endowed with land which needs to be cleared			Remarks
Names of the Colonists				Crown Land	District	Village			Occupation / Trade	Arrival date
Settlers who Bought Land from Local Residents in Radautz:										
1 Johann Küfner	3	1	· 4	Bohemia	Prachin	Philipshütten	-	-	Taylor	Juni 1803
2 Johann Proßer	1	5	6	Bohemia	Prachin	Bergreichenstein	-	-	Bricklayer	Juni 1803
3 Georg Kopp	1	3	4	Bohemia	Prachin	Gaila	-	-	Bricklayer	Juni 1803
4 Mathias Aimer	3	1	4	Oberöstr.	Linz	Kriegswald	-	-	Linenweaver	Juni 1803
5 Reimund Aimer	1	1	2	Oberöstr.	Linz	Frauenberg	-	-	Bricklayer	Juni 1803
In Putna:										
6 Joseph Gruber	2	4	6	Bohemia	Prachin	Reined	-	-	Linenweaver	Juli 1802
7 Johann Schmidt	2	2	4	Bohemia	Prachin	Stadl	-	-	Clothprinter	Juli 1802
8 Georg Schmidt	5	2	7	Bohemia	Prachin	Stadl	-	-	Smith	Juni 1803
9 Georg Zettel	4	4	8	Bohemia	Prachin	Stadl	-	-	Cobbler	Juni 1803
10 Michael Kresl	1		1	Bohemia	Prachin	Eisenstein	-	-	Woodcutter	Juni 1803
11 Michael Gallhofer	1	3	4	Bohemia	Prachin	Heydl	-	-	Shinglemaker	März 1803
12 Michael Schuller	3	3	6	Bavaria	Straubing	Slanitz	-	-	Carpenter	Juni 1803
Settlers not yet Endowed with Land:										
1 Simon Watzlawek	5	4	9	Bohemia	Prachin	Sandigel	-	-	Woodcutter	Juni 1803
2 Johann Zimmermann	5	4	9	Bohemia	Prachin	Eisenstein	-	-	Woodcutter	Juni 1803
3 Georg Brunner	4	2	6	Bohemia	Prachin	Eisenstein	-	-	Carpenter	Juni 1803
4 Michael Kolmer	2	4	6	Bohemia	Prachin	Eisenstein	-	-	Wagoner	Juni 1803
5 Thomas Rickel	2	3	5	Bohemia	Prachin	Eisenstein	-	-	Woodcutter	Juni 1803
6 Mathias Sperl	2		2	Bohemia	Prachin	Eisenstein	-	-	Taylor	Juni 1803
7 Anton Mak	4	1	5	Bohemia	Prachin	Hurkenthal	-	-	Cabincarpenter	Juni 1803
8 Michael Gallhofer jun.	1	3	4	Bohemia	Pilsen	Tajanow	-	-	Carpenter / Woodcutter	Juni 1803

Summary:

Endowed in Karlsberg:	35 Families of which 82 are male	84 female	together 166 Persons
purchased at own expense:	12 Families of which 27 are male	29 female	together 56 Persons
still unendowed:	8 Families of which 25 are male	21 female	together 46 Persons
Total:	55 Families of which 134 are male	134 female	together 268 Persons

Radautz the 18th of August 1803

Johann Modes Administrator

*by Erich Prokopowitsch - "Zur Ansiedlungsgeschichte von Karlsberg," in Buchenland: 150 Jahre Deutschtum in der Bukowina, ed. Franz Lang, (Munich: Verlag des Südostdeutschen Kulturwerks, 1961), pp.65-72. (Constructed in Table format by Werner Zoglauer 27, December 2002)

** One Austrian Joch = 1.422 acres

increased. On March 17, 1803 the following glassworkers came from the Prachin district for settlement in Karlsberg: Georg Aschenbrenner, Friedrich Bartl, Georg Franz I, Georg Franz II, Anton Friedrich, Mathias Friedrich, Simon Gattermeyer, Johann Pollmann, Georg Probst, Joseph Reitmayer, Wenzel Sodomka, Josef Uebelhauser, Anton Wolf, Josef Wolf, and Johann Wurzer with their families.[5] In that these workers received a cash advance of 60 florins, it can be assumed that in 1803 they actually were settled in Karlsberg.[6]

In the following years serious conflicts arose between the Economic Office and the lumberers because of the latter's dissatisfaction with the severe terms of settlement and labor. Every colonist received 6 Joch of land ("including much underbrush") in hereditary ownership under the condition that he pay to the government an annual 30-*Kreutzer* house tax and 30 *Kreutzer* for every *Joch* of cleared land immediately upon taking possession of the premises. Lands which first had to be made arable were tax-exempt for six years, and all settlers were exempt from the tithe and corvee labor. Every lumberer had to supply the needs of the glass or potash huts annually with 50 cubic or 100 Lower Austrian *Klafter* of firewood. For a thinly hewn cubic *Klafter* he received 40 *Kreutzer* but for coarsely hewn only 30 *Kreutzer*.[7]

To resolve this conflict a commission under the chairmanship of the commander of the cavalry depot, Lieutenant Colonel Bukowski von Stolzenburg, was sent to Karlsberg which, nonetheless, could not assuage the agitated demeanor of the woodworkers, leading to a cancellation of the settlement agreement with the dissatisfied parties. A protocol on the deliberations of this commission on May 19-20, 1811, notes the following:

> *"The disenfranchisement of the Karlsberg wood-workers, which also includes the final settlement between the administration and these colonists, is dutifully attached. The negotiations were conducted by the District Office with the intervention of Lieutenant Colonel Bukowski von Stolzenburg; the Imperial and Royal District Office had been fully informed of earlier acts and commissions by decrees Zl. 3872 and 4232, as well as of earlier attempts to induce these woodworkers to stay on, and when this failed, to attend to the final disposition and respective satisfaction of mutual demands."*

These stubborn people, as the protocol on hand shows, were not to be moved by any presentations and assurances into entering any binding contract with the administration. The District Office therefore found it necessary to issue the disenfranchisement of the settlers in that through their bad example they could also have aroused the indigenous subjects to "unruliness." And further: "In place of these departed lumberers, an equal number of German-Bohemian families, who lived scattered throughout Bukovina and without possessions, were newly settled while the High Court Commission was still in session; those remaining in

the houses agreed to pay their remaining debts and each to produce 100 Lower Austrian *Klafter* of firewood. These negotiated contracts will be completed and forwarded to the High Court.

Of all the colonists, only six remained; there are thirty-seven families in the colony, who, only because they have still to cut the contracted stipulated amount of firewood, will produce one year's needs for the glass hut."[8]

The protocol includes the following names: those in the previously prepared list of woodworkers who opted to remain in Karlsberg: Michel Paukner, Andreas Petrowicz, Wenzel Reitmeyer, Michael Schmidt and Simon Waclawek. Those choosing to leave were: Andreas Achenbrenner, Georg Altmann, Anton Bauer, Johann Blechina (Plechinger), Jakob Kuffner, Josef Gaschler, Johann Gefre, Georg Glaser, Wenzel Hoffmann, Andreas Kodelka, Michael Kolmer, Johann Kuffner, Georg Lehner, Johann Lerrach, Mathias Liebel, Wenzel Müller, Johann Neuburger, Adam Neumark, Andreas Neumark, Andreas Rippel, Thomas Rückel, Josef Rückl, Jakob Schaffhauser, Josef Scherl, Franz Straub, Michael Weber, and Johann Zimmermann.

In addition the following families, which are not on the list of woodworkers and were probably glass workers also departed, including: Josef Aschenbrenner, Georg Blechina (Plechinger), Georg Linzmeyer, Michl Neuburger, and Wenzel Oberhoffner.

The other families on the list of settlers, whose names do not appear in the above protocol, remained in Karlsberg.

It can be stated with certainty that some of these families which left Karlsberg did not return to their old homeland but settled in Radautz and in Baintze near Sereth. This presumably involved the families of Aschenbrenner, Blechina (Plechinger), Gaschler, Hoffmann, Kuffner, Lerrach, Rückl, and Straub.

Another group of these disenfranchised settlers did not return to their German-Bohemian homeland but on their way back decided instead to remain in Kolomea, Galicia, where in the year 1812 they founded the colony of Mariahilf. In less than two decades the old settlement of Karlsberg had the distinction of having founded a daughter colony outside of Bukovina, which in the course of time developed into a prosperous Galician-German settlement.

Endnotes

1. Raimund Friedrich Kaindl, <u>Das Ansiedlungswesen in der Bukowina</u> (Innsbruck, 1903), p. 355; J. Polek, "Karlsberg," in <u>Bukowiner Bote</u>, No. 20 (Czernowitz, 1899).
2. <u>Chronicle of the Roman Catholic Parish of Karlsberg</u> in possession of the author.
3. *Kriegsarchiv* (Vienna), *Hofkriegsrat*, 1803 - D-174.
4. *Kriegsarchiv* (Vienna), *Hofkriegsrat*, 1805 - D 109.
5. *Kriegsarchiv* (Vienna), *Hofkriegsrat*, 1803 - D 174.
6. *Kriegsarchiv* (Vienna), *Hofkriegsrat*, 1803 - D 174/1.
7. *Kriegsarchiv* (Vienna), *Hofkriegsrat*, 1812 - D 3-1-18/ 103.
8. *Kriegsarchiv* (Vienna), *Hofkriegsrat*, 1811 - K 1-20/97.

Czechs in Volhynia: from the Settlement History, 1862-1947[1]
with Comparisons to the Situation of the Germans

by Nikolaus Arndt; translated by Irmgard Hein Ellingson[2]

Private Immigration
Independent Czech Hussite Church

Czech settlement in Volhynia is dated to 1862. Czechs had previously come to western areas of the Russian empire, including Volhynia, but only as individual teachers, foresters, beer brewers, and officials. A group of about fifteen families, descendants of seventeenth and eighteenth century Bohemian immigrants who had gone to Saxony and Poland due to religious persecution, had arrived between 1859 and 1861 and established the settlements Pogorzelec and Podhajcy.

The new Czech emigration from Bohemia had no religious grounds of any kind. The reasons for it resembled those given by German emigrants: economic distress due to land shortages in both their old and new homelands, the abrogation of serfdom in 1861 and the partition of Poland at the time of the 1863 rebellion. The predominately Polish estate owners who had lost their cheap labor force in the rebellion or had otherwise suffered because of the land partition were therefore prepared or even compelled to sell large expanses of land at cheap prices. The living conditions for many Czechs declined because of the Austrian-Prussian War in 1866 and through the strengthening of German trade and industry. Many Czechs had already emigrated earlier, most of all to North America. Volhynia was now the preferred destination for Czechs because it was not as geographically or culturally distant from their homeland. Smaller numbers of Czechs settled in the Crimean Sea area and in the Caucasus Mountains.

Like the German immigration to Volhynia, Czech immigration took place solely upon private initiative with no state support or incentives. Russia welcomed them for political reasons. The newly arriving Czechs were supposed to strengthen the non-Polish Slavic element in the country and to limit the national and Catholic influences of the Poles [translator's note: a summary is posted at <wikipedia.org/wiki/Catholicism>]. Even more, the Russians thought that the Czechs might convert to Orthodoxy [translator's note: an overview is posted at <www.religioustolerance.org/orthodox.htm>] and become russianized. Russian benevolence toward the Germans could only be short-lived due to their non-participation in the Polish rebellion but Russian good will toward the Czechs more or less ended after the 1871 establishment of the German Reich and with the beginning of the Russian-French rapprochement. The Czechs were more severely impacted later by the increasingly strict laws against foreigners and the non-Orthodox, however. Their schools were closed and they, as well as all other Catholics had to convert to Orthodoxy in order to be permitted to buy land. Allegedly Czech immigration was tolerated with the premise that the Russian

government could use them to counter-balance or impede what was then viewed as the undesirable mass immigration of Germans, but this cannot be substantiated from extant reports.

Czech immigration drew attention in the political sphere with the convening of a Slavic Congress in Moscow at the end of the Austrian-Prussian War in 1867. A Czech delegation led by the renowned nationalists Palacky and Rieger took part. At the time, a nationalistic cultural renewal was sweeping through the Czech population, and a great enthusiasm for anything Russian prevailed. Russian authorities invited Czechs to immigrate to sparsely-settled areas on the Volga River and in the northern Caucasus Mountains. Many responded to this call but chose to settle in Volhynia, closer to the Austrian border.

The Russian call for immigration contained reservations. Catholics were not allowed to purchase land after the Polish Rebellion in 1864. Rieger and Palacky protested that the Czechs were not Catholics but rather Hussites [translator's note: brief historical summaries are now posted at <www.bartleby.com/65/hu/Hussites.html> and <en.wikipedia.org/wiki/Hussite>]. Permission to immigrate was still withheld on the grounds that these people were Catholics in their homeland. Rieger and Palacky replied they had only identified themselves as Catholics in the Austrian empire because the Hussite faith was prohibited. Observers were puzzled. A contemporary German pastor wrote, "The Czechs are Catholics in their homes but call themselves Hussites here. The official robes of their clergy resemble those of the Lutherans"[translator's note: most of the world's Lutheran churches are affiliated with Lutheran World Federation which has presented basic tenets of their faith at <www.lutheranworld.org/Who_We_Are/LWF-Welcome.html>. Russian officials could not make anything of the term "Hussite" which was completely unknown in the Russian empire. The governor-general in Kiev sent a commissioner named Gresser to examine the situation with the Czechs on site. Two facts seemed clear: [1] very few Czechs were prepared to convert to Orthodoxy and [2] it was already known from the Poles in the land that only a few exceptions would take on Orthodoxy.

An ingenious plan was devised to form a new Czech church which on the one hand would counter Polish Catholicism and on the other, would serve as a bridge to Orthodoxy. In 1872, a commission was called with three formerly Catholic priests from Bohemia permitted to attend the sessions in St. Petersburg. The new church called itself the "Hussite Unity," or the "Czech Hussite Church." The Russians imposed certain conditions: the primacy of the pope had to be denied and members were not permitted to enter any Polish Catholic church. The Hussite clergy were

allowed to marry, however, and they served the bread and the wine, not just the bread, in the Eucharist. The Russian clergy were united in their opposition to this new faith because the Czechs were not compelled to convert to Orthodoxy. Another factor may have contributed to the immigration at about this time. The Russian czar viewed an exhibition of Czech-made goods in a visit to Austria and was so impressed that he reportedly asked the Austrian emperor to allow Czechs to immigrate to Russia.

A Warsaw trade house, an enterprise with good business connections to Volhynia and access to lands available for purchase, served as the immigration agent. A large estate in Glinsk near Rovno was purchased in 1866 and an agent named Fribyl was sent to Bohemia to sign up Czech settlers. As he recruited settlers through the newspapers and in the course of his travels, he encountered various difficulties with Austrian officials but had the support of Palacky and Rieger. One hundred and twenty-six families bought land in Glinsk and between 1868 and 1874, fifteen thousand Czechs immigrated to Volhynia. Although these people obviously belonged to the ranks of the poor, it was determined that those who could afford to do so would travel by train and the very poorest, those from the Riesengebirge [translator's note: the Bohemian Krkonose, or the Giant Mountains on the Bohemian-Silesian boundary between the upper Elbe and Oder Rivers], would make the journey in wagons.

Four schools with Czech and Russian teachers were established with state support to enhance and complete the work of the independent Czech church. But the Czechs boycotted the Russian instruction and organized their own schools. An independent organization of three communities - Glinsk, Dubno, and Luzk - was formed. But 1237 immigrants gave up their allegiance to Austria in 1870. A contemporary German report noted with no trace of irony that "... the Czechs intend to buy the city of Dubno." A detailed governmental statistical summary reported in 1872 that Czechs had purchased 17,500 hectares of land in twenty localities.

The Czechs welcomed Czar Alexander to Kiwercy by Luzk with the traditional bread and salt in that year, and he responded to them in a friendly manner.

It should be noted as well that the immigrant generation was exempted from military duty.

Czech Churches and Schools Closed

The expectations of the Czechs in regard to state initiatives were unfulfilled in various areas. The Czechs refused to contribute to the maintenance of public roads which led to problems with their self-administrative status. Each of the three pastors in the independent Hussite church failed to comply with the expectations and regulations of the Orthodox state church. One was not permitted to convert to Orthodoxy due to various offenses and lapses and ended up in an old-rite Catholic church. The second turned to the Bohemian Brethren church [translator's note: see http://en.wikipedia.org/wiki/Hussite] and the third joined the

Evangelical Lutherans. A large portion of those Czechs who immigrated as Catholics turned to the Polish Catholic church in spite of the prohibition against it. Two lengthy conferences held to address the problem in Kwasilow by Rovno in 1880 and 1881 did allow the different positions to be presented. The Polish reporter Chichonka noted that the Czechs, who had had an independent church for sixteen years, had not managed to build a single church between 1872 and 1888. Glinsk, the wealthiest village, possessed a club house and a theater but no church. The second wealthiest village, Kwasilow, had only a prayer room to accommodate twenty persons. This had been built as an addition to the school house and was made available to non-Catholics and Bohemian Brethren for their use.

A contemporary Russian chronicler took advantage of this to criticize the official Russian openness. The Czechs had come with the attitude that they were "lucky to be in Russia because servitude to Rome and German standards prevailed at home in the unfortunate Fatherland." The neglect of the Czechs by the Russians drew attention and comment, and as a result, the Russian authorities were not well-disposed toward them. In turn, the Czechs were influenced by the Polish clergy as well as by Lutherans when they were supposed to have abandoned the foreign traditions they brought with them and converted to Orthodoxy.

The nationalistic Russians intended to present another image of the Czechs in addition to that of diligent farmers: the Czechs rivaled the Jews as trades people and artisans in the villages, and their taverns were better than those of the Jews because the not only served schnapps but also beer and something to eat. [Translator's note: a summary of Jewish history in Russia is posted at<www.en.wikipedia.org/wiki/History_of_the_Jews_in_the_Soviet_Union>].

Here we note that the Czech historian Auerhan has attributed the failure of the Czech church to fundamental disunity.

The change in political direction under Czar Alexander III affected the development of Czech communities in Volhynia. The Russian government, unsatisfied with Czech self-administration, their independent church, and their village schools took action to close the parishes and schools and to dissolve the local administration between 1889 and 1891.

Most farmers converted to Orthodoxy in order to purchase land when it was seen that the Russian government allowed construction of Czech churches in larger communities. Only a small minority who wanted to remain Catholic resisted; various Czech officials rejected land offers because they would not take citizenship.

In spite of cultural changes and repercussions, there were major economic and social advances. Of course not all Czech farmers were able to obtain good land at a cheap price. Many farmers spent the first generation in Volhynia clearing woodland for cultivation while living in earthen huts. Many plaintive women's songs that described settlement difficulties continued to be sung until after World War II. By the turn of the century, about 80% of all Czech farmers

owned at least twenty to twenty-five hectares of land and some had as much as fifty hectares. Only artisans had small holdings of about four hectares. Czechs were considered to be the best Volhynian farmers and were only surpassed by the Germans in cattle production, which was their specialty. Practically every Czech had at least a hop garden if not a plantation, and every Czech locality had an orchestra in addition to a tavern or inn. The breweries of the land were practically all in Czech hands, and expanded to Kiev and beyond. The Czech communities boasted exemplary hygienic conditions, athletic programs, and fire departments.

The cultural realm degenerated in the 1890s after political changes resulting in the closing of Czech churches and schools. It was only improved after the 1905 revolution when certain internal relaxations were effected. Then libraries, clubs, and even a Czech newspaper appeared.

World War II
Czech Deserters and Legionaries

Many Czech soldiers were among the Austrian forces that fought in the heavy battles in Volhynia during World War I. It was soon seen, however, that Czechs had no desire to fight against the Russians. They crossed over to the Russian side in great numbers so that entire Austrian troop units had to be disbanded. Unlike German or Austrian prisoners of war who were sent deep into the Russian interior, Czech POWs were placed on estates or set to work in areas close to the war front since their captors were not concerned that they would attempt to escape. Czech POWs must have come into contact with Volhynian Czech colonists but little comment was made. Little was also heard about the cooperation of Czech senior and junior officers with the establishment of a Ukrainian National Army at the beginning of the civil war. After war broke out in 1914, Russian officials permitted the formation of a Czech Legion. Czech Committees were set up in Kiev, Moscow, and St. Petersburg. Attempts to issue national manifestos were repressed which met with resounding approval in the Volhynian Czech villages. Countless Czech volunteers from Volhynia entered the Legion as it was being formed.

Otherwise Czechs drew back from official russianizing attempts during the war years. When Poland annexed western Volhynia in 1920, the Czech colonies were nearly fully in support of Ukrainian independence and did not vote in favor of union with Poland. Cichocka-Petrazycka concurs with this assessment. The time of the Austrian occupation was the worst for the colonists as they were persecuted for participation in the Legion and even accused of espionage.

The hop gardens that had formed the basis of Czech well-being were completely destroyed during World War I. Initially the sale of the crop in England and Holland was halted and the gardens deteriorated due to the war, the various occupations, and official requisitions. Before the war, eight to twelve per cent of the farm land had been covered with hop gardens but according to Cichocka's 1928 report, only 1.5% of the cultivated land contained hops at that time. An export of insignificant quantity was delivered through Czechoslovakia to Germany.

Changes and Stresses during Polish Administration

The beginning of Polish administration in western Volhynia brought changes and new perspectives to the Volhynian Czechs. This work does not report on Czechs who remained within the Soviet-administered eastern Volhynia but rather focuses upon the western, or Polish division.

The Poles experienced two civil revolts in 1921. One resulted in the incorporation of 25,000 rural and 1,500 urban Czechs into the new Voivodshaft Volhynia. The other uprising brought in a thousand less because they listed their ethnic identity as Polish and their language as Czech.

A rear guard in the new, unexpected independent national state resulted. Catholics were reevaluated in the new Poland as Orthodoxy was simultaneously devaluated. This accompanied a revised attitude toward the slowly-awakening Ukrainian nationalism. Reports indicated that the greater majority of Czechs belonged to the Orthodox Church.

The Czech archbishop Beran had been dispatched to speak to the Volhynian Czech youth in 1920 with the goal of bringing them back to Catholicism [translator's note: see his photo posted at <www.amnesty.ca/about/history/h_c.shtml> and biography with additional links posted at <www.fiu.edu/~mirandas/bios-b.htm>]. In 1926, due to his efficient efforts, the Volhynian Czech youth joined the *Vereinigung der tschechischen katholischen Jugend* (Union of Czech Catholic Youth), an organization numbering over 700 members in 24 local groups by the outbreak of World War II. This cultural and nationalistic upswing, supported by and from the homeland, was evident everywhere and led to tensions with the Polish officials. Cichocka reported that great emphasis was placed upon subjects taught in Czech because subjects taught in the official Polish state language were neglected. Alleged nationalistic excesses were attributed to the fact that teachers were not certified and not inclined to improve conditions in the schools. The Rev. Reinhold Henke, a Volhynian German and a Lutheran clergyman, observed that the Czechs had the same difficulties with the authorization of their schools as did the Germans.

This cultural upswing led to the establishment of a number of seven-grade schools, a newspaper, a family calendar, a theater and a traveling movie theater, and cultural afternoons. Local bands developed into orchestras that also played Polish and Ukrainian folk songs and popular hits. The most informative reports from the interwar years indicate that the Czechs were sensitive to the discord between the Ukrainians and the Poles. They saw the over-refinement of disagreements, which admittedly did run deep. They observed the circumlocutions of nationalists on both sides and as Slavs, they told themselves they preferred to stay out of it. They led an increasingly independent existence, encapsulated in their communities to avoid

assimilation in spite of increasing contacts with Ukrainians. This circumstance resulted in inbreeding in some communities. But the Czechs and Ukrainians did influence each other, so that something like a Ukrainian dialect among Czechs developed. Mixed marriages occurred, if at all, between Czech men and Ukrainian women and in these situations, the woman tended to stand out in Czech society. Czechs gradually adopted Ukrainian foods and customs as well.

A kind of coolness toward the Poles arose after the Munich Treaty, when an anti-Czech group of Poles formed the "Corps to Liberate Olsaland." Their goal: Poland would occupy the Teschen area of Silesia. The Polish youth in the larger cities such as Luzk, Rovno, and Zdolbunow demonstrated and broke windows in Czech schools. Slogans like "Down with the Czechs!" were shouted. Still many Poles supported the Czechs and sympathized with them. These things are recorded in the detailed Czech chronicle of one of the largest Czech villages, Volkov or Wolkowyje in Ukrainian, which was thirty kilometers west of Dubno.

At this time, there was talk of a Czech consulate in Kwasilow, where many young Czech men were freely reporting for Czech military service. It was expected that the Soviet Union would come to the support of the Czechs after preparations were made. Polish tank and air units engaged in maneuvers. When the Germans occupied the remainder of Czechoslovakia on March 15, 1939, the Volhynian Czechs said, "Now the eyes of the Poles will be opened; now it is their turn. They have lost a natural ally in the Czechs." A resistance against German occupation began to form. The Volkov chronicle lists 37 persons who were sent to forced labor in Germany by the Germans during World War II. Otherwise we do not have much information about the Czech villages during World War II. The village Malin was leveled by the German *Soldateska* because its citizens had collaborated with the partisans. This *Volhynian Lidice* was also reported in American newspapers. This incident may have been the last straw that prompted about 12,000 Volhynian Czechs to report for duty in the Red Army in 1943-1944. Later, in 1953, the Chicago newspaper Katolik attributed this to the efforts of Archbishop Beran who had led many young Czechs back to their people in the 1920s.

These 12,000 Czechs marched west into Czechoslovakia with the Soviet army. They did not return to Volhynia.

Rather they prepared settlements in Moravia and western Bohemia and in 1947 escorted 35,000 Volhynian Czechs to these locations. In that same year, seven thousand of the group met in Saaz and renounced their allegiance to the [Polish] republic. They had also invited Archbishop Beran and presented him with an honorary citizen's document from Volhynian Czechs who represented Karlsbad area communities.

A report of the 1950s documented the particulars of the settlement and acclimatization of the Volhynian Czechs in the former German communities of Czechoslovakia (see fig. 1). It is noteworthy that the villages which were resettled as a whole experienced more difficulty in the changeover of their agricultural practices than those who joined Czechs in other Czech villages. Various reports indicate that the resettlement was not quite successful for various reasons. On 25 April 2001, Radio Prag presented Dita Asiedu's report about the resettlement of Czechs who had remained in the Ukraine after World War II and were resettled in Bohemia in the wake of the 1986 Chernobyl nuclear disaster. The text is posted online at <www.radio.cz/en/article/11756>.

The Lutheran and Baptist Czechs
Comparisons with the Germans

The subtitle may particularly interest the Volhynian German reader. While most of the cited sources skirt or ignore this theme, Cichocka took pains to make comparisons. Let it be said there were always clear distinctions between the Lutherans, Hussites, and Bohemian Brethren, even though contiguities and overlaps often existed. The immigrant Lutheran Czech had an important advantage over the Catholic: he was not subject to the 1864 law prohibiting land purchase by Catholics. Although the law was targeted to the rebellious Polish Catholics, the Czech Catholic had assumed a kind of confessional liability as the kindred of the Poles. Converting to the Hussite Church or to Orthodoxy was apparently not as difficult for most Czechs as it was for Poles. And, as we still see, the Lutherans often proved themselves to be the consistent and/or committed.

When the Russian officials decided to establish a Czech church for the Hussites, they proceeded with the expectation that the three participating clerics, former Catholic priests named Saska, Hordliczka, and Kaspar, would participate in

Fig. 1 - Summary of the Volhynian Czechs settlement in the former communities of Czechoslovakia in the 1950s

Kreis/County	No. of Catholics	No. of Lutherans	No. of Bohemian Brethren
Luck	2,067	167	-
Wladimir	987	410	-
Dubno	-	-	3,100
Ostrog	-	-	400

the development. But it was to be otherwise. Kaspar completely disappointed the government's expectations. Soon after assuming his new parish position, he formed connections with the Evangelical Lutheran consistory in Vilna [translator's note: Vilnius, Lithuania or in German, Wilna, Litauen]. When Russian officials refused to sanction his conversion to the Lutheran church, he claimed to take on Hussite teachings but actually moved closer to Lutheranism. The unexpected consequence was the largest part of the congregation turned to the Polish Catholic parish. Hordliczka attempted to be a true reformer and was quite controversial. He wanted to slowly lead his parishioners to the Hussite church by retaining Catholic and Lutheran liturgical customs and practicing them both. His broadly tolerant ecumenism was not accepted by a majority of the colonists. The Lutherans tried to use the reform attempt to their own advantage and pull the entire community toward themselves. At the unsuccessful 1880-1881 congresses of the new Hussite church in Kwasilow, it seemed that various decisions of the 45 delegates from 26 colonies, were inclined in the direction of the Lutheran church. The residents of 35 colonies who did not take part in the sessions seemed to share this intention.

The following report was issued for 1886 (see fig. 2 below):

great piety prevailed in the Lutheran colonies, where worship services were conducted by the faithful believers if no clergyman was present. In the evenings, pious songs were sung and religious journals such as Evangelicky Crkewnik and Hlasy ze Siona were read.

Czech Baptists who had emigrated from Poland lived in various colonies. The customs and piety were even stronger among them than among the Lutherans. In Michaljlowka, for example, there was no tavern and no one knew how to dance.

The efforts of the Orthodox Church to porselytize those of other confessions were focused on Lutheran Czechs as the most likely prospects. But after the Michajlowka pastors converted to Orthodoxy in 1888 and the prayer hall closed, the congregation members themselves conducted the church affairs, even the baptisms and burials. They refused to convert to Orthodoxy and after some years managed to petition the czar and to receive his permission to be placed in the care of the Vilna Consistory. It was the same with other colonies. They never turned to the Warsaw Consistory, but rather to Vilna, so that they could not be suspected of establishing ties with the Poles.

Cichocka reckons that the Lutheran and Baptist Czechs were equal in number during the Polish interwar years. Together with the Hussites, they totaled 7.1% of the Czech

Fig. 2 - Percentage of Czechs in Polish Volhynia in the 1920s

Kreis/County	Total	Lutherans	Percent of all Lutherans
Dubno	10,861	60	.4
Kowel	987	217	22.0
Luzk	4,450	267	5.8
Rovno	6,744	1,121	16.5

The county Rovno was still identified as "mixed religion." Only Catholic Czechs were reported in the other divided colonies, Zhitomir, Owrucz, and Novograd-Volynsk.

The colonies with the most Lutherans were Kupiczow (410) and Boratyn (150). Both had originally belonged to Hordliczka's parish as did other colonies. Liberalism caused offense and they turned to the Lutheran consistory in Vilna, which enthusiastically accepted the Lutheran Czechs, sent pastors to them, printed religious books and newspapers for them, and became involved in schools for them. A small, dispersed, group of Lutheran Czechs turned to the German clergy. Within the Volhynian Czechs, the Lutherans were the most sincere in terms of their religion. On the other hand, the preservation of nationality was the ultimate goal within the Bohemian Brethren and in this regard, they were in accord with other religious confessions. But the Lutherans were the most prepared to set aside nationalistic concerns and to agree to attend worship services conducted in the Polish language by Polish clergy. Strict moral customs and a

population. They explained their devotion to their faith in terms of their identity: they were descendants of generations of people who had to fight for their religious liberty. The Lutherans and the Baptists were the only confessions who had to build their churches at the expense of the colonists themselves. They were the most successful in defying the government's attempts at russification and also maintained the most constant contacts with their old homeland, which were strengthened with the formation of Czechoslovakia. As a result, the percentage of Lutheran Czechs grew. Two Czech authors observe that at this time, the Catholic Church was focused upon preventing the assimilation of its members, just as the Orthodox Church once had been.

Czech village formation, according to Cichocka, was somewhere between that of the Germans and the Ukrainians. The Czech and Ukrainian villages were more similar in their compactness. The Germans often lived dispersed, kilometers apart, upon their fields so that the appearance of their villages was not as aesthetically pleasing as that of the

Czechs. But the German and Czech villages were more similar in terms of their yard maintenance, hygiene, cleanliness, building styles, and fruit cultivation. The Czechs were the more progressive farmers; the Germans were the better cattle- and dairy farmers. The Czech villages stood out in the fact that they had relatively more artisans. Although the hop gardens had not returned to their pre-war condition in 1927, the Czechs had on the average reached greater prosperity on their small properties than did the other ethnic groups. Most Czechs owned property; most Germans were renters or leaseholders. Various contemporary reports detail other particulars.

In at least two publications, reference is made to a remark made by Hitler about the future of Czechoslovakia. He and others proceeded from the viewpoint that most Czechs would be absorbed in the Germanic world after the Czechoslovak state ceased to exist. "We will transplant the Czechs to Siberia or to the Volhynian areas …" he said, indicating that he and his advisors were not aware of the Czechs and Germans who already lived in Volhynia.

The extent of material published in various languages about the Volhynian Czechs is surprising. The citations below represent an overview.

Fig. 3 - Volhynia, circa 1925
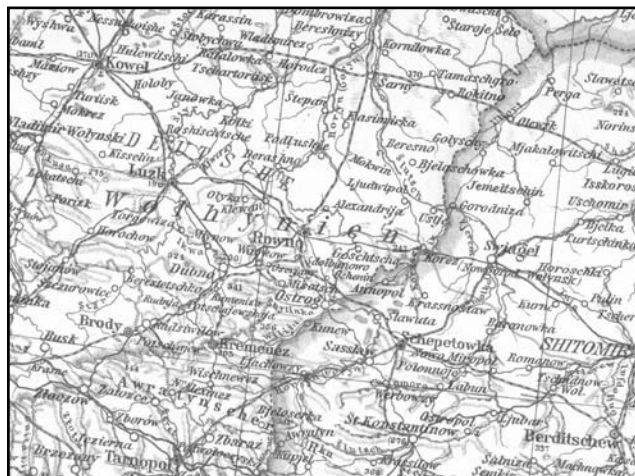
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Endnotes

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2. Irmgard Hein Ellingson, the president of the Federation of East European Family History Societies, received a bachelor's degree in political science from Winona (Minnesota) State College in 1974 and a master's degree in ministry from Wartburg Theological Seminary, Dubuque, Iowa, in 1993. She is the former U.S. representative of the quarterly Wandering Volhynians, a member of the editorial board for the Journal of the American Historical Society of Germans from Russia (Lincoln, Nebraska), and an international director of the Bukovina Society of the Americas (Ellis, Kansas). Her published works include two books about Bukovina, a family history register for a Lutheran congregation in Iowa, and shorter works in U.S., Canadian, and German periodicals. She is a ministry professional serving Evangelical Lutheran Church in America congregations in Grafton, rural Osage, and Carpenter, Iowa.

Four North European Female Educators' Toil in Russian Alaska, 1805-1849

The Story of Nathalia Banner, Elisabeth, Baroness von Rossillon, Margaretha Hedwig Johanna Sundwall and Maria Fri

by Maria Jarlsdotter Enckell. M.F.A.

Introduction

My long standing research into the history of the Finns and Balts in Russian Alaska has led me, like the pendulum of an ancient clock, on a journey back and forth to various archives across the oceans. This journey would have been economically unfeasible, had not the holdings of Utah's Family History Library been as rich as they are. Within its walls I have made vicarious journeys to the archives of Saint Petersburg, Siberia, Honolulu, San Francisco, Nevada City, Sacramento, Chicago, New York, Tallinn, Narva, Tartu, Riga, Wenden, and other sites in Latvia, Poland, Germany, France and Finland, all accomplished in a single day; with a similar agenda for the next day. To research materials not found there, I visited Finland to reviewed materials in several archives, including the rich Enckell Family Archives deposited at Åbo Akademi.

During such journeys, many unexplored historical facts long forgotten by time and memory, have emerged from their hiding places. Most hidden of all are the contributions made by the Balt and Finnish women of Russian Alaska. This is not surprising considering the social status women had held in times past. Italy's Venetian composer, Barbara Strozzi (1619-166?), was branded a courtesan, as music making was considered a feature of such an occupation. Pietro Arentino declared "the knowledge of playing musical instruments, of singing, and writing poetry on the part of women is the key which opens the gates of their modesty." In 1588, Pope Sixtus V, banned women from appearing in public theaters in Rome and the Papal States. Pope Innocent XI declared on 4 May 1684 that "music is completely injurious to the modesty proper for the [female] sex, as they get distracted from the matters and occupations most proper to them."[1]

The underlying cause of this perception is possibly based upon a need to suppress competition, and a fear of being overshadowed by creative and professionally competent females. The stage, any stage, was reserved for those women fitting the norm portrayed by the heroine in *La Traviata*, the "cocotte" Violetta. They were talented, beautiful, born into poverty, and likely illegitimate, such as Sarah Bernhard, Colette, Ellen Langtrey, Jenny Lind, and others. Often these women served as kept mistresses to kings, members of the royal houses and the nobility, or wealthy entrepreneurs. They were members of the demimonde so excellently portrayed by Ingmar Bergman in his film *Fanny and Alexander*.[2]

At the beginning of the 20th century, these beliefs still prevailed. In my own family background, my maternal grandmother was a beautiful example of how such a line was drawn between what was socially permissible and what was not. At that time it was unheard of for a decent young woman of the middle or upper class to consider a career as an opera singer. My grandmother, with a rich singing voice, had to satisfy her yearnings by enchanting audiences at social and fund raising events. My mother, who dreamed of a career as a concert pianist, was denied this opportunity by the same social taboo. Her sister, worst of all, wished to dance as a ballerina. She was steered into the occupation of physical therapy. My mother was sent to business school, from where she graduated with a degree in business economy. Add to this picture the fact that women in the early 1800s held no rights of their own. Throughout life they were bound to a legal guardian, be it a father, husband, or court assigned representitive. Their inheritance rights were far from equal to their brothers. Patents to their occasional inventions were held by those allowed to apply for them, i.e. a husband or legal guardian. Thus these women's efforts were credited to their husbands' names.[3]

In Russian Alaska, women suffered from all of the above restrictions. Their contribution to the development of their society has yet to fully emerge beyond descriptions such as "most pious," or "demure," or "gracefully charming females."[4] One of these women was the highly educated Margaretha Hedvig Johanna Sundwall. Margaretha was married to Arvid Adolph Etholén, the Chief Manager of the Russian American Company and Governor of Russian Alaska (1840-1845). Both were natives of the Grand Duchy of Finland. Another was Elisabeth, Baroness von Rossillon, married to Ferdinand von Wrangell, Company Chief Manager and Governor from 1830-1835, both of the Baltic German nobility. Elisabeth is described as pious, and that she was unwilling to journey to Russian Alaska unless there was a Lutheran chapel and pastor to meet her needs. She is credited with being the first European woman to come to Russian Alaska, "bringing feminine grace and charm to the Governor's mansion."[5] The literature covering their place and times only once mentions the significant Company assignments shouldered by these women, preferring instead to dwell on superficial romantic tales.[6]

A third woman of European background was likewise assigned important Company endeavors. Historians of this period have granted her a mere paragraph. Her hazy

contours can only be grasped by exploring the environment she and her husband had previously moved in. A fourth women, also northern European, has never been identified previously. This essay attempts to correct the shallow portrayals of these women, and to reflect accurately their remarkable contributions to the colonization of Alaska.

Nathalia Petrovna Petersdotter (17??-1806)
Background

Nathalia Petrovna Petersdotter was the founder of a school for orphan Creole girls in Kodiak [Creole: used by the author of this article to refere to the offspring of white males and native women in consecutive generations - Ed.]. Little is know about her family origins, age and background beyond that she accompanied her husband, Johan Johansen Banner, a Company station manager, to settle on Kodiak Island in 1802. At what date and place she married is unknown. To obtain some clues, it is worth exploring her husband's endeavors and the men he associated with, as well as the social circles both he and she moved in.

Irkutsk, East Siberia's Capital, and its Scientists

It is known is that Nathalia's husband, Johan Banner (17??-1816), was a mining engineer and mineralogist from Denmark. While living in Irkutsk, Banner had formed a close professional friendship with the celebrated Finnish scientist, Eric Laxman (1737-1796). Laxman was an obsessively passionate natural scientist and collector of Siberian specimens, as well as an ordained Lutheran pastor.[7] While in Irkutsk, Laxman had 2 other significant friends, both part of Banner's circle. One was Alexandr Baranov (1747-1818), born in Kargopol.[8] The other was Johann G. Koch (17??-1811), of Hamburg.[9] Significant is that all but Baranov were western Europeans.

By the time Laxman and his family arrived in Irkutsk, he had acquired a respected international reputation as a scientist. In his youth, he had served for 5 years in Barnaul [Siberia] as the Lutheran pastor at the Kolyvan-Voskerensky mines. There he had fallen passionately in love with Siberia and its unexplored mineral sources. While at Barnaul he built himself a scientific laboratory, planted a remarkable botanical garden, and built many scientific instruments. His weather reports and mineral samples sent to Uppsala, the Åbo University and the Saint Petersburg Academy of Science had solidified his reputation. Between 1769-1770 he had been invited to join Stockholm's Academy of Science, Saint Petersburg's Independent Society of Economics and the Academy of Science. In 1780, while stationed for a disastrous year in Nerchinsk, he had explored the mighty Amur River Basin, which resulted in his history making recommendations to Tsarina Catherine.[10] In 1784, he was appointed mineral collector for the Imperial Cabinet of Mineralogy, headquartered in Irkutsk.[11]

Thus, Laxman was a central figure in Irkutsk and held a highly respected position in the city's upper social strata. At the time Koch, and possibly Banner, were still attached to the Imperial Navy's Pacific headquarters at Irkutsk. Both

Banner and Baranov are known to have invested in a glass making factory Laxman had built in the vicinity. Banner is also known to have partaken in many of Laxman's long scientific outings, such as following the shores of the Lena, Viljun, and Belaja rivers, and long explorations of the Udan and Birjun regions.

Out of Irkutsk: to Japan and Russian Alaska

In 1780, Baranov, who was interested in fur harvesting and marketing, signed a 5 year contract with Grigori Shelikov, a Irkutsk fur merchant. In 1790, he left for Alaska as its first Governor and Company Chief Manager.[12] A year later, Empress Catherine the Great ordered Eric Laxman to organize an expedition to seek a trade agreement with Japan. In Irkutsk, Catherine's decree created much commotion, and brought full attention on Laxman and those he hired. In support of his effort, Laxman's friend, Johann G. Koch, was appointed Chief Commendant at Okhotsk, Russia's sole Siberian port on the Pacific. It is assumed that Johan Banner was assigned some function in this venture. The Tsarina's order appointed Lieutenant Adam Laxman, Laxman's oldest son, to head the expedition's diplomatic corps, which included Koch's 16 year old son. In 1792 the expedition took off from Okhotsk, and a year later returned partly victorious. In 1795 a second Imperial *ukaz* ordered Laxman himself to head an expedition to Japan, to negotiate broader trade agreements. Laxman's untimely death on January 16, 1796, however, put a halt to this venture.[13]

Shortly after Laxman's death, Johan Banner signed up with the Company, ending up on Kodiak Island as Baranov's assistant. By 1810, Baranov had served in Alaska for 20 long years, and the Company appointed Johann Koch to replace him as Governor of Alaska and Company Chief Manager. However, Koch died in Petropavlovsk, Kamchatka, while en route to Sitka The next person considered for this post was Nathalia's husband, Johan Banner. But Banner, widowed by the death of Nathalia in 1806, is said to have "shacked up" with a local woman, and the local Orthodox priests pressured him to marry.[14] If true, this might explain why Banner, who died in 1816, never received a binding appointment confirmation. Baranov, whose wife had stayed behind in Irkutsk, had done likewise, locally fathering his legendarily beautiful illegitimate Creole daughter Irina. Irina's unexpected marriage to Yanovskii, Baranov's replacement, is said to have been the cause Yanovskii's dismissal.[15]

Irkutsk's Lutheran Community

Long before the men discussed above arrived in Irkutsk, Tsar Peter the Great and his successor, had captured a large number of prisoners in the Great Northern War (1700-1721) and the following campaigns (1741-1743). Many were exiled to Irkutsk. To maintain the mental and spiritual health of their community, they constructed a Lutheran church. These founding members were Swedes, Karelians, Ingrians, Estonians, Latvians, and Baltic Germans, with a sprinkling of other Scandinavians whose lands the Swedish Crown had

occupied.[16] These conflicts resulted in the ceding of a large portion of Laxmans's Finnish home region, as well as most of Finnish Karelia (renamed Old, or Russian Finland), to Imperial Russia. Also included were most of the Baltic territories under Swedish rule.

Between those wars, Irkutsk's North European community grew significantly with the arrival of Vitus Johannes Bering (1681-1742), a Danish born naval officer of Imperial Russia and veteran of the Great Northern War, now serving as Imperial Explorer. Twice he came to Irkutsk, first around 1720, and later in 1733, arriving both times with several thousand men and scientists. Additionally, they brought massive amounts of equipment and supplies, all for support of his 2 major searches for land across the Pacific. The first expedition ended in 1730, the second in 1742. Both times he and his parties spent several years in Irkutsk preparing for these dangerous expeditions into the unknown. Bering and many of his party brought families to Irkutsk. Many of his men and their wives were Lutherans, as was Anna Charlotta Pulse, Bering's Finnish wife. In Irkutsk, more men were hired, some coming from the community of exiled. [17]

In the latter part of the 18th century, most of Irkutsk's new Lutherans hailed from the regions lining the eastern reaches of the Gulf of Finland, regions acquired by Russia from Sweden. Most were gifted, well educated and socially connected North Europeans attached to the Pacific Imperial Russian Naval headquarters situated in Irkutsk. Among them were Lieutenant-General Johan(n) Pihl (Pil/Phil), Governor General of Irkutsk and Kolyvansk, and the Baltic German nobleman Ludwig Karl August von Hagemeister (1780-1833), Chief Commander of the Imperial Admiralty at Irkutsk (1812-1815).[18] Von Hagemeister served aboard many Company ships from 1816-1819, and acted as the emergency Alaskan governor from January 1818-October 1818), with orders to replace Baranov with a more suitable man. That man turned out to be Semeon Yanovskii, who fell in love with Baranov's daughter Irina.[19]

Significant numbers of those naval and army officers stationed in Irkutsk and other East Siberian sites were married and had children, as did Laxman, Banner, Koch, and Baranov. These Lutherans, mostly Balts and Finns, tended to marry within their own faith. Laxman himself was married twice. In 1764 he had married Major Gustaf Runnenberg's daughter, Kristina Margaretha, a Lutheran. She died in Barnaul in 1766. With her, his 2 sons, Adam (1764-?), and Gustaf (1765-1811) grew up in Irkutsk under the care of Katarina Ruuth, a Lutheran Laxman had married in 1768. Both served as senior officers, and both were Lutheran. Later, Gustaf became a member of Saint Petersburg's St. Katarina parish, were he died.[20]

As Laxman's 2 wives were, one might venture to guess that Johann Koch's wife was a native of or a descendent from North European Lutheran stock. Koch had at least 1 son, a naval officer like his father.[21]

This was the city of Irkutsk! A city isolated in the desolation of East Siberia's vast central hinterlands, north of Lake Baikal on the banks of the Angara River. A city of grand mansions, luxury, garrisons, mud streets and shacks, plagued by teeth shatteringly cold winters and short hot mosquito infested summers. It pulsated with cosmopolitan venues and was reputed for its champagne drinking, outlandish parties, glitter and pomp. The city was full of scientific and military activities, with a citizenry of get-rich-quick schemers, dreamers, exiles, holy men, families, merchants, fur trappers, churchmen, swindlers, robbers, and whores. This was Irkutsk, the "Paris of Siberia," the city and society Nathalia Banner moved within. Her stomping grounds, the capital of Russia's "Wild East."

I have been unable to discover when and where Johan Banner married Nathalia. Her exact ethnic background is equally unknown. However, if one follows the most suggestive clues, one might reasonably assume that Nathalia Petrovna [Petersdotter] Banner was a cultured Dane or North European.[22] The following scanty data seems to suggest such an assumption. It also exposes much to her credit.

The First Creole Girls School in Russian Alaska

According to Georg Anton von Langsdorff, a medical doctor and naturalist from Heidelberg, the following took place in 1805: when the Russian envoy N.P. Rezanov arrived in Kodiak onboard the ship *Sv. Mariya*, together with his physician, von Langsdorff himself, and D'Wolff [the Bedford skipper], Mrs. Banner warmly welcomed them, offering comfortable housing and superbly prepared meals of soup, beef, sausage, fish, pastry, sweetmeats, fruits and "other European dishes."

Von Langsdorff goes on, relating that Rezanov was so impressed he suggested to Mrs. Banner that she start a Company funded school for educating the orphaned teenage Creole girls in the area, teaching them the European woman's way of life, i.e. cooking, housekeeping, and gardening. She dutifully did so, operating the school until her death a year later in 1806.[23]

And so Nathalia Banner became the first known European woman given instructions to establish a school for westerizing the Company employee's many Creole children. In Nathalia's case, it was specified that she teach orphaned Creole girls the methods of European homemak-ing. At least 2 other Company wives are known to have followed in Nathalia Banner's footsteps.

Elisabeth, Baroness von Rossillon (1810-1854)
Background

Elisabeth, Baroness von Rossillon established a Company sponsored school for Creole boys in Sitka during the early 1830s. She was born 6 January 1810, in Estonia. Her father was Wilhelm Ludwig Julius Emil Frederick, Baron von Rossillon, the director of government schools in Estonia. Baron von Rossillon was born 9 January 1779, in Marburg, and died 28 October 1855, in Tallinn. Her mother, who married on 19 December 1802, was Natalie von Toll of Ruil Manor. Elisabeth's paternal grandfather was the General Louis Guillaume, Baron de Rossillon, a French

citizen married to Juliane von Kaulbars, a Baltic noble called to serve as a lady-in-waiting to the court of Tsarina Elisabeth. All were Lutheran and members of the Estonia's nobility.[24]

Elisabeth's marriage

As Governor Elect of Alaska and Chief Manager Elect of the Company, Baron Ferdinand von Wrangell returned to his homeland to find a bride (being married was a requirement of appointment). He traveled to Reval, and soon met Elisabeth. After a hasty courtship, they were married on 31 May 1829. His choice of bride was not accidental.[25] On the contrary, it was a match well planned to fill both social and professional criteria. Elisabeth was a noble, her family of valued French background with connections to the Imperial Court. She had been raised in a cultured and educationally oriented family. Due to her fathers position as director of schools, she was well acquited with the process of administering schools.

When Elisabeth married Ferdinand von Wrangell, she married into an noble Estonian-German family, with members represented in several regions of Europe and Sweden. Von Wrangell, a senior Imperial Russian naval officer, was born 12 December 1796 in Pleskau, Estonia. His father was Peter von Wrangell, a major in the Russian Army. His mother, Dorothea von Freymann, was from Waimel-Neuhof Manor situated in Livland (just south of Tartu, Estonia).[26] In the Baltic region of Estland, Livland and Kurland, the Germanic nobility was an elite community, well acquainted with each other. It is safe to assume that the von Wrangells were familiar with von Rossillon family, and knew of its history, responsibilities and interests in the Baltic region. The nobility's Parliment virtually ensured the everyone knew each other, and whose interests they served.[27]

Second Known European Female Founder of a Company Sponsored School in Russian Alaska

While Ferdinand von Wrangell had compiled a formidable resume as a naval officer and explorer by 1828,[28] his resume lacks mention of activities such as educator or school administrator. Nevertheless, he has been credited with establishing a school in Sitka during his governorship.[29] We see, however, that his wife's background prepared her well to establish and operate such a school. It is likely that Ferdinand von Wrangell's choice of a wife was influenced by his need to found and run a Company primary school for Creole boys.

In light of the prevalent chauvinism of the time, it is likely history has denied Elisabeth credit for her role in establishing the Company school in Sitka, and also successfully supervising it during her husband's 5 year governorship. The same is true concerning other enterprises, including hospitals, and sick-care, "and other new facilities." It is noteworthy that she accomplished all this while administering the governor's formidable household and bearing 3 children.[30]

Elisabeth's endeavors in Sitka are rather sketchy, and available accounts are romanticized. The professional pattern she and Nathalia Banner established are perhaps underscored better by their successor, Margaretha Hedwig Johanna Sundwall.

Margaretha Hedwig Johanna Sundwall (1814-1894)
Background

Margaretha Hedwig Johanna (or Hedwig Johanna Margaretha) Sundwall was married to Arvid Adolph Etholén, and established a primary school for girls in Sitka Alaska in the early 1840s. She was born 25 December 1814, in Janakkala parish [or Tammefors/Tampere], Grand Duchy of Finland.[31] Two years earlier, Tsar Alexandr I had re-annexed Old Finland, renamed the Grand Duchy of Finland in 1809, to his empire. She was the daughter of attorney Isaac Sundwall, born 30 April 1777, in Finland. He had been educated at Åbo University. In 1836 at the age 59, he was appointed to the judgeship serving the northern juridical district based in Uleåborg/Oulu. Unfortunately, just prior to occupying that position, he suddenly died on 3 July. Margaretha Sundwall's 2 older paternal uncles, Johan (1765-1825), and Mathias Sundwall (1774-?) were academicians, churchmen and educators. Her paternal grandfather, Mathias Sundwall (1728-1803), was the son of an Ulfsby farmer who had educated himself, and then served as Vice Pastor at Kumo parish.[32] Margaretha Sundwall drew from her father's family traditions of self-education, as well as the need to be socially mobile.

Margareta Sundwall's mother, Margaretha Lovisa Gripenberg, belonged to the nobility. She was born in Finland on 12 December 1785, and died a widow at Ojamo Manor in Lojo parish on 14 June1842. Like here 2 older sisters, she succumbed to tuberculosis. Margaretha's maternal grandfather was the illustrious Major-General Hans Henrik Gripenberg (1754-1813), who had married Judge Johansson's daughter, Hedwig Lovisa. Margaretha Sundwall's maternal aunt Johanna Henrika (Janne Henriette) had married Kuopio juridical district Judge Nils Fredrik von Schoultz. [33] Her aunt, Hedwig Gustava, had married District Governor Anders Gustaf Langenskjöld. In Finland, the Gripenberg family name is deeply respected for its inordinate numbers of illustrious military men. Additionally, past generations of Gipenberg members had married into the Furuhjelm and Charpentier families, and were tied by marriage to Hattula district's Judge Wilhelm Leopold. Each of his 4 daughters' came attached to a lucrative dowry.[34]

Educational influences

Educationally speaking, the most influential person in young Margareta Sundwall's life was her maternal uncle, Odert Henric Gripenberg. Understanding Odert Henric's professional endeavors are vital to the understanding of his niece's education and professional background. I am presenting here, therefore, Odert Henric Gripenberg's professional endeavors in detail.

Odert Henric Gripenberg was born 23 April 1788, in the city of Kuopio, a district capital in east central Finland. He was educated at Haapaniemi, Finland's only cadet school. As a young officer he partook in the war of 1808-1809, which ended with Sweden loosing Finland to Russia. With a gold medal for bravery he moved to Stockholm, Sweden, and turned his interests to education. In 1810, supported by funds from the Swedish Crown, he visited Sultzmann's and Fellmenberg's pedagogical institutions in Germany, and Pestalozzi's school in Yverdon, Switzerland. On his return to Finland in 1811 he married Fredrika Maria Nymander (1793-1875), daughter of Helena Löfman and Johan Nymander, sexton at Saint Petersburg's Swedish language

Fig. 1 - Margaretha Hedwig Johanna Sundwall

St. Katarina parish. From a class perspective his choice of bride was unacceptable. Seen from the point of shared professional interest, however, he had found a partner who shared, supported, and assisted him in his activities on educational and curriculum reform.

While in Saint Petersburg, Tsar Alexandr I had offered him many inducements to join the Imperial Army. Odert Henric declined the offer. Two years before the birth of his niece, Margaretha Hedwig Johanna Sundwall, Gripenberg and his wife settled down to teach in Tavastehus/Hämeenlinna. Cash flow problems forced him to move his school to Bjorneborg/Pori the following year. From 1816-1822, his school found a home on the family estate, Voipaala

(Voipola) Manor in Sääksämäki parish, which he had inherited and then owned from 1812 to 1823. In 1818, when his niece, Margaretha Hedwig Johanna Sundwall was 4, Tsar Alexandr I made a tour of the Grand Duchy of Finland. When the Tsar reached Tammefors/Tampere Falls, he honored Odert Henric by making an unscheduled detour to visited Voipaala Manor and familiarize himself with Gripenberg's school. It was on this historic visit that Tsar Alexandr asked Gripenberg to move his school to Saint Petersburg, and offered personal financial support. Gripenberg declined the offer. In 1822, when his niece was 8, the Tzar prompted Odert Henric Gripenberg to attach his school to Finland's cadet school, now located in Fredriksham/Hamina, there to serve as a preparatory school. Records show that his methods were so successful that his students routinely received high level assignments at the cadet school. When his niece Margaretha Hedwig Johanna Sundwall was 14, monetary and personal stresses had so undermined his health that he closed down his school. In 1834, when his niece was 20, he began publishing Finland's first pedagogical journal Veckoblad för Uppfostran och Undervisning [A Weekly Journal Concerning Education and Upbringing].

Then in the fall of 1835, when his niece was 21, he reopened his school in Helsinki as a coeducational primary school, naming it *Gripenbergs Skola för Gossar och Flickor* [Gripenberg School for Boys and Girls]. The curriculum was geared to ages 7 to 10. Attached to this school was also his secondary girl's school *Fruntimmers Skola* [School for Young Ladies].[35]

Reason for marriage

In 1835 Margaretha Hedwig Johanna Sundwall was a full grown and good looking woman. Her intellectual faculties, strengthened by a rigorous education, were in full bloom, gaining her the formidable reputation as an intellectual. Opinions held she was extremely well read in a wide array of subjects and fluent in French, the preferred language of that time's upper class. It is likely she acquired her education at the hands of her uncle. After her death, a short eulogy published in the Helsinki daily, Hufvudstadsbladet, on 18 April attests to this:

> After obtaining an especially careful education, the
> now departed served as a teacher for some time at
> the Gripenberg School for Boys and Girls.[36]

It is noteworthy that an upperclass woman worked as a paid professional educator out of a public school in the mid 1830s. To do so, she must have been well versed in the progressive educational methods her uncle and aunt were applying at their school. One also assumes she was thoroughly familiar with Professor Johan Henrik Avellan's educational theories published in 1833, related in his Till Tänkande Uppfostrare och Föräldrar [To the Concerned Educator and Parent]. Furthermore, her mother's first cousin, Gustava Albertina Carpelan, was married to Carl Adolph von Schoultz, Lecturer in French at Helsinki's Alexandr University.[37] After Judge Isaac Sundwall's

untimely death, it seems both Margaretha and her mother spent much time at the von Schoultz's Ojamo Manor, as Margaretha Hedwig Johanna's mother moved there permanently in the fall of 1839, to then die there in1842.[38] Thus von Schoultz might be partly responsible for Margaretha Hedwig Johanna's fluency in French and the dept of her immersion into French literature, culture, thought, art and music. Therefore, when considering Margaretha Hedwig Johanna Sundwall's education and known intellectual and teaching skills, it is not surprising that Arvid Adolph Etholén, a Russian naval officer, selected her to accompany him to a grand ball staged in Helsinki in late December 1838.[39]

This legendary ball took place at the official residence of District Governor Anders Gustaf Langenskjöld and his wife, Hedwig Gustave Gripenberg. As noted above, the Langenskjölds were Margaretha Hedwig Johanna Sundwall's maternal aunt and uncle. It is likely that Anders Gustaf Langenskjöld had served as legal guardian to Margaretha Hedwig Johanna and her widowed mother.[40]

Hardly a person within Helsinki's small upper-crust society could have been ignorant of what the grapevine tittered: "the ball's honored guest was the local boy, Arvid Adolph Etholén, Imperial Naval Captain of the Second Rank, Governor Elect of Russian Alaska/Chief Manager of the Russian-American Company, with governing seat in Sitka, Alaska. As the Company position requires married status, he was to arrive from Kronstadt, to select here a suitable bride."[41]

As Etholén was known to be hard pressed for time, he likely engaged his brother, Helsinki's Commercial Councilman Justus Etholén, to scout for a woman possessing the intellectual capabilities, knowledge and needed expertise to establish a Company school for Creole girls in Sitka. Most likely, the newly married Justus Etholén had quietly conferred with the Langenskjölds as well as with his 2 brothers and their mother, Cofferdie skipper Carl Gustaf (1798-1848), Lieutenant Mauritz Etholén (1806-18_?), and Catharina (Carin) Fredrika Neukirch (1764-1841), widow of state councilman Carl Gustaf Etholén (1752-1821).[42] The concerned parties might then have concluded that Helsinki's best fitting candidate was the Langenskjölds' niece, Margaretha Hedwig Johanna Sundwall. The conspirators must have decided that the introduction should take place at the Langenskjöld's upcoming Christmas Ball, as current convention held such events were suitable for the introduction of such prospects without putting them under too much pressure.[43]

Most surely, Arvid Adolph Etholén had been informed of the proposed lady's identity long before his late December arrival in Helsinki. This is evident from the fact that Arvid Adolph Etholén had been stationed at the Kronstadt naval base since 1837, and that he and his mother had partaken in communion services in Helsinki on 13 April 1838.[44]

The courtship concluded successfully in May of 1839. Record at the Helsinki city parish is the following:

No 12: May 11. Etholén, Captain of the Second Rank in the Imperial Navy, the Chief Manager for the Imperial Russian American Company, and the Maiden Margaretha Hedvig Johanna Sundvall, daughter of Attorney Isaak Sundvall. Commercial Councilman, Justus Etholén presented requests for the first of the 3 required public churchwide proclamations, bringing with him a document from the city's Naval Ministry's Department of Inspection signed by the groom. Professor Crohns made the (church) announcements, and married them on June 18, 1839."[45]

Immediately after the wedding the Etholéns rushed to Saint Petersburg. There, Margaretha Hedwig Johanna Sundwall experienced all the hoopla showered upon the bride of the new Governor Elect of Russian Alaska/Chief Manager of the Russian-American Company. It was there that Margaretha Hedwig Johanna Sundwall was introduced to Elisabeth, Baroness von Rossillon von Wrangell, now wife of the the Company Board President. In this capacity, it was Elisabeth's assignment to instruct Margaretha in the duties she was expected to perform as the Company's "First Lady" in Sitka. Most certainly the Company's pressing and multifaceted educational needs in the Colonies were thoroughly discussed and their expertise shared in detail.[46]

Third Female Educator and Founder of the Boarding School for Creole Girls in Sitka

The proof that Margaretha Hedwdig Johanna Sundwall, upon her arrival to Sitka, immediately set out to establish a school for Creole girls is found in a letter of Uno Cygnaeus, Sitka's Lutheran Pastor:

Sitka, October 1840 ... The Governor, or actually his wife has managed to establish a Girl's School, over which the midwife, Donna Andrejevna is presiding. She has managed to gain the full confidence of the Governor's wife. She has shown herself lately to be quite different from what she previously seemed to be. She (Madame Etholén) has established a boarding house where 14 students are presently enrolled. Each Saturday all students and teachers spend the day at the Governor's where the young pass the time in play and dance. In this way a whole bunch of them are educated into becoming quite adequately present-able women.[47]

Here Pastor Cygnaeus indicates that Margaretha Hedwig Johanna Sundwall was not only the school's founder and director, but also actively partook in instructing and grooming her students in the intricacies of North European manners and customs. These included conversation skills, ballroom dancing, social play dancing, comportment, personal grooming, dress-codes, and the rudiments of French. The impetus behind these activities was the need to supplement the Colony's marriage market with socially viable young women. The reason was the

Company's desire to retain the best of its mostly unmarried staff beyond their first 5 year contract.[48]

Reinhold Ferdinand Sahlberg, the Company's doctor, noted in his diary that Pastor Cygnaeus was more than miffed at being refused the chance to teach at this educational institution. Russian Orthodox church law forbade him to do so, as he was the preacher of a different faith.[49] Dr. Sahlberg, however, was hired to instruct the girls in home and personal hygiene, as well as physical education. He did so throughout the fall, winter and spring of 1840-1841. After fulfilling his unusually short contract, he departed Sitka in May 1841.[50]

In a letter to sister Johanna, Pastor Cygnaeus made the following quip:

With the education these girls are nowadays receiving here, we'll end up with a number of quite passable ones to feed our marriage market!

He commented later in the same letter:

I must admit Madame Etholén was so right when she so pointedly told me: 'what the children learns from their parents at home, and the examples they observe, are their primary instructors in life. What the pastor teaches is of secondary value.'[51]

Further testifying to the school's existence is the following entry Margaretha Hedwig Johanna Sundwall made into her diary while in Sitka:

1841, December 31/1842, January 12. Sunday evening: We are here now celebrating New Years Eve. At about 5 in the afternoon Adolph (Arvid Adolph Etholén), Annika (Anna Milovido, their Creole ward, or foster-daughter) and I paid the Girl's School a visit. There the "Jolka" Tree had been decorated with candles, gingersnaps, dolls etc., including a small package for each girl containing a scarf (or shawl). The children expressed great joy, which was yet augmented when Adolph promised them he would have the small Marionette Theater sent over. From there we went to Donna Andrejevna's. She too had put up a beautiful tree for her (the?) students. It too was decorated with dolls, goodies, small pictures, as well as all kind of useful things, such as dress fabric, shawls, shoes, etc. etc. Adolph and I left for home shortly after 6, but Annika was given permission to stay. Then at 9 in the evening she returned, so totally overjoyed with all the beautiful presents she had received.[52]

Dr. Sahlberg's replacement, Alexander Frankenhaeuser, elaborated on this theme in a long letter to his sister Nathalia in Vyborg:

New Archangel, May 8, 1842, (section dated 1843, March 2): Here one cannot get immersed into any deeper conversations with most of Sitka's Creole ladies, as they possess nothing but the outer shell of an education. Both reading and writing are quite

unknown to them. Still, as there are so few women here, they are snatched-up so fast by this large crowd of eager-to-marry men. You see most of the Company's employees are single when they arrive here. Thus, they end up getting married as soon as a fitting partner is found.[53]

Pastor Cygnaeus continued to elaborate on the same subject in his equally long letter to his sister Johanna:

Sitka, July 13, 1844. Nowadays the girls here receive quite a different upbringing (education) from (anything) before, polish included. There is no one among the older Russian women here who knows how to read, and even fewer who can write (something one of those wise-cracking smart Russians' said was quite unnecessary, as it was only providing them with the means to compose legal complaints.) However, by now there isn't a single girl here who isn't versed in Russian grammar, history, geography, tapestry-needle-work, lace knitting, etc., etc. Several of them are
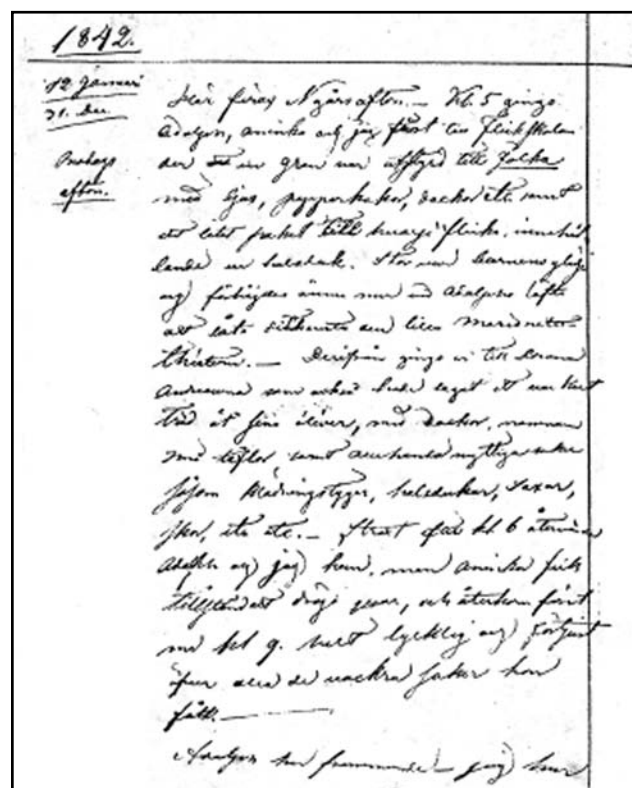
Fig. 2 - Sundwall diary entry for 12 January, 1841

truly promising, especially those 2 raised by the (von) Bartrams, (Mariia Alexeyeva and Alexandra Malakhov) and Annika (Anna Milovido), who is raised by Her Highness up there at the Governor's.

A bit further down in the same letter Cygnaeus returns to the same subject:

And all of this (schooling) is truly much needed here, as there is only 1 Russian lady here who knows how to read.

Cygnaeus then compares them to the very pretty, fully literate Finnish housemaids serving at the von Bartrams and Etholéns, by describing their lowly social entrapment:

> *That is, if ever given the chance, those 2, the Etholén's Henrika and the von Bartram's Lena, would outshine every single one of the Colony's "real" ladies. If given, it would turn those 2 into the most hotly pursued prospects at our balls.*[54]

Aaron Sjöström, Sitka's Lutheran organist, sexton, orchestra director/music school teacher and the local composer in residence, wrote to his brother in Helsinki, testifying to the excellency of this school:

> *Sitka, May 16, 1851. Thank God, I have found myself a good wife, so decent, honorable, and industrious, so well versed in all the female endeavors, especially in finer work. When the Etholéns were here she was given a truly good education at Madame Etholén's (educational) establishment.*[55]

Testifying to this school's Company support, and Margaretha Hedwig Johanna Sundwall's role in its birth and sustenance, is the following recorded Company dispatch:

> *Volume 14, No. 460, #, April 1842. Folder 255-256. Main Office to Etolin. Replies to his (dispatch) No. 257 (13 May 1841) Etolin reported that he finds it necessary to increase the budget of the girls' school in Novo-Archangel'sk. The Main Office consents to this. Praises [are due] the efforts of Etolin's wife on behalf of this school. As Etolin recommended, the Main Office has asked Commercial Councilman Iustus Karlovich Etolin to find a woman in Finland to supervise the girls in the Novo-Archangel'sk school. He was to seek a woman, who was well versed in the arts of sewing, washing, spinning, and weaving, and who in general is acquainted with the work needed for simple household management. Iustus Karlovich has located such a woman. It is Master Tailor Fridenberg's wife, Mar'ia. The Main Office has concluded an agreement with her [signed a contract with her] and forwards a copy of it. She has been sent to Okhotsk for dispatch to the Colonies.*[56]

Maria Fri, 1803-18??

> *Parish moving certificate. This city's master tailor, Joachim Fredenberg's wife, Maria Fri, is now, with her husband's permission, making a journey to America. She was born in the year eighteen hundred and 3 (1803), in Helsinge parish, district of Nyland. She has demonstrated adequate knowledge of the Scriptures and is permitted to partake in Holy Communion. She is bound by marriage to the above mentioned, testifies the Evangelical Lutheran parish in Helsingfors, Finland. December 29, 1841. Stromberg, Adjoint to the Pastor.*

> *The above mentioned has in this parish enjoyed the Holy Communion; most recently on March 31, 1849, testifies the undersigned. New Archangel May 11, 1849. Gabriel Plathán, Pastor.*[57]

The above record, the original Helsinki parish moving certificate with add on notations made by Gabriel Plathán, second pastor of the Sitka Lutheran parish, seals Maria Fri Fredenberg's identity. It also provides us with her approximate departure dates from Helsinki in the first days of 1842, with arrival at Sitka between August and September of that year. Seven years later, she departed Sitka in May of 1849 and arrived in Helsinki in the first half of 1850. This might indicate her original Company contract was for the standard 7 years extended lower class employees. However, the contract could easily have been for the standard 5 year term offered middle to upper class Company employees, and later extended 2 years.[58]

Background

Around 15 November 1818, Maria Fri, aged 15, moved from Helsinge parish to the city of Helsinki. Her moving certificate describes her as a pauper's daughter (in Swedish: *inhysings dottern*) reared in a charity house. The certificate states her birth and baptismal dates were not recorded. Neither was her confirmation date noted in this document. However, it does state she read fluently from the Bible, knew the catechism by heart and adequately understood Church doctrine. She was free to marry, as well as free to attend communion services, implying she had been confirmed. The certificate was signed by the Helsinge Pastor's Adjoint, W. Rindquist and dated 15 November 1818.[59]

On 1 June 1826, Maria Fri married Joachim Fredenberg, a Helsinki journeyman tailor. Her husband, 21, was born in Tenala parish on 24 June 1805. In the summer of 1829 he moved to Ekenas to work on master tailor's certification. Maria stayed behind in Helsinki. A few years later he was back with his certification and his right to the title of City Burger. The couple seems to have been childless. Given Maria's childhood background, such a marriage served as a great social elevation.

Considering this, we are forced to wonder what prompted Maria, in 1841, to apply for a position teaching homemaking to Creole girls in Russian Alaska? Possibly marital discord or the pining of an adventuresome soul. The fact that she too was from Helsinge parish, and a mere year younger than Anna Margareta Sundberg, the Etholéns' Sitka Household Matron, might, or might not be a coincidence. What is clear is that this pauper's daughter had acquired sufficient knowledge in the arts of home economics to land the job in Sitka. Might this also imply she was adequately or well-versed in the Russian language? The above documents do not tell.

Fourth Known European Female Educator in (Sitka) Russian Alaska

The Helsinki pastor of Maria Fri noted in her communion records: "1841, December 29. Maria Fri.

Moving certificate issued for Sitka, America."[60] What is most interesting is that Maria braved the difficult and dangerous land journey across European Russian and Siberia. One must assume the Company made arrangements for her to travel under the protection of others to Okhotsk, the Company's Pacific Siberian port. From there, she departed for Sitka on board a Company ship. Traditionally such a journey was mostly made on horseback.[61] For Maria Fri this must have been a true feat of bravery. In Pastor Cygnaeus' long diary-form letter dated: "Fall 1842-May 1843," he mentions in passing that "Mrs. Fedenberg has arrived."[62]

In a later letter Cygnaeus mentions her once more, as one of a few ladies attending a controversial ball sponsored by Dr. Frankenhaeuser at the Company staff clubhouse. Sitka's Creole ladies had been trapped into the controversy, resulting in their boycott of the event.[63]

In the spring and summer of 1843 Maria Fri was assigned to assist in weaving the textile embellishments for the sanctuary at Sitka's newly erected Lutheran church. On 25 August of that year she likely attended the dedication of the church. Unfortunately, she is never mentioned in any other sources I know of, and her name is not associated with Sitka's elite "Finnish Party," which centered around Margareta Swartz von Bartram.[64] Nor have I found any sources providing me with details describing her 7 year career as a Finnish home economics teacher in Sitka, first under Madame Etholén, then under another after the Etholéns departure in May 1845.

On 17 April 1848, Maria's husband died in Helsinki from tuberculosis. She may or may not have known of his death when she left Sitka in May 1849.[65] Pastor Plathán never identified her as a widow in the addendum he wrote in her out-moving certificate, which testified to her stay in Sitka. The fact that her 1849 departure certificate is dated 31 March indicates her journey back to Helsinki was again made across the Pacific to Okhotsk, and from there, across Russia to Saint Petersburg, and Finland.[66]

Back in Finland

Helsinki city parish records for incoming parishioners reveal that Maria arrived in Helsinki in 1850. One year later, on 6 November 1851, she married Harald Leonard Sundholm, a master steelworker. Harald was born on 29 January 1826 in Stockholm. He was 23 years her junior.[67] Might this indicate that the widowed Maria Fri Fredenberg had come to riches, or that her time spent as a teacher of Home Economics in Russian Alaska had furnished her with an aura of international flair? Or might the truth be found in the fact, at age 49, was still a very attractive female?

Fig. 3 - Etholéns's 1845 map of Sitka

Building no. 13
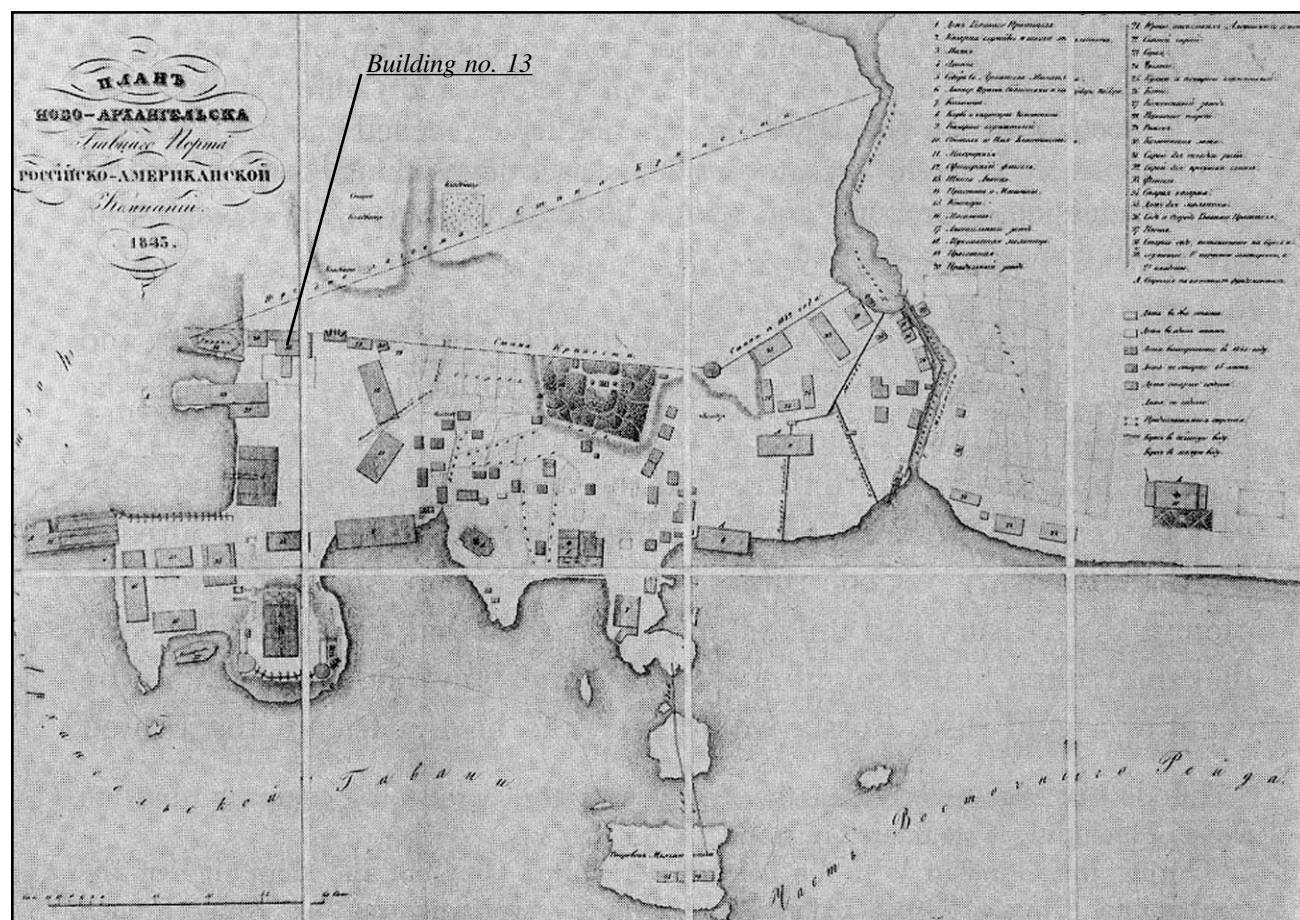
What is certain is that Maria Fri, like the above 3 women, is still waiting for history to recognize her contributions towards Alaska's developing public education, and specifically the education of Creole women.

The Etholén School for Creole Girls

It is not known if Margaretha Hedwig Johanna Sundwall patterned her school after her uncle's in Helsinki. What is known is that many of the girls attending school in Sitka came from Company stations in the colony's outlying areas, such as the islands of Kodiak and Kenai. Many of the girls had lost their mothers to illness or childbirth. Some had also lost their fathers. The content of some letters indicate that many girls were taken into the homes of Lutheran families in Sitka. At least one girl, Annika, was raised by the Etholéns and lived with them at the Governor's mansion throughout their 5 year stay in Sitka. Similarly, 3 girls were raised in the home of the von Bartrams', Governor Etholén's Executing Adjoint. After Wihelmina Swartz's marriage to Alexandr Gavrilov in November 1844, 2 girls were consecutively raised in their home in Sitka. That is, up to Gavrilov's death in May of 1848 and Wilhelmina's

Fig. 4 - Uno Cygnaeus

departure from Sitka in November or December of that year. At least 2 girls and a boy were raised in Dr. Frankenhaeuser's home following his marriage to Elise Öhmann on 25 March 1845. They departed Sitka in December 1852.[68] It is plausible that the pattern extended to Sitka's mixed faith and Orthodox homes.

The fact is, at least the above mentioned 7 girls were raised within the walls of Sitka's Lutheran homes. Thus, in Sitka they were at a young age exposed to a culture radically different from the colony's dominant Russian Orthodox norm, some for 5 years, others for longer. This mixing of Lutheran, Orthodox and aboriginal ways gave them cultural savvy and a cosmopolitan nature.

In the fall of 1840 Cygnaeus remarked that 14 girls lived in the boarding school Madame Etholén established upon her arrival at Sitka. One wonders whether the 7 girls boarding with families were included in his count. From Margaretha Hedwig Johanna Sundwall's diary entry, it seems she had established 2 schools, one for younger girls, the other for older ones. If this is true, she apparently patterned her school after her uncle's.

From the above quoted letters it is evident that Margaretha Sundwall both supervised and taught at her school. She had taken upon herself the task of fulfilling the Company's most desired objective: grooming the girls in the expected and socially desired manners of upper-class women. As Cygnaeus stated, all the school's local teachers were requested to attend Saturday classes held at the Governor's mansion. Indeed, it was here at the Governor's mansion that Madame Etholén "fine-tuned" the girls for the Colony's marriage market.

Available to me are but a few additional sources which references to this school. One is the map of Sitka Governor Etholén presented the Company Board upon his arrival in Saint Petersburg in late December 1845. The school is identified as building no. 13 (see fig. 3). This building is shown in the upper left corner, its back to the palisade.[69] Pertinent parts from 2 other sources are featured below. They might shed some light on what Margaretha Hedwig Johanna Sundwall was all about.

The Saint Petersburg Years: 1845-1858

When the Etholéns reached Saint Petersburg, they settled at an address facing the Moika Canal.[70] Close by was Saint Petersburg's Evangelical Lutheran headquarters and the St. Katarina, St. Maria and St. Petri churches. The Etholéns joined the Swedish language Finnish St. Katarina parish. Serving as head pastor was Gustaf van Zandt, who from 1839 to 1865 supervised the pastors serving in Sitka. In Saint Petersburg Margaretha Hedwig Johanna Sundwall continued her activities of instigating change and progressive thought. She developed into a major, but quiet force within the parish. Under her prompting, members opened their homes to orphaned and poor Finnish children in need of shelter, schooling and medical care. These activities continued until a parish orphanage, complete with a school, was built outside the city limits. Additionally, she formed a charity organization together with women from St. Maria parish.[71] She immersed herself into the community's parish schools, especially concerning herself with issues of female education.

As the wife of the Company's president, in 1859 she was given the task of educatingthe daughter of her first cousin, Anna von Schoultz Furuhjelm, wife of Johan Hampus Furuhjelm, Governor Elect of Russian Alaska, in the duties to be performed by Sitka's "First Lady."[72]

Uno Cygnaeus, Sitka's former pastor, also was living in Saint Petersburg throughout these years. He was first employed at St. Katarina parish, then as an inspector at the St. Maria parish schools. Cygnaeus could not avoid being

influenced by Margaretha Hedwig Johanna Sundwall Etholén's many pioneering endeavors, absorbing and learning from her and Karl Wilhelm Sirén, pastor at St. Maria's. Sirén himself was a progressive educator and a pioneering Fennoman.[73]

The accomplishments made by this intelligent and unassuming woman became legendary within and beyond the confines of Saint Petersburg's Finnish community. They continued to live on way past Rear Admiral Etholén's retirement, and their final move back to Finland, where they settled at Tavastby Manor, the estate they had purchased in Elimä parish.[74]

However, today, time and memory seem to have forgotten Margaretha Hedwig Johanna Sundwall's influence on Finland's public education. Her influence has largely been credited to a man whom I would like to call a scoundrel for his part in this deception. For more than 150, years history as perpetuated this injustice.[75]

What Finland forgot

It was through Margaretha Hedwig Johanna Sundwall's efforts that some of North and Central Europe's progressive educational theories were applied in her School for Girls in Sitka. That is, she brought Fellenberg's, Sultzmann's and Pestalozzi's educational theories to Imperial Russia's most distant possession and put them into practice. It is through her 5 year effort that Uno Cygnaeus came face to face with these theories and their practical applications, long before the Finnish Government sent him on his own tour of Europe's educational institutions. It was Margaretha Hedwig Johanna Sundwall who exposed him to the educational theories of her paternal uncles' and those of Professor Avellan. While in Sitka, it was most certainly her example and instruction that provided Cygnaeus with the vital foundation upon which he built his often repeated impressions "concerning the value of female education he had acquired while in Sitka."[76] From 1846 on, when Cygnaeus and Margaretha Hedwig Johanna Sundwall were both residing in Saint Petersburg, he was again exposed to all her burning concerns, this time through her leadership and involvement in educational concerns.[77]

It is unfortunate these points are not mentioned in the influential biographies written on Uno Cygnaeus, a man now dubbed the "father of Finland's public education." Margaretha Hedwig Johanna Sundwall is nowhere given any of the credit she deserves. Neither is her critical connection to Odert Henric Gripenberg and his pioneering pedagogical legacy in Finland mentioned. Still, she was a vital instrument in transmitting all of this to Uno Cygnaeus while both lived in Sitka. Nevertheless, her name is never connected to Uno Cygnaeus and his "pioneering" educational activities.

If one takes the time, however, to study the letters Cygnaeus' sent from Sitka, one will find that he possessed neither the strength of character, nor capacity to substantiate the ideas credited him. The sarcastic comments he so freely bandied about in his letters communicate this, as any reader is bound to discover. It is likely Margaretha Hedwig Johanna Sundwall discovered this herself.[78]

Conclusion

As indicated above, the Russian American Company's efforts at Creole education was an economically prompted selfserving enterprise. Through its school for boys the Company created a pool of future employees. Educating the vast number of Creole girls ensured the Company that its master craftsmen, middle to high ranking civil servants, and naval officers would find "polished" women to marry.

However, the actual result went far beyond the Company's intent. It was through the efforts of these 4 Northern European women that Russian Alaska was exposed to the secular philosophies of North Europe's newest educational theories, and the manners of North European and Russian culture. When the "times of difficulties" arrived with the sale of Russian Alaska to the United States, this educational tradition had already benefitted several generations, and eased the area's transition to American ownership. This tradition traveled through generations, and reached far into Alaska's American future. In fact, this educational process had already been put into motion some 62 years prior to the sale of Alaska, long before Sheldon Jackson, the American Presbyterian educator and pastor, arrived in Sitka. Jackson's school is said to have provided the local population with the tools for understanding the "White Man's Ways." It is now evident this process began many years before with efforts of 4 women struggling on the frontier of Russian Alaska.[79]

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Endnotes

1. See Dorian Records: Barbara Strozzi, Arias and Duets, record booklet by Gaile Archer, 2001.

2. This film depicts the life of a close knit clan of theater people and a Jewish patriarch, and their lives apart from inclusion into bourgeois society.

3. Women inherited less than a half of what their male relatives did. Up to the early 1860s Finnish women had no legal rights of their own. This was not unique to Finland, but common to this period within Western society. Women grew up under their father's guardianship and when they married it was transferred to their husbands. They experienced the most humiliating circumstances if their father's died before their marriages, or they remained spinsters. Often they ended up under guardianship of some relative where they literally lived as the household's unpaid servant. Illustrating this, see Frankenhaeuser's letters to sister Nathalia after her mother's sudden death and her utter humiliation being forced to live under her brother-in-law's roof, that is Vyborg super merchant Paul Wahl, married to her oldest sister. See Frankenhaeuser's letters from Sitka dated 1841-1842.

4. See Pierce: Russian Alaska: a Biographical Dictionary for Etholén, Margaretha, and the description of the "pius" Margaretha Etholén.

5. *Ibid.,* for von Wrangell, Elisabeth, discribed as "bringing feminine grace" to the Governor's mansion and Sitka.

6. It is unfortunate these statements have been picked up and repeated by scholars and laymen alike in many publications, as well as circulated to tourists and visitors in Sitka and elsewhere.

7. See Pierce Russian Alaska: a Biographical Dictionary, p. 19-20, under Banner, Ivan Ivanovich, Johan Johansen Banner and his friendship with Laxman. See also Lensen: The Russian Push Towards Japan: Russo-Japanese Relations, p. 97-192, and Chevigny: Lord of Alaska, Baranov and the American Adventure.

8. See Pierce as above under: Baranov, Alexandr.

9. See as above, under: Koch, Johann, p. 247-248.

10. In Finland there are numerous accounts published on Eric Laxman. However, it is in Lensen's accounts based on Russian archival sources that 2 of his major accomplishments are recorded: 1) 1791, while in Saint Petersburg, Laxman inserted into his report to Tsarina Catherine the Great his strong belief that the Amur River was absolutely essential to the Empire's trade interests and territorial expansions. To achieve this, he argued it was necessary to have the full length of the river explored, preferably in secret. Thus Laxman, a Finn, was the first to understand and promote the importance of the Amur River's flow to the Pacific, which was finally conquered and incorporated in 1858; and 2) 1794, while in Saint Petersburg, an outraged Laxman reported directly to Tsarina Catherine the Great how the Russians, mostly identified as ruthless Irkutians, ill-treated the Aleuts and Alaska Natives.

11. Lensen (see note 7 above); Lagus, Åbo Akademis Studentmatrikel, p. 118-119; Olin, Alaska Del, v. 1, p. 17-20; and Wilhelm Lagus' article on Laxman in the publication Bidrag till Kannedom av Finlands Natur och Folk, no. 34, 1880.

12. See Pierce under: Baranov, Alexandr Andreevich, p. 20.

13. With Laxman's death, his long harbored dream of reaching America's West Coast and walking in the footsteps of his mentor Per Kalm, ended. His own vision and assessment of the Amur River's significance to Russian trade and its commanding role in the Pacific lived on., The same was true or Laxman's understanding and initiative in securing trade agreements with Japan.

14. See Pierce under: Banner, Ivan Ivanovich, p. 19-20; and Chevigny's initial chapters.

15. See Annie Furuhjelm, Människor och Öden, where she elaborates on Yanovskii's dismissal, stating it took exactly the time for the news to reach Saint Petersburg and the Company's dispatch to retrun to Sitka with the orders for his immediate removal from the post.

16. It is part and parcel of the well established history of this region.

17. For a good account on Vitus Bering and his 2 large exploratory parties' long stays in Irkutsk, see Lauridsen. He also reports on the families these men brought with them, including details on Bering's wife's stay in Irkutsk and Okhotsk. Lauridsen also mentions that additional men were hired in Irkutsk, among them numerous exiled prisoners of war. See also Pierce under Bering, Vitus, p. 53-54.

18. Deutschbaltisches biographische Lexikon, p. 284-285 under Hagemeister, Ludwig Karl August von.

19. See Annie Furuhjelm's Människor och Öden, p. 76, for her account of this event, and its most humiliating conclusion.

20. See St. Katarina Parish death records for 1811, Family History Library (FHL) film no. 0065224, born: 26 November 1765 in Barnaul; died 7 February 1811 in Saint Petersburg; buried into the city's Lutheran cemetery on Vasilevsky Island.

21. See Lensen's account as in notes 10 and 13 above.

22. The common Russian use of adding a Russian type patronym to names other than Russian, hide under such names as Margarita Mikhailovna the Finn Margareta Charlotta Swartz von Bartram, whose father's name was Michael Henric, and under Elisaveta Abrahamova the Finn Elise Öhmann Frankenhaeuser, whose father's name was Bror Abraham. The name Ivan Ivanovich hides the identity of Johan Joachim von Bartram, whose father's name was also Johan Joachim, and behind the Russified name, Ivan Vasiliievich, hides the Baltic skipper Johann Lindenberg, etc., requiring massive amounts of detective work. Additionally, Dr. Alexander Frankenhaeuser's sister's given name was Nathalia, a name commonly in use at that time. Thus the name "Nathalia Petrovna Banner" might very well hide the identity of a woman by the name of Nathalia Petersdotter or Pedersen Banner.

23. See Pierce, under Banner, Natalia Petrovna, p. 20, and Munro's next to last chapter covering the Bedford skipper D'Wolff's account of their visit on Kodiak.

24. For data on the von Rossillon and von Wrangell family backgrounds, see Deutschbaltisches biographisches Lexikon, p. 653, 883, 885, 886, and 888.

25. See Pierce, Russian Alaska: A Biographical Dictionary, under von Wrangell, Ferdinand.

26. See notes 24 and 25 above, and Die estlandische Rittenschaft ihre Rittenschaft-Hauptmanner und Landrate under: von Wrangell.

27. Golovine: Russia under the Autocrat Nicholas the First, v. 1, p. 187, 315; and Plakans: The Latvians, p. 142, for a discussion on the Baltic nobility's position and role in the region, as well as within Imperial Russia.

28. See Pierce as above, note 25.

29. Ibid., p. 545.

30. Ibid. Pierce makes the following statement: "During his [von Wrangell's] term in office he introduced schools, hospitals, and other facilities." Elisabeth's children were Marie Louise, born 10 May 1830 in Irkutsk, died 27 August 1832 in Sitka; Wilhelm Peter Georg Adolph, born 11 November 1831 in Sitka; Elisabeth, likely born in Sitka.

31. Some records place her birthplace as Tammefors/ Tampere, others specify Janakkala. See Helsinki city parish communion books covering 1837-1839, p. 191 [FHL film no. 0064198].

32. See Åbo Akademis Studentmatrikel, p. 73, 265, 333 and 499.

33. See Kjellberg: Ätten Grippenbergs Ursprung; Lennart Gripenberg: Anteckningar om Slätkten Gripenberg; and Tor Carpelan: Ättartavlor för de på Finlands Riddarhus Inskrivna efter 1809 Adlade Naturaliserade, eller Adopterade Ätterna under Gripenberg, p. 448-457.

34. See the collection Bibliographia at Finland's National Archives under Leopold, Wilhelm, wherein is preserved Wilhelm Leopold's original testament to his 4 daughters and how he divided his assets between them. One daughter married a Furuhjelm, the grandfather of Johan Hampus Furuhjelm; another daughter married Otto Carl von Fieandt, Margareta Charlotta Swartz von Bartram's grandfather; one daughter married a Gripenberg, the maternal grand uncle to Margaretha Hedwig Johanna Sundwall. The fourth remained a spinster.

35. See Tor Carpelan as in note 33, p. 453. Note: in 1822, he lost 4 children, 3 of them within the month of August. In 1824 one and in 1830 another and in 1842 his youngest. Additionally there are several other published accounts on Odert Henric Gripenberg, such as: Leinberg. K.G. Odert Henrik Gripenberg, en Pestalozzis Larjunge. T.P.F. 1887; Haavio, Matti H. "Odert Henrik Gripenberg: Kasvatus ja Koulu. Tidskrift, p. 233-237.

36. See the Helsinki daily newspaper Hufvudstadsbladet no. 88, Wednesday, 18 April 1894, under Deaths.

37. See Helsingfors Universitets Matrikel under von Schoultz, Carl Adolph.

38. See Gripenberg family history as in note 33 above.

39. See Annie Furuhjelm, Människor och Öden for her account of this event.

40. I have taken the liberty to presume this, as Langenskjöld was the most prominent member of the family in Helsinki, and the fact that Annie Furuhjelm mentions he staged the ball to benefit his niece by marriage. This would also benefit

him, as his niece's intelligence and learning most certainly could be seen as a deterrent in finding her a fitting husband, thus he must have been somewhat eager to "unload" this responsibility on a suitable marriage candidate.

41. As in von Wrangell's case, as well as numerous others such as von Hagemeister, Lutke, so did all of them deliberately seek marriage with women of their own faith and ethnic background. Many, if not most of these men, chose to retire and die in their homelands.

42. See Carpelan as in note 33 above, under Etholén; and Helsinki city parish communion books 1837-1839, under Merchants (Swedish: *Handelsman*), p. 200, listing the Etholén family members mentioned here.

43. At the time, staging a ball was a commonly used means for people to meet.

44. See Helsinki city parish communion book records.

45. See Helsinki city parish registry for weddings. It is registered as no. 12, for 11May 1839, when the first church announcement was made. Added to it is the wedding date.

46. See Annie Furuhjelm: <u>Människor och Öden</u>, and her description of this, drawing a parallel to the similar event her mother and father partook in arriving as newly weds to Saint Petersburg.

47. See Cygnaeus letter dated Sitka, October 1840, p. 9, National Archives of Finland, <u>Cygnaeus Collection</u>, <u>Outgoing Mail</u> 1839-1845.

48. As the quoted text in the sited letters demonstrate, the motive here was as economically motivated as the Company's decision to obtain permission to establish an Evangelical Lutheran Church and parish/pastorate to serve its ever increasing population of North European employees. This is clearly brought out in the preserved Company's application correspondence I have published in <u>Documenting the Legacy of the Alaska Finns from the Russian Period</u>, p. 1-3.

49. See pastor van Zandt's second letter of reply to a letter Cygnaeus obviously had written him complaining about this matter. The letter is preserved in the <u>Cygnaeus Collection</u>, <u>Incoming Mail</u> for the years 1839-1845, at the National Archives of Finland.

50. See Sahlberg's diary entries from Valparaiso 1840 to May 1841. Diary is in the archives of Helsinki University Library. Sahlberg's contract was for a year and was offered by Etholén, in Valparaiso, as well as signed there, while the 2 ships *Nikolai 1*, and *Konstantin* were moored there on the initial voyage up to Sitka.

51. Cygnaeus letter, p. 27 (note 47 above).

52. Margaretha Hedwig Johanna Sundwall's diary input. Archives, Åbo Akademi Library.

53. See Frankenhaeuser's long letter addressed to sister Nathalia dated New Archangelsk 8 May 1842, section dated 2 March. Frankenhaeuser Family Archives.

54. See Cygnaeus letter to his sister Johanna, dated Sitka 13 July 1844. National Archives of Finland, <u>Cygnaeus Collection</u>, <u>Outgoing Mail</u> 1839-1845.

55. See Aaron Sjöström's letters published in <u>Documenting the Legacy of the Alaska Finns from the Russian Period</u>,

dated Sitka 16 May 1851. Originals housed at the Archives of the Borgå City Museum.

56. See Catherine Arndt's collection of extrapolations from the Russian American Company correspondence, at Library of Congress, Washington D.C. Extrapolation commissioned by Dorothy Breedlove, Sitka.

57. See Helsinki city parish books, moving-in records for 1850.

58. The Company's standard length of contract for the upper classification of civilian and commissioned naval staff was for the length of 5 years plus travel time of 2 years to Sitka and back to European Russia. Anyone below this category was offered the standard 7 year contract.

59. See Helsinki city parish books, incoming records for the year 1818 [FHL film no. 0064214].

60. *Ibid.*, Parish records for marriages in May-June of 1826; communion records covering 1829, with annotated moving certificates issued 29 December 1841.

61. For similar journeys made see Aaron Sjöström's letter published in my English translation from the Swedish found in <u>Documenting the Legacy of the Alaska Finns from the Russian Period</u>, p. 36-40, letters no. 1-3 dated from January 1839 to May 1841; and Gabriel Plathán's description of his journey across Siberia in the winter of 1845. Gibson has published an excellent map, which illustrates the route from Okhotsk to Yakutsk.

62. See Cygnaeus letter dated Fall 1842, which ends in May of 1843.

63. See Frankenhaeuser's letter to sister Nathalia, dated 15 May 1843, and Cygnaeus letter, dated Fall 1842 spanning to May 1843, p. 15-16, describing the same event. However, while Frankenhaeuser's is utterly restrained, Cygnaeus revels in the scandal he brought about raising the ire of the Governor and his wife.

64. For mention of the "Finnish Party," see Frankenhaeuser's letter dated 15 May 1843.

65. See Helsinki city parish communion books for 1849, p. 298, for her husband's death date [FHL film no. 0064198].

66. Company ships departing Sitka in the spring did not leave for Kronstadt, but for Okhotsk. Ships departing Sitka for Kronstadt left in late November-early December, to reach Kronstadt in May-July, when the Baltic was fully navigable. However, later on Eric Julin & Company leased ships that departed Sitka for Kronstadt in late May-June, often via De Castri Bay, the Gulf of Tartar, Pacific Siberia, and Hong Kong or Shanghai, China, where a cargo of tea was loaded.

67. Helsinki city parish marriage record no. 68, registered 23 October1851, states the groom and palace guard Samuel Sandell brought forth master tailor Fredenberg's death record and requested for the church wide marriage proclamation. The marriage rites were performed by the Pastor's Adjoint, C. F. Forsten on 6 November 1851 [FHL film no. 0064211]. See also communion records for the year 1851 [FHL film no. 0064198, p. 298], and communion records for the years 1850-1859, p. 205 [FHL film no. 0064199].

68. See Johan Hampus Furuhjelm's letter dated 25 May1852 wherein he mentions his regret at the Frankenhaeuser family's departure from Sitka the coming fall.

69. The map in question, with its Russian language legend, has been published in Gibson's volume. Sitka's Federal Park has a large copy of it with an English translation of its legend. They have provided me with a copy. On it is clearly marked that building no. 13 is the site of the girl school.

70. See Annie Furuhjelm's statement pointing to the Etholén's Moika Canal address in her memoires Människor och Öden.

71. See Myllyniemi's study for verification and description, and Engman's chapter "Filantropi Bland Finlandare i St. Petersburg", p. 313-319 and 331-332; in his volume Lejonet och Dubbelornen for additional description. However, Engman has missed out on the magnitude of the unassuming Margaretha Etholén's true impact.

72. See Annie Furuhjelm's description in Människor och Öden.

73. Sirén's input and legendary discords with Cygnaeus are recorded facts. To be a Fennoman was to be an ardent promoter of Finnish language culture. On a personal note: Sirén was married to Lovisa Margaretha Enckell, my great-grand father Robert Toussaint Enckell's sister. See note 74 below.

74. See Carpelan's biographical data on Etholén. Etholén and his wife, son Alexander and his wife are buried at Elimä, (Elimäki) parish churchyard. Their graves are next to Etholén's Sitka era Executing Adjoint Johan Joachim von Bartram's. Serving as the parish pastor at the time, was my own great grand father Robert Toussaint Enckell. His wife Sophia Beata Swartz was von Bartram's wife, Margareta Charlotta's older sister.

75. For verification see Veli Nurmi's biography on Cygnaeus, and Varjola's accounts on Margaretha Sundwall Etholén's and Cygnaeus' endeavors in Sitka, as well as Pierce's account and Olin's in addition to other accounts and biographies on Cygnaeus and his years in Sitka.

76. This self-discovery and the realization that Madame Etholén knew of his character limitations is evident in the Etholéns severely strained relationship with Cygnaeus while in Sitka. Cygnaeus demonstrated an absolutely compulsive need to push everything, including his sexual yearnings, beyond what the era's accepted social form would allow. The content of his letters clearly points to the following cycle: when repeatedly discovered and then reprimanded he threw up a smoke screen of accusations hurled at others, mainly directed towards the Etholéns and von Bartram. In one of his letters sent from Sitka, he admits, he was hardly tolerated by the Etholéns. However, it takes a careful reading to discover this compulsion and this character flaw in him.

77. See Myllyniemi's references to this in her study.

78. In many private letters sent out from Sitka there are several very descriptive comments made testifying to Margaretha Hedwig Johanna Sundwall's intellect and education. All of them testify to the fact that Sitka's upper-crust community was well aware of it. One such comment is made by Uno Cygnaeus, another is found in one of Dr. Alexander Frankenhaeuser's letters. The first one, Uno Cygnaeus addressing his mother in Finland tells the following concerning Sitka's newly established Evangelical Lutheran church and parish:

Sitka, July 26, 1840, The Organist is the abovementioned Andreas Hoeppner, who is from St. Petersburg. He is a splendid pianist, and in St. Petersburg a celebrated composer of Waltzes. Mostly he composes Waltzes and Mazurkas. He is a good man, and a favorite of Madame Etholén. He is always invited up to the mansion for the Sunday midday meal, and also to spend the evenings there, which is not the case with the other young office employees. However, the reason here is the music and his extremely educated ways.

(original in Swedish, found in the Cygnaeus Collection, Outgoing mail, National Archives of Finland). Frankenhaeuser's comment is found in a letter addressed to sister Nathalia in Vyborg, Finland:

New Archangelsk, (Sitka) May 8 1842. Madame Etholén, a woman of rare education, is in this respect far superior to her husband. If one considers this, then her behavior becomes admirable, as she never exhibits it in his (her husband, Arvid Adolph Etholén's) presence, what he does not possess. It might lead to comparisons. For whatever the reason, and then only in the rarest of instances, will she demonstrate her abilities. During social affairs, she mostly seems to be holding back, and on occasion she remains silent. I believe this is more from choice than from inclination and/or disposition.

(original in German, in Ursula Kuettner's translation, found in the Private Archives of the Frankenhaeuser Family).

79. See conclusion of Shale's Ph.D. dissertation on her grandfather Rudolph Walton.

The Family History Library

by Elaine E. Hasleton, Library Public Affairs Office

The Family History Library in Salt Lake City, Utah is the largest library of its kind in the world. It is owned and operated by The Church of Jesus Christ of Latter-day Saints. Many individuals (2,000 patrons per day) throughout the world utilize its collection in an effort to search out their own family trees.

The library has copies of records from many governments, churches, and other organizations. Most documents date from 1550 to 1920 and are preserved in their original language. The public is welcome, and admission to the library is free of charge. The only charges are for photocopies and purchase of software products and small publications.

Fig. 1 - The Family History Library

This library had its beginnings in 1894, with the founding of the Genealogical Society of Utah. Leaders of The Church of Jesus Christ of Latter-day Saints organized the Society to assist Church members with their genealogical and family history research. The Genealogical Society of Utah immediately began to organize and maintain a library, to distribute information about genealogy and genealogical research, and to acquire genealogical records.

For many years the library was known as the Genealogical Library. Then the Genealogical Department was created in 1975 which took over the operation of the Genealogical Library. In 1987 the name was changed from the Genealogical Library to the Family History Library. It was hoped that this more "user friendly" name would encourage more people to pursue their own family history research. In June 2000 the Church's Historical Department was combined with the Family History Department to create the Family and Church History Department.

The Family History Library is located at 35 North West Temple in downtown Salt Lake City directly west of the historic Temple Square. The Library Division of the Church and Family History Department includes both the Family History Library (west of Temple Square) and the FamilySearch Center (currently on the Main and 4th floors) at the Joseph Smith Memorial Building. The FamilySearch Center is currently the repository for the 80,000 published family history books. It also has 160 FamilySearch computers. Likewise, the Family History Library has 160 public FamilySearch computers and the remainder of the microform and book collection.

Records Collection

Records contained in the Family History Library and FamilySearch databases have been gathered from a wide variety of sources in an ongoing collection effort. Records are donated to the Library by individuals, families, and societies. The library purchases other records such as the U.S. Social Security Death Index, census records, and published family and county histories. An index to many of these records are available on-line through the Family History Library Catalog.

The Family History Library currently has four of its five floors open to the public. Each floor is dedicated to a geographic section of the world. The Main floor houses the US and Canada book collection. The Second floor houses the US and Canada film collection. The B1 (Basement 1) floor houses the non-English International collection of microfilms, books, and other aids. The B2 (Basement 2) floor holds the British Isles, Ireland, Australian, and New Zealand collection.

The US/CANADA collection includes the US Census 1790-1930 and indexes, as well as Canadian censuses 1851-1901. US passenger arrival records for five of the major ports, and Canadian border crossings 1895-1925 are also in the collection. Likewise included are also court records, land records, maps, directories and a vast collection of US military records.

The International floor on B1 has records from the eastern European countries of Poland, Hungary, Russia, Ukraine, Croatia, and Slovenia and other countries. The western European collection includes records from such countries as Germany, France, Belgium, Netherlands and the Netherlands and many others. There is an extensive collection from the five Nordic/Scandinavian countries. There are also numerous records from the Latin American countries and South Africa. The Asian selection includes Chinese clan genealogies, civil and church records from the Philippines, as well as records from Japan, Korea, and Taiwan.

The British floor on 2 floor has a vast collection of records for England, Wales, Scotland, and Ireland as well as Australia and New Zealand. These include civil registration indexes for these countries, and also censuses, probates, and
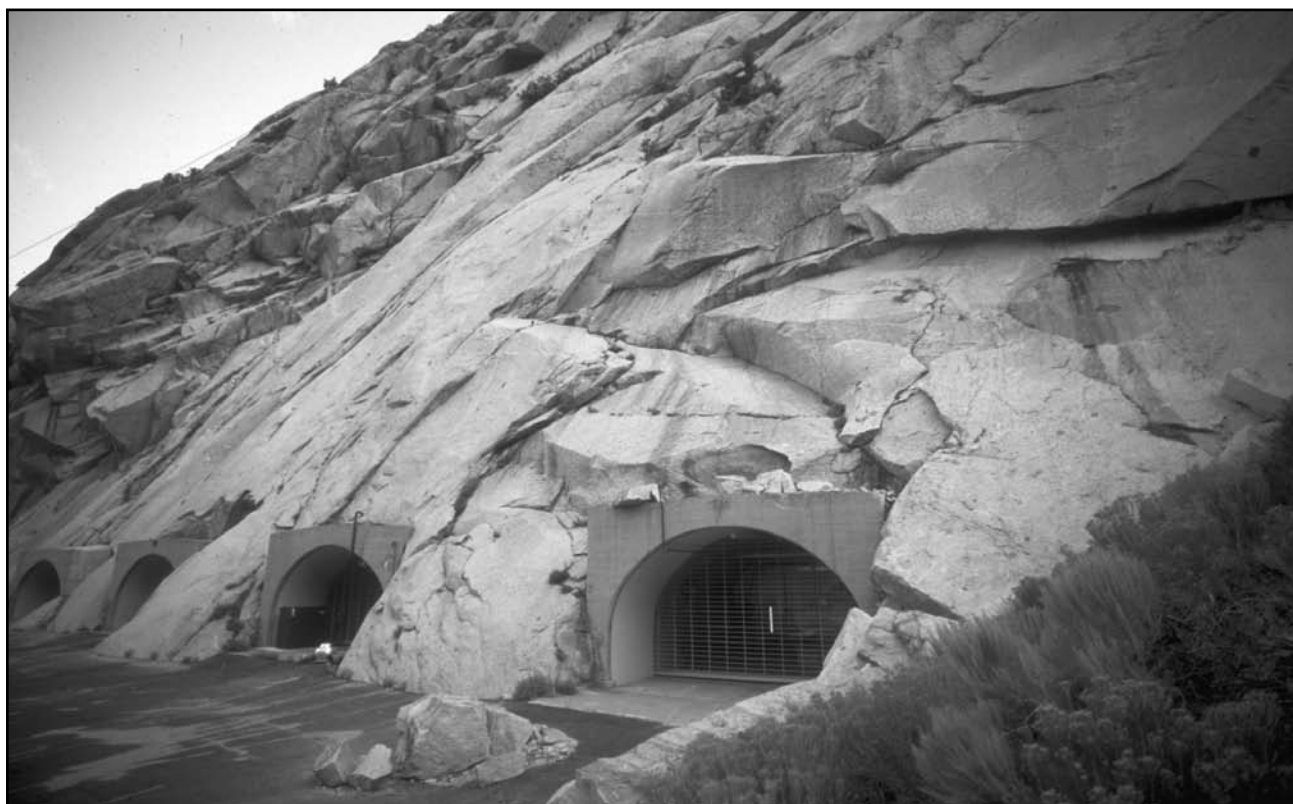
Fig. 2 - The Granite Mountain Records Vault

military records, along with specific sources for each country.

The uniqueness of the record collection lies within the microfilming program which began in 1938 when the Genealogical Society of Utah purchases it own microfilm camera. Today there are 2.4 million roles of microfilm in the collection. However, the Family History Library cannot store all of its microfilm collection one site. Individuals who plan to visit the library should access the Family History Library Catalog and mail or fax the list of film numbers needed to the Library Attendant offices. A duplicate copy of the film is then made from the vault master which are stored at the Granite Mountain Record Vault located in Little Cottonwood Canyon about 25 miles southeast of Salt Lake City. The vault provides a safe repository for camera masters of the precious microfilmed records.

Besides the 2.4 million rolls of microfilmed records, there are over 825,000 microfiche, 300,000 books, serials and other formats, and 4,500 periodicals. Approximately 275 cameras are currently microfilming records in over 40 countries, and records have been filmed in over 110 countries, territories, and possessions. An average of 4,100 rolls of microfilm and 700 books are added monthly to the collection.

There are databases which are maintained by the Family and Church History Department. They include the Ancestral File database which contains a compilation of genealogies of families from around the world, and records that have been contributed by thousands of people, including users of the

Church's Family History Library and Family History Centers. The information - mostly data about people who have died - is linked into pedigrees to show both ancestors and descendants of individuals. Approximately 35.6 million names are linked into families.

The International Genealogical Index (IGI) database contains approximately 600 million individual names. This file lists the dates and places of births, christenings, and marriages of deceased people. The index includes people who lived at any time after the early 1500s up through the early 1900s. Most of these records are compiled from public domain sources.

Another file, the Pedigree Resource File database is a repository of compiled pedigrees submitted by users of the website or gathered from printed family histories and other sources, including government archives. It contains 75 million names that are linked into families. These files, too, can be searched and submitted to, through the Internet on the website <www.familysearch.org>.

Services

Staff members at the Family History Library include experts in genealogical research in specific states, provinces, countries, and regions. They have the ability to identify various types of records, and to understand how to best use records to identify and link ancestors. These Reference Consultants man the Reference Desks on each of the four public floors. The staff does not do research for patrons but assists them with research questions and interprets foreign-

language records for patrons. Email assistance is available at fhl@ldschurch.org. There are approximately 200 full-time and part-time professional employees, and approximately 200 well-trained volunteers.

Patron resources include 160 patron computers, 565 microfilm and microfiche readers, 29 microfilm and microfiche copiers and 11 book copiers. There are four film

Fig. 3 - Patrons at a Family History Center

scanners with CD burners. All photocopy machines and computer printers are operated with a copy card system. There is seating capacity for 172 at tables, plus additional standing work space. Regular orientation classes are on-going from 8 AM - 8 PM daily. Specialized research classes total nearly fifty per month. The monthly schedule of patron classes is posted on the website and is also available in printed format in the foyer of the library. The Family History Library provides wheelchair access, special microfilm reading machines for those with visual impairment, and assistance for the hearing impaired. For TTY questions, telephone 801-240-6745.

Family History Centers

Family History Centers operate as extensions of the Family History Library in Salt Lake City. There are 4,000 family history centers in more than 88 countries across the world. The centers give researchers access to the Family History Library's records. Most microforms circulate to centers for a small distribution fee. (Some restricted microforms, as well as books and periodicals not on microfilm, do not circulate to centers.)

Each center has a basic collection of materials for beginning research and copies of the Family History Library Catalog, the Ancestral File, and the International Genealogical Index. Some centers have materials unique to

their locality which do not circulate to other family history centers or the Family History Library. Most centers are inside buildings belonging to The Church of Jesus Christ of Latter-day Saints, although some are located in other public or private research facilities.

Admission to family history centers is free. To locate a center near you, you can call 800-346-6044 or look on the website <www.family.search.org>. Because each family history center is staffed by volunteers and sets its own hours of operation, please call for a local schedule before you plan your visit.

Points of contact

The Family History Library is located at 35 North West Temple Street Salt Lake City, UT 84150-3400. The hours of operation are Monday 8 AM - 5 PM and Tuesday - Saturday 8 AM - 9 PM. The FamilySearch Center is located one block east of the Family History Library at 15 East South Temple. Its hours of operation are Monday - Friday 9 Am - 9 PM, and Saturday 9 AM - 5 PM. The Library and Family Search Center are closed on Sundays and major holidays. Toll-free phone number is 1-801-240-4754. Additional information can be obtained from the brochure Services of the Family History Library, publication number 32947.

Tours, organizations, and other groups are welcome to visit the Family History Library. Limited staff, classrooms, and floor space dictate that group visits are coordinated in advance. More information about scheduling is located on the <www.familysearch.org website>. A Visiting Group Registration form can be submitted over the Internet or else contact Library Public Affairs at 801-240-3499. Specialized Group Orientations are available by appointment.

The Family History Materials List (item 34083) contains the names and prices of many library publications, including compact discs. The lists includes compact disks. These items are produced by the church and can be purchased on-line. The Personal Ancestral File software is a free download from the website.

Fig. 4 - Extraction projects, such as the Freedman's Bank Records, are available from the Family History Library

FEEFHS Convention 2003 Summary

by Lev Finkelstein

Genealogical presenters and devotees from Europe, Canada, and the United States gathered to share a wealth of knowledge on all aspects of inquiry into the ancestral past of central and eastern Europe. Many positive comments were received:

My wife and I had a great experience at the FEEFHS Convention. It was our first genealogy convention, and we think you set a very high standard for subsequent conventions to measure up to ... The facilities were excellent ... even the lunches were good (something of a rarity for hotel food)!

I want to express my gratitude for the quality of the FEEFHS conference ... I found the conference an incredible resource for research in Eastern Europe.

This was my first FEEFHS meeting and I found it very enlightening. I learned much that I had missed by going thru the process on my own.

In addition, comments suggesting improvements were also received. These will be helpful in improving future conferences.

grandmother who lived more than a century ago. She has traced her own line back 8 generations. She shared her research expertise and understanding of Polish records with conference attendees.

Another foreign presenter was Jutta Missal, a citizen of Luxembourg, a French translator by profession who also speaks English, Arabic and some Russian. Knowledgeable in Cyrillic, Gothic, and German Sütterlin paleography, she presented classes on translation challenges and solutions.

Several presenters of East European extraction but now living in the United States provided invaluable tips on doing research personally in record repositories there. Marek Koblanski, of Poland, discussed research trips to Ukraine, Germany, and Latvia. Lolita Nikolova, of Bulgaria, discussed trips to Croatia and Moldova.

Megan Smolenyak Smolenyak, lead researcher for the PBS *Ancestors* series and a highly regarded presenter at genealogical conferences nationwide, began the conference with a plenary session on *Real World DNA Testing*. This addressed the amazingly swift emergence of "genetealogy," the marriage of genetics and genealogy. In a complementary session entitled *Molecular Genealogy and World Populations*, Ugo Perego, Senior Project Administrator for the Molecular Genealogy Research Project, Salt Lake City, discussed genetic testing available to family historians and how it will help reconstruct genealogies in the absence of

Fig. 1 - FEEFHS Newsletter Editor John Alleman with 2003 Conference Chair Kahlile Mehr

Fig. 2 - Conference presenter Gwen Pritzkau speaking on the Germans from Russia

Several presenters were from Europe. Katarzyna Grycza, from Poland, has been doing professional research there for the last five years. While she speaks Polish, English, German, Italian, and Russian, this conference was her first formal presentation in English. She became interested in her family through the stories of her

written records. A booth sponsored by the Project collected samples at the conference for those wishing to add their information to its genetic database.

Two well-known lecturers on deciphering east European texts included Matthew Bielawa and Jonathan D. Shea, both from Connecticut. Matthew is a Slavic linguist

who can translate genealogical documents in Polish, Latin, Ukrainian, and Old Church Slavic. He covered topics such as how to read the vital records of Galicia and the Cyrillic alphabet for genealogists. Jonathan is an author and professor of foreign languages. He addressed topics such as the importance of foreign language knowledge in genealogical research, and understanding Polish and Russian genealogical documents.

The 2003 conference included a total of 70 presentations grouped around several topical tracks. One track focused on preparing for European research by utilizing North American resources such as census, emigration records, and draft registration records. Another track pertained to research in central Europe and the Balkans

Fig. 3 - Annette Gathright, conference presenter, here in traditional Czech dress

including the countries of Germany, Poland, the Czech Republic, Slovakia, Hungary, and Croatia. A third track dealt with countries further east such a Ukraine, Russia, and the Baltics. A fourth track covered the records of ethnic minorities such as Germans from Russia and Jews. Finally, there was a track that dealt with general topics such as reading scripts, naming customs, writing family histories, creating websites, and the meaning behind folk costume apparel.

There were several engaging and interesting speakers at the plenaries and banquets. Dave Obee gave an entertaining as well as sobering account of various research failures based on the axiom that these are more helpful than stories of success in avoiding dead-end paths in the future. Lisa A. Alzo addressed the issue of placing our ancestors in the context of the times in which they lived, drawing upon her experiences writing Three Slovak Women. This book chronicles 3 generations of a family in the steel town of Duquesne, Pennsylvania as they survived the dislocation of immigration, 2 world wards, and the Great Depression. Kahlile Mehr gave a look behind the success of the Family History Library program to film and provide access to the records of the former Soviet bloc after the demise of Communism in the 1990s.

In total there were twenty-four lecturers; all well-versed in their respective areas. A number of these work on the staff of the Family History Library: Daniel Schlyter, Steven Blodgett, Baerbel Johnson, Margarita Choquette, and Kahlile Mehr. Thomas K. Edlund, a former member of the Library staff, now works as a librarian and associate professor at Brigham Young University. In addition, the groups of lecturers included many enthusiasts who have developed skills over many years of research: Annette Gathright, Ceil Jensen, Elizabeth M. Long, Gwen Pritzkau, Joanne M. Sher, David Kuhns, and Dolores A. Semon. In one of the firsts for FEEFHS, there was a student presenter, Nathan W. Murphy, who discussed the topic of Latin in genealogical sources. One of the enduring products of the conference is a 220 page syllabus of the material presented, still in print for those who wish to purchase a copy for $20.

Awards were given at the conference to Irmgard Hein Ellingson in recognition of her service as FEEFHS president; Thomas Edlund for founding and editing the FEEFHS Journal; and Miriam Hall-Hansen for her behind-the scenes work as FEEFHS Treasurer. Helping with the audio-visual aspect of the conference was Joe Everett. He performed a daunting task caused by the increasingly technological sophistication of many presentations. The conference program chair was Kahlile Mehr. He is happy to report that FEEFHS met all of its financial obligations with regard to the conference. Salt Lake City was another successful conference, as have been those in Regina last year and Milwaukee the year before. It is thus with well-founded anticipation that FEEFHS looks forward to the Detroit 2004 Conference to be held October 1-3 at the Crowne Plaza Hotel, in Romulus, Michigan, just minutes from the Detroit Metro Airport.

The following societies and organizations have homepages or Resource Guide listings on the FEEFHS web site at http://feefhs.org. To find the homepage of a particular society, use the web site index.

AHSGR, California District Council
3233 North West Avenue
Fresno CA 93705-3402

AHSGR, Central California Chapter
3233 North West Avenue
Fresno CA 93705-3402

AHSGR International
631 D Street
Lincoln, Nebraska 68502-1199

AHSGR, North Star Chapter
6226 5th Avenue South
Richfield MN 55423-1637

Along the Galician Grapevine
c/o Glen Linschied, P.O. Box 194
Butterfield, MN 56120-0194

Anglo-German Family History Society
14 River Reach
Teddington, Middlesex, TW11 9QL, England

Apati/Apathy Ancestral Association
191 Selma Avenue
Englewood FL 34223-3830

Avotaynu, Inc.
155 North Washington Avenue
Bergenfield, New Jersey 07621-1742

Banat Online Discussion Group
c/o Bob Madler 2510 Snapdragon Street
Bozeman, MT 59718

BLITZ (Russian-Baltic Information Service)
907 Mission Avenue
San Rafael CA 94901; St. Petersburg Russia

Bukovina Society of the Americas
P.O. Box 81
Ellis KS 67637-0081

Bukovina Székely Project
c/o Beth Long
San Diego, CA

California Czech and Slovak Club
P.O. Box 20542
Castro Valley CA 94546-8542

Center for Mennonite Brethren Studies
169 Riverton Ave.
Winnipeg, Manitoba, Canada R2L E5

Concord/Walnut Creek Family History Center
1523 North El Camino Drive
Clayton CA 94517-1028

Conversations with the Elders (Chelyabinsk, Siberia)
c/o Fr. Blaine Burkey, O.F.M.Cap. St. Crispin Friary
3731 Westminster Place, St. Louis MO 63108-3707

Croatian Roots Research Service
161 East 88th Street
New York NY 10128-2245

Czech and Slovak Genealogy Society of Arizona
4921 East Exeter Boulevard
Phoenix AZ 85018-2942

Czech and Slovak American Genealogy Society of Illinois
P.O. Box 313
Sugar Grove IL 60554-0313

Czechoslovak Society of Arts and Sciences (CVU)
1703 Mark Lane
Rockville MD 20852-4106

Davis Genealogical Club and Library
c/o Davis Senior Center, 648 A Street
Davis CA 95616-3602

East European Genealogical Society Inc.
P.O. Box 2536
Winnipeg, MB R3C 4A7, Canada

European Focus Photography
P.O. Box 550
Bountiful UT 84011-0550

Family History Library
35 North West Temple Street
Salt Lake City UT 84150-1003

Family Tree Genealogical & Probate Research Bureau
Falk Minsa UTCA 8
Budapest, Hungary H-1055

Galizien German Descendants
2035 Dorsch Road
Walnut Creek CA 94598-1126

Genealogical Forum of Oregon, Inc.
2130 SW 5th Avenue
Portland OR 97201-4934

Genealogy Unlimited, Inc.
4687 Falaise Drive
Vancouver, British Columbia, Canada V8Y 1B4

German-Bohemian Heritage Society
P.O. Box 822
New Ulm MN 56073-0822

German Genealogical Digest, Inc.
P.O. Box 112054
Salt Lake City UT 84147-2054

Germanic Genealogical Society
c/o Del Thomas, 9835 Bonnie Glen Parkway
Chicago City, MN 55013-9346

German Genealogical Society of America
2125 Wright Avenue, Suite C-9
La Verne CA 91750-5814

German Research and Translation, Inc.
1001 South 1020 West
Woods Cross, Utah 84087-2074

German Research Association, Inc.
P.O. Box 711600
San Diego CA 92171-1600

Germans from Russia Heritage Collection
c/o NDSU Libraries, P.O. Box 5599
Fargo ND 58105-5599

Germans from Russia Heritage Society (GRHS)
1008 East Central Avenue
Bismarck ND 58501-1936

Germans from Russia Heritage Society
1008 East Central Avenue
Bismarck ND 58501-1936

GRHS, Northern California Chapter
6304 39th Avenue
Sacramento CA 95824-1912

Gesher Galicia
1658 Estate Circle
Naperville IL 60565

Glückstal Colonies Research Association
611 Esplanade
Redondo Beach CA 90277-4130

Goshen College Mennonite Historical Library
1700 South Main Steet
Goshen, IN 46526

Gottscheer Heritage and Genealogy Association
174 South Hoover Avenue
Louisville CO 80027-2130

Heimatmuseum der Deutschen aus Bessarabien
Florienstrasse 17
70188 Stuttgart, Germany

Institute for Migration & Ancestral Research
Richard-Wagner-Str. 31
D-18119 Warnemünde, Germany

Immigrant Genealogy Society
P.O. Box 7369
Burbank CA 91510-7369

International Institute of Archival Science
Glavni trg 7
62000 Maribor Slovenia

Jewish Genealogical Society of Illinois
P.O. Box 515
Northbrook IL 60065-0515

Jewish Genealogical Society of Los Angeles
P.O. Box 55443
Sherman Oaks CA 91413-5544

Jewish Genealogical Society of Michigan
P.O. Box 251693
Detroit, MI 48325-1693

Jewish Genealogical Society of Oregon
c/o Mittleman Jewish Community, 6651 S W Capitol Hwy.
Portland Oregon 97219

Jewish Genealogical Society of Pittsburgh
2131 5th Avenue
Pittsburgh PA 15219-5505

Jewish Historical Society of Southern Alberta
914 Royal Avenue SW
Calgary, Alberta, Canada T2T 0L5

Kashubian Association of North America (KANA)
P. O. Box 27732
Minneapolis MN 55427-7732

Landsmannschaft der Deutschen aus Russland
Raitelsbergstrasse 49
70188 Stuttgart, Germany

"A Letter from Siberia"
c/o Fr. Blaine Burkey, O.F.M.Cap., St. Crispin Friary
3731 Westminster Place, St. Louis, MO 63108-3707

Lietuvos Bajoru Karaliskoji Sajunga
c/o Daiva Zygas, 950 East Lobster Trap Lane
Tempe AZ 85283

Mennonite Historical Library
c/o Goshen College1700 South Main Street
Goshen IN 46526-4724

Mesa Arizona Family History Center
41 South Hobson Street
Mesa AZ 85204-102141(no mail to this location)

Milwaukee County Genealogical Society
P.O. Box 27326
Milwaukee WI 53227-0326

Milwaukee Wisconsin Family History Center
c/o Shirley A. Schreiber, 9600 West Grange Avenue
Hales Corners WI 53130

Minnesota Genealogical Society
5768 Olson Memorial Highway
Golden Valley MN 55422

Monroe, Juneau, Jackson Genealogical Workshop
1016 Jane Drive
Sparta WI 54656

Moravian Heritage Society
c/o Thomas Hrncirik, A.G. 31910 Road 160
Visalia CA 93292-9044

Ontario Genealogy Society
40 Orchard View Boulevard, Suite 102
Toronto, ON M4R 1B9, Canada

Palatines to America
611 East Weber Road
Columbus, Ohio   43211-1097

Picton Press
P.O. Box 250
Rockport, Maine 04856

Pokrajinski Arhiv Maribor
Glavni trg 7
62000 Maribor, Slovenia

Polish Genealogical Society of America
c/o Paul Valaska, Pres., 984 Milwaukee Avenue
Chicago IL 60621-4101

Polish Genealogical Society of California
c/o Les Amer, P.O. Box 713
Midway City, CA 92655-0713

Polish Genealogical Society of Greater Cleveland
c/o John F Szuch, 105 Pleasant View Drive
Seville, OH 44273-9507

Polish Genealogical Society of Massachusetts
c/o John F. Skibiski Jr., Pres., P.O. Box 381
Northhampton MA 01061

Polish Genealogical Society of Minnesota
c/o Greg Kishel, 446 Mt Carver Blvd
St. Paul MN 55105-1326

Polish Genealogical Society of Michigan
c/o Burton History College 5201 Woodward Street
Detroit MI 48202

Polish Genealogical Society of Minnesota
5768 Olson Memorial Highway
Golden Valley MN

Polish Genealogical Society of New York State
299 Barnard Street
Buffalo, NY 14206-3212

Die Pommerschen Leute
c/o Gayle Grunwald O'Connell, 1531 Golden Drive
Herbutus, WI 53033-9790

Die Pommerschen Leute (Pommern Newsletter)
c/o IGS Pommern SIG, P.O. Box 7369
Burbank CA 91510

Pommerscher Verein Freistadt
P.O. Box 204
Germantown, WI 53022-0204

Romanian American Heritage Center
2540 Grey Tower Road
Jackson MI 49201-2208

Routes to Roots (Jewish)
c/o Miriam Weiner, C.G., 136 Sandpiper Key
Secaucus NJ 07094-2210

Rusin Association of Minnesota
c/o Larry Goga, 1115 Pineview Lane North
Plymouth MN 55441-4655

Sacramento Muti-Region Family History Center
8556 Pershing Avenue
Fair Oaks CA 95628

Santa Clara County Historical and Genealogical Society
2635 Homestead Road
Santa Clara CA 95051-1817

Saskatchewan Genealogy Society, Prov. Headquarters
P.O. Box 1894
Regina, SK S4P 3E1, Canada

Schroeder and Fuelling
P.O. Box 100822
51608 Gummersbach, Westfalen, Germany

Silesian-American Genealogy Society
1910 East 5685 South
Salt Lake City UT 84121-1343

Silesian Genealogical Society of Wroclaw, "Worsten"
P.O. Box 312
PL 50-950 Wroclaw 2 POLAND

Slavic Research Institute
c/o Thomas Hrncirik, A.G., 31910 Road 160
Visalia CA 93292-9044

Slovak Heritage & Folklore Society
c/o Helene Cincebeaux, 151 Colebrook Drive
Rochester NY 14617-2215

[Slovak] SLRP- Surname Location Reference Project
c/o Joseph Hornack, P.O. Box 31831
Cleveland, OH 44131-0831

SLOVAK-WORLD (Slovakian Genealogy Listserver)
c/o Forest Research Institute
Zvolen, Slovakia

Slovenian Genealogical Society
Lipica 7, 4220
Skofja Loka, Slovenia

Slovenian Genealogy Soc. International Headquarters
52 Old Farm Road
Camp Hill PA 17011-2604

Society for German-American Studies
c/o LaVern J. Rippley, Ph.D., St Olaf's College
Northfield MN 55057-1098

Society for German Genealogy in Eastern Europe
P.O. Box 905 Str "M'
Calgary, Alberta, Canada T2P 2J3

Society of Svenskbyborna
c/o Karl-Olof Hinas
Gute, Bal, S-620 30 Slite, Sweden

The Swiss Connection (Swiss Newsletter)
2845 North 72nd Street
Milwaukee WI 53210-1106

Theresientaler Heimatbund
Hofwiesenstrasse 16
D -74405 Gaildorf, Germany

Towarzystwo Genealogiczno-Heraldyczne
Wodna 27 (Palac Gorkow)
61-781 Poznan, Poland

Transilvanian Saxons Genealogy and Heritage Society
c/o Paul Kreutzer, P.O. Box 3319
Youngstown, OH 44513-3319

Travel Genie Maps
3815 Calhoun Avenue
Ames IA 50010-4106

Ukrainian Genealogical & Historical Society of Canada
R. R. #2
Cochrane, Alberta T0L 0W0, Canada

United Romanian Society
14512 Royal Drive
Sterling Heights MI 48312

Die Vorfahren Pommern Database
c/o Jerry Dalum, 9315 Claret Street
San Antonio TX 78250-2523

Western Australian Genealogical Society
Attn: Journals Officer, Unit 6, 48 May Street
Bayswater, Western Australia 6053 Australia

Worsten Genealogical Society of Wroclaw, Poland
P.O. Box 312
PL 50-950, Wroclaw 2, Poland

Zickydorf (Banat) **Village Association**
2274 Baldwin Bay
Regina, Saskatchewan, S4V 1H2, Canada

FEEFHS Membership Application and Subscription Form

Name of Organization or Personal Name: _____

_____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone:_____ Fax: _____ E-Mail: _____

(Please check the appropriate box below to indicate your desired involvement with FEEFHS.)

☐ **Organizational Membership**

    ☐ Under 250 members   (dues $25 per year)
    ☐ 250–500 members   (dues $35 per year)
    ☐ Over 500 members   (dues $50 per year)

☐ **Individual Membership**   (dues $25 per year)

☐ **Family Membership**   (dues $30 per year for two family members sharing one *Journal* subscription)

☐ **Non Member Subscription to *FEEFHS Journal***

    ☐ Personal   ($30 per year)
    ☐ Library or Archive   ($30 per year)

If you are applying for FEEFHS membership, please complete the reverse side of this form.

Additionally, a donation towards the FEEFHS Website is greatly appreciated.
    $_____ Website Operating Expense

Mail your check or bank draft with the appropriate membership dues or subscription fee in U.S. dollars to:
FEEFHS Treasurer, P.O. Box 510898, Salt Lake City, UT 84151-0898

Benefits of FEEFHS Membership

    -Subscription to *FEEFHS Journal* and electronic newsletter.
    -Homepage on the http://feefhs.org website for your genealogical society or genealogy related business.
    -Promotion of your genealogical society or genealogy related business, it's publications, projects, and services.
    -Assistance in locating resources and training for new and developing genealogical societies.
    -Opportunities for networking and collaboration with other FEEFHS members.
    -Opportunities for FEEFHS co-sponsorship of your society's conferences and other events.
    -Preferred involvement in FEEFHS International Conventions and other FEEFHS sponsored events.
    -Preferred invitation to publish in *FEEFHS Journal*, on FEEFHS website, or in FEEFHS monograph series.
    -Query privileges in *FEEFHS Journal* and on FEEFHS website.
    -A listing on FEEFHS online *Resource Guide to East European Genealogy* for professional researchers.
    -Right to select a representative from your organization to serve on the board of directors of FEEFHS.
    -Right to vote annually for FEEFHS officers.
    -Opportunity to serve on FEEFHS committees.
    -Opportunity to serve as a FEEFHS officer, etc.

FEEFHS Membership Application (continued)

(Please answer the following questions as part of your membership application.)

Your representative on the FEEFHS Board of Directors

Name: _____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone:_____ Fax: _____ E-Mail: _____

Editor of your Organization's Publication

Name: _____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone:_____ Fax: _____ E-Mail: _____

Name of publication: _____

Questions for Member Organizations

Major conferences and/or special events: _____
_____

Terms of membership, including dues: _____
_____

Do you provide translation services? _____ Which languages? _____
Do you provide research services? _____ Please describe: _____
_____

Questions for Individual Members and FEEFHS Board of Directors Representatives

Ethnic/religious/national area of interest: _____
Language skills: _____
Computer skills:_____
Type of computer: _____ O/S: _____ Word processor: _____ Modem speed: _____

Will you volunteer to participate in the following FEEFHS activities? (Check all that apply.):

___ Speak at FEEFHS conventions   ___ Translate articles for FEEFHS publications
___ Staff a FEEFHS table at a non-FEEFHS event ___ Extract data from microfilm/fiche
___ Prepare lists of archives, libraries, holdings, etc. ___ Compile bibliographies
___ Type transcriptions/extractions, etc.   ___ Serve on convention planning committee
___ Write HTML for FEEFHS website   ___ Participate in research projects
___ Mentor a new or developing society   ___ Be a contributing editor for *FEEFHS Journal*
___ Answer genealogy research queries   ___ Publicize FEEFHS events & services in your area
___ Write or solicit articles for *FEEFHS Journal* ___ Serve as a FEEFHS officer

(Please attach additional information, comments, and suggestions, if necessary.)