FEEFHS Journal

Volume 14, 2006

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, religious, 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 now represents nearly two hundred organizations as members from twenty-four states, five Canadian provinces, and fourteen countries. It continues to grow.

About half of these are genealogy societies, others are multi-purpose societies, surname associations, book or periodical publishers, archives, libraries, family history centers, online services, institutions, e-mail genealogy list-servers, heraldry societies, and other ethnic, religious, and national groups. FEEFHS includes organizations 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 possibilities 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 helping 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 Europe. FEEFHS publicizes the publications, services, and activities of its member societies. FEEFHS develops online and printed databases of pertinent resources, maintains liaison with other organizations 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 indexing 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 members in many ways:

1) FEEFHS Journal, formerly FEEFHS Newsletter, published since December 1992.
2) FEEFHS tables at major national, state, and regional conferences. This started in the spring of 1993.
3) FEEFHS International Convention in North America, held each spring or summer since May 1994.
4) FEEFHS Resource Guide to East European Genealogy, published 1994-1995 (replaced by FEEFHS Web site).
5) FEEFHS "HomePage" on the Internet's World Wide Web since mid-May 1995. This large "destination" Web site includes a HomePage/Resource Guide listing for many 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>. The FEEFHS Web page is currently being upgraded regarding both content and appearance.
6) Regional North American conferences—the first was at Calgary, Alberta, Canada in July 1995.
7) Referral of questions to the appropriate member organization, professional genealogist, or translator.

Table of Contents

Cover illustration: <u>Harmsworth Atlas & Gazetteer</u> (London, Harmsworth, 1909) map 95.

In This Issue

Welcome to volume 14 of the <u>FEEFHS Journal</u>, a genealogical annual devoted to Central and East European local and family history. The research articles in this issue focus on genealogy in the areas of greater Slovakia and Bulgaria, and include:

- •Beginner's guide to Carpatho-Rusyn genealogy
- •Slovak chain migration to the USA
- •Re-creating Slovak villages using 1869 census returns
- •Genealogical profile of Bulgaria
- •Bulgarian genealogical case study

Other articles comment on the Germanic settlement of Northern Iowa, using the records of the State Office of Repatriation to track the relocation of ethnic Poles following World War II, and the personal story of a Holocaust survivor from Ivatzevichi, Belarus. This year's "Member Spotlight" reports on the activities of the Immigrant Ancestors Project, a group associated with the Brigham Young University Center for Family History and Genealogy. The Executive Council of FEEFHS hopes that you enjoy this publication, and that you make plans to join us for our 13th International Convention in Salt Lake City, 12-14 July 2007.

The new FEEFHS.org Web site has been redesigned over the last year and will be "turned on" coincident with the mailing of the 2006 journal. FEEFHS Webmaster Joseph B. Everett has authored a summary of the site's new appearance and content. Readers are encouraged to reference this article on page 98.

With the publication of this volume my appointment as editor of the <u>FEEFHS Journal</u> is ended. It has been a long journey for me personally. What started as a two year involvement arranged between FEEFHS President John Movius and myself in 1998, concludes now as commitment that has spanned nine years. As interesting as this undertaking has been, I find myself denuded of ideas and now turn the editorship over to others more creative and involved.

I wish to thank both the authors whose works are included in this volume and those contributors I have had the privilege of working with in the past. The success this journal has enjoyed is a direct consequence of their love for family history and a willingness to share their expertise without recompense.

That this tradition may continue, I courage all FEEFHS members and other interested parties to submit for initial publication or reprint their research papers, ethnic or national case studies, village histories, society profiles, and other topical reports relevant to East European genealogy. You may contact the new journal editor at <editor@feefhs.org>.

— *Thomas K. Edlund.*

The <u>FEEFHS Quarterly</u>—<u>FEEFHS Journal</u>, 1998-2006
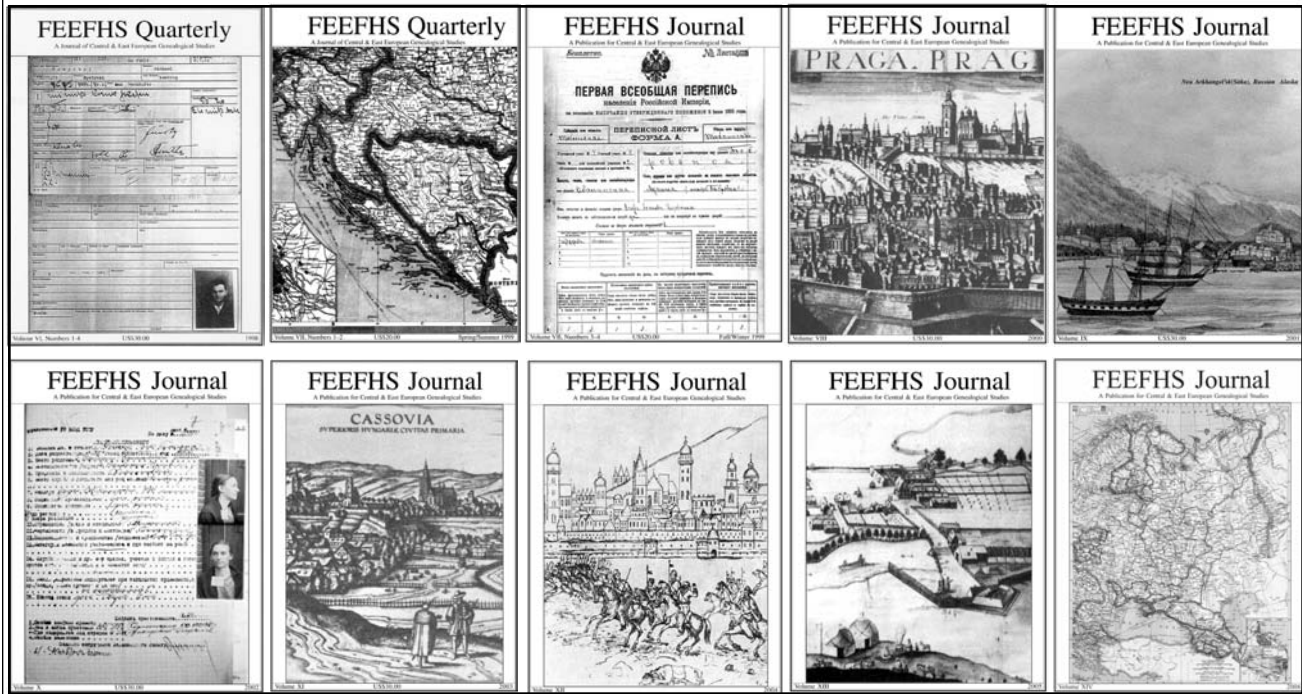
From President Dave Obee

In the past decade and a half we have seen a virtual flood of genealogical material coming out of Eastern Europe. The fall of Communism and the rise of the Internet have combined to make possible a level of access that would have been unimaginable in the 1980s.

That means we can get our hands on civil registration documents, census returns and much more. We can add more depth to our research than ever before. We can visit our ancestral villages, even the ones in areas that had been closed to westerners for decades. We can listen on the Internet to the same radio stations our Ukrainian or Hungarian cousins are listening to, and watch our Polish or Czech cousins walk past webcams in their home cities.

It's tempting to think that the big gains are behind us, but that would be a mistake. The best is yet to come. So pay attention in the next few years, because what we have seen so far is just a hint of what's in store.

Consider what is available already for researchers working in the United States, Canada or the British Isles. Most of the censuses compiled in those countries are now available on the Internet, either as transcripts, indexes or the actual images. Other indexes are available covering everything from civil registrations to wills and probate records.Genealogists working in those areas had a head start, of course. They have had decades to gather material, and the archival institutions serving them have had decades of serving the public. The vast collections available today were made possible because of foundations built long ago.

With Eastern Europe, we're still in the early stages. We are well behind the other countries, but we are catching up fast.

These steps forward are significant. While the posting of the 1900 United States census to the Internet, for example, is helpful, it's merely small step. The census has been available on microfilm for years. Only the format has changed; the content is not new. With Eastern Europe, material never before available is being posted online.

Much of the work being done in the east has a certain wild west feel to it, with many people and organizations working independently, trying to deal with local authorities and open as many doors as possible. That is bringing results, to be sure, but it is not as effective as a concerted, coordinated effort to identify valuable records and copy them for researchers around the world.

Organizations looking at the big picture are more likely to spot the details. Individuals with a focus on one small area are sure to make headway in those areas, but might miss significant resources just because the local archivists don't bother to mention them. Organizations with people working in different geographic areas are more likely to make the big discoveries, because the collective wisdom is bound to grow. If this archive has important land records, after all,

doesn't it make sense that the one in the next oblast might have something similar?

That is why some of the most significant work in Eastern Europe has been done by the Family History Library and the United States Holocaust Memorial Museum, organizations that work across regional and national boundaries.That is also why the Federation of East European Family History Societies is more relevant today than ever before. The federation was created at the time when former Communist countries were just starting to open their doors to researchers. We provided an important Internet portal when the technology was in its infancy. We have helped dozens of organizations and thousands of individuals gain access to resources and to connect with each other.

As more records have been made available, and as Internet access has become as commonplace as radio and television, the role of this federation has evolved, but our central focus has not changed. We promote the sharing of knowledge among people from diverse backgrounds, from Germany east to Alaska. We promote the theory that united, we will be capable of better research. And we promote the belief that working in harmony will improve our chances of success.

We have special challenges in Eastern Europe, such as language barriers and changing national borders. It is impossible to do quality genealogical research without understanding geography, and it is doubtful that there is a better example of that rule than with the countries we deal with on a daily basis. That is why the map room on the FEEFHS website continues to be one of the most valuable tools we offer to users.

In the months to come, we are planning further enhancements of our site. We want it to continue to be a key resource for many years to come, and that means that it needs to reflect the many changes that are taking place in Eastern European research.

We are planning more major conferences on both sides of the continent, in both Canada and the United States. And this annual publication, once again, is helping to bring vital information into the hands of researchers across North America.

These continue to be exciting times for those of us with an interest in Eastern Europe and family history. With your support, FEEFHS will remain a valuable link to Budapest, Bratislava, Vilnius, Belgrade—or wherever your roots happen to be.

Dave Obee
FEEFHS President
2004-2007

A Family Historian's Guide to Discovering Carpatho-Rusyn Ancestry

by Richard D. Custer

When we think of memories of our childhood, probably not a few of us reading this journal share images of being in our steel- or coal-town hometown at "baba's church" with enormous onion domes topped by the funny crosses with the extra bars, where inside we inhaled the heavy, lingering fragrance of incense as we heard the haunting funereal strains of "*vičnaja pamjat*" as we bid our earthly farewell to a beloved relative … or where we sang the joyous Easter proclamation of "*Christos voskrese*" and excitedly awaited the blessing of our basket of special foods made just once a year … When gathering with family at baba's house, we delighted in the buttery smell of "*pirohy*" cooking on the stove … we experienced the togetherness of the Christmas Eve holy supper– on January 6th!–and the singing of carols we never learned in school, like "*Boh predvičnyj*" and "*Nebo i zemlja*." The older folks would speak a strange language your cousins may have called "Slavish" or "Slovak" but your grandfather called "Russky"; maybe someone even called it "talking Greek Catholic." If you asked your family about your roots, they may have seemed confused, telling you "we're Russians, but not High Russians", or maybe even that your family originally came from the Carpathians (like Dracula!) or a place called "gal-it-SEE-uh", so shrouded in a mysterious past and mysterious places seemingly absent from any map or history book. If these are familiar experiences for you, there's a good chance that you are of Carpatho-Rusyn ancestry.

If you are like many genealogists who share such family memories, you probably have read about researching Slovak roots or doing research in Poland, or perhaps had to deal with the frustration of trying to access records in Ukraine. You may have had to decipher records penned in the Cyrillic alphabet or in Hungarian. What you may not have realized is how much more there is to this story, and that you may be

Fig. 1 - The Carpatho-Rusyn homeland, with present-day political borders.
(Map © Paul R. Magocsi. Used with permission)

Fig. 2 - The blessing of baskets of food at Easter is a custom still cherished by Rusyns in the homeland as much as it is by descendants of Rusyn immigrants in the United States, even in the 21st century.

one of a little-understood but increasingly recognized ethnic group that is actually undergoing a "nation-building" revival in its homeland and in the United States.

Who are the Rusyns?

Carpatho-Rusyns ("Carpatho" signifying their villages being in the Carpathian Mountains) have been called "The People from Nowhere" and "The Kurds of Central Europe." They have also been known by various names such as Ruthenians, Carpatho-Russians, Rusnaks, or Lemkos. Carpatho-Rusyns, or more simply, Rusyns (sometimes spelled "Rusins"), are one of numerous stateless nationalities and ethnic groups of east central Europe. They live in several countries peacefully among peoples such as Slovaks, Hungarians, Poles, Romanies (so-called gypsies), Germans, Romanians, and Ukrainians.

Carpatho-Rusyns live in the very heart of Europe, along the northern and southern slopes of the Carpathian Mountains. Their homeland, known as Carpathian Rus', is situated where the borders of Ukraine, Slovakia, and Poland meet. Smaller numbers of Rusyns live in Romania, Hungary, Serbia, Croatia, and the Czech Republic. In no country do Carpatho-Rusyns have an administratively distinct territory. However, Rusyns are recognized as a distinct people in most

of the countries where they live, including the United States.

Carpatho-Rusyns belong to the Slavic branch of Indo-European peoples. Their dialects are classified as East Slavic, but are heavily influenced by neighboring Polish, Slovak, and Hungarian. Unlike their West Slav (Polish and Slovak), Hungarian, and Romanian neighbors, Carpatho-Rusyns use the Cyrillic alphabet.

Traditionally, almost all Rusyns belong to the Byzantine Greek Catholic or Orthodox Christian churches. This was also a cultural marker and, along with their language, was one of the primary ways Rusyns differed from their Slovak, Hungarian, and Polish neighbors.

At the time most Carpatho-Rusyns immigrated to the United States–from the late 1870s until World War I–their homeland was part of the Austro-Hungarian Empire. Specifically, Rusyn-inhabited villages were found in these Austro-Hungarian counties:

Present-day Slovakia

Szepes (Spiš), Sáros (Šaryš), Zemplén (Zemplyn), Abaúj-Torna (Abov), Ung (Už)

Present-day Ukraine

Ung (Už), Bereg, Ugocsa (Ugoča), Máramaros (Maramoroš)

Fig. 3 - Carpatho-Rusyn homeland, pre-World War I political borders, including Austro-Hungarian counties.
(Map © Paul R. Magocsi. Used with permission)

Present-day Poland

Nowy Targ (Novyj Torh), Nowy Sącz (Novyj Sanč), Grybów (Grybiv), Gorlice (Gorlyci), Jasło (Jaslo), Krosno, Sanok (Sjanik), Lesko (Lisko).

Since medieval times, these districts have variously belonged to Austrian Galicia, the Hungarian Kingdom, the Austro-Hungarian Empire, Czechoslovakia, Poland, Slovakia, and Ukraine.

Most Rusyns in Slovakia live in the east, mainly in the districts of Stará Ľubovňa, Spišská Nová Ves, Bardejov, Svidník, Humenné, and Snina, and in the city of Prešov. The large towns of Svidník, Medzilaborce, and Stakčin are mostly Rusyn-inhabited, and in all there are over 300 mostly Rusyn villages in Slovakia. In Poland, Rusyns (there called Lemkos) historically lived in mountain villages south of regional towns like Grybów, Gorlice and Sanok. In Ukraine, Rusyns mainly inhabit the Zakarpatska (Transcarpathian) *oblast*, including the cities/towns of Užhorod, Mukačevo, Velykyj Bereznyj, Svaljava, Iršava, Khust, Volovec', and Rakhiv; of all the countries where Rusyns live, their population in Ukraine is the largest, estimated at about 650,000. The approximate total number of Rusyns in their European homeland today is about 850,000.

Many villages in these regions give witness to the local Rusyn population by carrying names with "Rus" in them, e.g., Ruská Voľa, Ruský Potok, Ruská Nová Ves, Ropycja Ruska (now Ropica Gorna), Ustja Ruske (now Uscie Gorlickie), Rus'koje, Rus'ka Kučova, Ruscova and others.

Rusyns speak a language also called Rusyn (which like all languages has a number of different dialects). Rusyn is quite similar in many respects to eastern Slovak dialects as well as to western Ukrainian dialects, but with many unique features and many loanwords from Hungarian and several from Romanian. Although Rusyn dialects have traditionally been classified as western dialects of the Ukrainian language, linguists are beginning to recognize Rusyn as a separate language in its own right. Rusyn is written in the Cyrillic ("Russian") alphabet, but the Roman ("Latin") alphabet has also been used, especially in Slovakia (and in the immigration to the United States).

In the European homeland, Rusyns are best known for their wooden Greek Catholic and Orthodox churches (some of which are in outdoor museums, or *skansens*) and their icons (especially those in the Šariš Museum in Bardejov, Slovakia and the Ethnographic Museum in Sanok, Poland), their Easter eggs (*pysankŷ* or *krašankŷ*), and their folk dancing and singing. Major folk festivals of Rusyn folksong

and dance ensembles are held annually in Svidník and Medzilaborce, Slovakia, in Żdynia, Krynica, Zyndranowa, and Legnica, Poland, in Mukačevo, Ukraine, and elsewhere.

Carpatho-Rusyns have left their homeland at different times for various reasons, primarily economic. The first group to leave, in the middle of the 18th century, settled in the Vojvodina (historic Bačka) and Srem regions of the former Yugoslavia, in present-day northern Serbia and eastern Croatia. The Rusyns of Vojvodina, while numbering only about 25,000, have been very successful in maintaining their language and identity; Rusyn is an official language of the Vojvodina province, and Rusyn-language media and publishing have had many decades of state and public support. Smaller groups of emigrant Rusyns established themselves in the Czech Republic (northern Moravia and Prague) and the Banat region of Romania.

Rusyns in Poland (Lemkos) have had to deal with particular challenges and sorrows. About two-thirds of the native Lemko populace was encouraged after the devastation to their homeland in World War II to immigrate in 1945-1946 to the Soviet Union, where they were promised bountiful economic opportunities. Those who remained were deported from their homeland in 1947 and dispersed throughout western Poland in a shameful campaign known as the Vistula Operation (*Akcja Wisła*). After this, most of the Lemko villages fell into ruin or were plundered by others who took advantage of the opportunity to move into the now-empty, yet far from bountiful, land and homes. About 10,000 Lemkos have been able to return to their native villages since the 1960s, where they have recovered some of their churches and community life, even though they had to purchase their own land back in doing so. The other survivors of *Akcja Wisła* and their descendants in western Poland continue to live in small communities in cities like Legnica, Wrocław, and Warsaw, all of which now have Lemko churches, schools, and cultural organizations.

In the countries of their homeland under Communist rule in the mid- to late-20th century, Rusyns were declared to be Ukrainians and could not have their own cultural institutions nor officially use their own language. In Slovakia, most chose to identify as Slovaks rather than Ukrainians, and in Poland, living in diaspora, they quickly assimilated into Polish society. Today Rusyns in Europe are undergoing a revival after the fall of Communism in 1989. Today they have their own newspapers, magazines, radio programming, and professional dramatic theater companies. A number of primary schools in Rusyn-inhabited villages and towns include courses on the Rusyn language in their curriculum, and universities in Prešov, Kraków, and Nyíregyháza (Hungary) have departments of Rusyn studies. In Ukraine, Užhorod National University has faculty specialists in Carpatho-Rusyn ethnography, language, and history, but following the official policy of the Ukrainian government, Rusyns are studied completely in the context of being "Transcarpathian Ukrainians."

At least one cultural organization (in most cases, numerous organizations) in each country of the Rusyn homeland represents the interest of Rusyns as a distinct people and nationality, and these organizations have joined together with Rusyn organizations in former Yugoslavia, Hungary, Romania, the United States, Canada, and Germany to form the World Congress of Rusyns, which meets every two years to discuss their common concerns, celebrate their respective progress made in cultural revival, and to set goals for collaboration on projects in developing Rusyn language and literature, expanding the education of children in their mother tongue, and promoting national consciousness. Even young Rusyns have formed a similar structure, the World Forum of Rusyn Youth, to address concerns of special interest to young people in how to preserve and develop their culture in a modern context and to strengthen a Rusyn identity among their peers.

Most Rusyn immigrants to America came between 1880 and 1914, to places like New York City, Passaic, NJ, Bridgeport, CT, the eastern Pennsylvania hard coal region, western Pennsylvania (especially Pittsburgh and Johnstown), Cleveland, Chicago, Minneapolis, and Detroit. Today smaller numbers of Rusyn immigrants are coming to the U.S., mostly to metro New York-New Jersey. Between 600,000 and 750,000 Americans have at least one Rusyn immigrant ancestor. Some famous Rusyn Americans past and present are actresses Sandra Dee, Lizabeth Scott, and Meg Ryan, actors Robert Urich and John Spencer, pop artist Andy Warhol, professional boxer Pete Latzo, U.S. Marine Michael Strank of the Iwo Jima flag-raisers, composer Peter Wilhousky, jazz pianist Bill Evans, and NHL hockey star Peter Bondra.

Are you a Rusyn?

The fact that you are reading this article makes me guess that you already suspect you might be a Rusyn, or perhaps you are quite certain and you want to be able to explain it to the rest of your family. There are some cultural markers that put one under suspicion of being Rusyn: religion–Eastern Christianity–is the primary one.

Other cultural markers–traditional foods, holiday customs, such as alluded to in the opening paragraphs–are not as certain, since we all know that Poles make *pierogi* (*pyrohŷ* in Rusyn) and Slovaks have a "holy supper" on Christmas Eve (actually, Poles do too, and Slovaks have *pirohy*, so those are not sure cultural markers of either Slovak or Polish ancestry, either!). These are common traditions throughout most of east central Europe, even among the non-Slavic Hungarians and our eastern Slavic brethren, the Ukrainians.

Immigration, naturalization, and census records are all valuable for researching Rusyn immigrants. However, these documents can be notoriously misleading when it comes to ethnic background and mother tongue: the terms Slovak, Russian, Hungarian, Austrian, or Czechoslovak are found at least as frequently as the official terms for Rusyns at the time, Ruthenian and Russniak.

Further confusion is introduced by how we may have heard our own families describe our ethnic background.

Even in a single family, one sibling might call himself a "Russian" while his sister says she is a "Ukrainian" and their children say they are "Czechoslovak."

So back to Eastern Christianity as the first pillar of Rusyn identity. The church, be it Byzantine Greek Catholic or Eastern Orthodox, has traditionally been the heart of the Rusyn community. So it was not long after they first came to the United States that Rusyns would establish their own churches. At the time of the first migration, Rusyns in Europe were all Byzantine Greek Catholic, although their ancestors had been Orthodox. The first American Rusyn Greek Catholic church was built in Shenandoah, PA, in

clergy and the American Roman Catholic hierarchy. In protest, a pioneer Rusyn priest, Fr. Alexis Toth, joined the Russian Orthodox Church in 1891 in Minneapolis. He thereafter preached extensively in Pennsylvania, New Jersey, New York, and Connecticut, convincing many American Rusyns to follow his example and join the Russian Orthodox Church; in some towns entire Greek Catholic parishes joined the Orthodox Church, and in other places new Orthodox churches were founded, especially in Scranton, Philadelphia, Philipsburg, Catasauqua, and Pittsburgh, PA, Garfield, NJ, Ansonia and Bridgeport, CT, Cleveland, Chicago, and Buffalo and Yonkers, NY.

Fig. 4 - Intricately-carved Rusyn wooden churches dating from the 17th-19th centuries are a feature of many Rusyn villages. (Photo: Ivan Čižmar)

Fig. 5 - Churches built by Carpatho-Rusyn immigrant communities are landmarks in towns and cities throughout the industrial northeastern U.S.

1884. Within the next ten years, Greek Catholic churches were founded by Rusyns in Freeland, Kingston, Wilkes-Barre, Hazleton, Olyphant, Scranton, Shamokin, Old Forge, Philadelphia, Mahanoy City, Mt. Carmel, Mayfield, McAdoo, Lansford, Osceola Mills, Ramey, Philipsburg, Duquesne, Pittsburgh, and Leisenring, PA, Jersey City, Passaic, and Trenton, NJ; Brooklyn and Yonkers, NY; Bridgeport, CT; Cleveland, OH, Minneapolis, MN, etc.

Because some particular traditions of the Greek Catholic Church, such as a married clergy, were unfamiliar to the already-established Roman Catholic Church in America, conflicts arose between immigrant Greek Catholic

This religious turmoil resulted in a divided Rusyn American community, and many Rusyn immigrants, especially those who had joined the Russian Orthodox Church, came to consider themselves "Russians." At the same time, nationally-conscious Greek Catholic priests from Austrian Galicia of Ukrainian orientation were being assigned to Greek Catholic parishes where the majority of parishioners were Lemkos. After several decades of Ukrainian-oriented priests leading these parishes, many Rusyn immigrant parishioners, particularly those from the Lemko Region, and their descendants began to call themselves Ukrainians. And the remainder of the Rusyn

immigrants in other Greek Catholic parishes either considered themselves to be of a distinct Rusyn nationality, or had a weak sense of ethnic identity that didn't extend beyond their village and their Greek Catholic faith. So among Americans of Rusyn background today, those who are conscious of their Rusyn ancestry and identify it as such are in the minority. Many of them are genuinely confused as to what their background is, saying that they are "Czechoslovak", "Slavish", "Russian", "Slovak", or even "Byzantine!" It's once they embark on the journey of genealogy that they are prompted to come to terms with their ethnic background and give it a name. I submit that the most proper name is Carpatho-Rusyn or simply Rusyn.

Rusyn names: first names, surnames

Carpatho-Rusyns can frequently be identified merely by their names. Both Rusyn first names and Rusyn surnames have characteristics that set them apart from their Polish, Slovak, and Hungarian neighbors.

Because Rusyns are eastern Slavs and Eastern Christians, their names have some commonality with those of Ukrainians and Russians, who also pick names of saints from the Eastern Churches, especially names of Greek origin. Rusyns tend to have first names that are common among all Slavs, but with fairly unique Rusyn forms, and even more distinctive nicknames.

Male names
Alexander (Aleksander, nickname Šandor)
Alexis (Aleksij or Oleksa)
Andrew (Andrij or Andrej)
Gregory (Hrihorij, nickname Hric')
John (Jan or Ivan, nicknames Janko or Van'o)
Joseph (Josif or Osif)
Michael (Michal or Michajlo, nicknames Mišo or Miško)
Nicholas (Nikolaj, Mikolaj, or Mikula)
Peter (Petro)
Paul (Pavel)
Stephen (Štefan)
Theodore (Teodor or Fedor, nicknames Fed'o or Fec'o)

Female names
Anna (nicknames Hanja, Hanča)
Anastasia (nickname Nastja)
Barbara (Varvara, nickname Borka)
Catharine (Katarina, nicknames Katja or Katka)
Eve (Eva or Jeva, nickname Jevka)
Helen (Helena or Olena)
Julia (Julija or Ulja, nickname Ul'ka)
Mary (Marija, nicknames Marka, Marička, etc.)
Susan (Zuzana, nickname Zuska).

But several first names are peculiar to Rusyns (and are extremely rare among Slovaks or Poles).

Male names
Basil (Vasil', nickname Vasko: English Wasil or Charles)

Constantine (Konstantin, nickname Kost')
Damian (Demjan, nickname Demko)
Dimitrij (nickname Mitro, in English Metro)
Maxim (Maksym)
Onufry (Onufrij or Onufer)
Pantelejmon (nickname Panko)

Female names
Agaphia (Hafija)
Paraskeva (Paraska, in English Pearl)
Pelagia (nickname Pajza)
Tekla
Xenia (Ksenja)

Rusyn surnames vary widely, many ending in "skyj" or "ckyj." Some other common endings are "čak", "čik", "jak", "njak", "ko" (especially "nko"), "išin", "anec", "inec", "ič" and "ovič." Examples of these are Vislockyj, Zavackyj, Fenčak, Jasenčak, Kovalčik, Krajnjak, Rusinko, Rusinjak, Šutjak, Lipčak, Hrinko, Hopko, Dorčinec, Huzinec, Sofilkanič, Rohulič, Malinič, Popovič and Vojtovič.

Some contain forms of first names: Fedorčak, Michališin, Mihalko, Mihalič, Pavelčak, Petrisko, Petrik, Petrišin, Danjo, Demčak, Hricko, Vasilenko, Vasilko, Mikulaninec, Mitro, Mitrovka, Mitrenko, Miterko, Demko, Demjan, Havrilec, Havriljak, Ivančo, Jankura, Jurčišin (from Jurko, or George), Kostik, Kuzmjak (from "Kuzma"), Lukač, Marko, Markovič, Onufrjak (from Onufrij), Semančik (from Simeon or Seman), Sidor, Stanko (from Stanislav), Štefanisko.

Others might signify coming from a certain Rusyn village: Jarabinec, Jakubjanskyj (from Jakubany), Čukalovčak (from Čukalovce), Haburčak (from Habura), Krynickyj (from Krynica in the Lemko Region), Zavačan (from Závadka). Of course, most people bearing these names were not actually born in that village, but perhaps one of their ancestors was.

Other examples of fairly common Rusyn last names are Babjak, Barna, Chomjak, Glagola, Gula, Holovač, Kačur, Kapral', Kopča, Kundrat, Lendjel (Lengyel), Pop, Popadinec, Tkač/Takač, Tirpak, Turjanica, Uram, and appropriately enough, Rusin.

How do I know if I'm Rusyn?

Seeing some matches in the above lists of names is a good start, but it's not a guarantee. Combine that with Greek Catholic or Eastern Orthodox religious affiliation and you're getting very close to really good betting odds. The way to determine with some near-certainty if you are Rusyn is to find your ancestral village. The Map of Carpatho-Rusyn Settlement lists over 1,300 villages in Carpathian Rus' that had at least twenty percent of their inhabitants at some point since the early 19th century that declared themselves to be Rusyn or whose mother tongue was Rusyn. If your roots are in one of these villages and your ancestors were Greek Catholics, it is highly likely that they were of Rusyn ethnicity, even if their descendants eventually ceased to

Fig. 6 - A partial page of an American Rusyn parish baptismal register. Although the quality of the data and handwriting of metrical records varies widely, these records can yield a wealth of information. This page records the European birthplaces (village and county) of the parents and godparents of the child baptized, and the town of residence and occupation. These records can be very difficult to gain access to, but certainly are worth the effort.

identify themselves as Rusyns. There are reliable methods of determining your ancestral village (naturalization forms, immigrant ship manifests, vital statistics certificates, even census forms), which have been discussed in detail in many FEEFHS Journal articles through the years, but I will discuss some particular aspects to be aware of if you are researching Rusyn ancestry.

Once you have found a document that gives your ancestor's birthplace, your work may not be finished. Not only have official village names likely changed several times since your ancestor emigrated, but the document (or your family's oral tradition) may actually make use of the native Rusyn-language name of the village, which is usually not found in most official gazetteers of historic Hungary or Galicia. Some of these Rusyn names different considerably from official names that the village has had. For example:

•Komloša (official: Chmeľová, Slovakia)
•Krilova/Koroleva Ruska (official: Królowa Górna, Poland)
•Mergeška (official: Nová Poľanka, Slovakia)
•Orjabyna/Jarembina (official: Jarabina, Slovakia)
•Rŷchvald (official: Owczary, Poland)
•Sevljuš (official: Vynohradiv, Ukraine)
•Telepivci (official: Osadné, Slovakia)
•Vlakhovo (official: Vil'khivka, Ukraine)
•Vylagŷ (official: Svetlice, Slovakia)

These equivalents, with cross-references to their historical, official, Hungarian, Polish, or Slovak, names and modern official Slovak, Polish, or Ukrainian names, can be found in sources such as the "Root-Seeker's Guide to the Homeland" in Paul R. Magocsi, Our People: Carpatho-Rusyns and Their Descendants in North America, or his Map of Carpatho-Rusyn Settlement (see below: "Essential Resources for Rusyn Research").

Finding your ancestral village

Finding your Rusyn ancestors' European birthplace is a challenge that some would-be genealogists can never get past and they eventually just give up. For this author, I was interested in my Rusyn roots for almost four years before I was able to determine my immigrant grandparents' native villages. Now that I know where to look, I can't believe it took me so long to find this information, but when relying on my relatives for clues, with some of them saying that "nobody had this information"–not the church, not the state, "nobody!"–it's no wonder it was such a challenge at the time.

Today with Internet resources such as the Ellis Island Web site and related search tools, and other online passenger lists via Ancestry.com and similar services, determining your ancestral village(s) is easier than ever. But these databases do not always guarantee success, not even

accurate information. For one thing, there are so many transcription errors that were made with respect to Rusyn immigrants in the Ellis Island Database that I would recommend that it's a fine place to start, but you should corroborate it with at least one, if not two, other records before being fairly certain that you've got the right village. My own grandfather's birthplace was recorded at least four different ways between U.S. church records (as recorded by different priests each time, including his marriage record and the baptismal records of any of his fourteen children) and his petition for naturalization. I will briefly discuss some of the tried-and-true methods below along with a few methods you may not have considered before.

U.S. church records (metrical records)

Sacramental registers, or metrical records, of most Carpatho-Rusyn churches in the U.S. can be a treasure-trove of information about their immigrant members–most importantly, their European birthplaces. Rusyn immigrants generally were at least nominally members, if not always active parishioners, of Greek Catholic and Eastern Orthodox churches. (In some areas far from such traditional Eastern Christian churches, they may have attended or received sacraments at Roman Catholic parishes, particularly those attended by other Slavs or Hungarians.) If you know where your immigrant ancestors settled in the United States, you can usually determine which church(es) they might have attended fairly easily. This can be challenging in places of large Rusyn concentrations, where there may have been several churches serving Rusyns (e.g., a Rusyn Byzantine Greek Catholic parish, a Ukrainian Greek Catholic parish, a Russian Orthodox parish, a Carpatho-Russian Orthodox parish, or all of the above), as well as in outlying areas that may have been served by a Greek Catholic or Orthodox church but which one is not immediately apparent. Fortunately most of the historic Rusyn-founded parishes are still in existence, although their congregations may be very small. A certain number of churches have closed within the past ten years or so, and more are sure to be closed in the next ten years. But overall, they can be found in local phone books and in directories of the jurisdiction to which they belong. Links to the major Byzantine Greek Catholic jurisdictions (various Rusyn and Ukrainian eparchies (dioceses)) can be found at <www.byzcath.org>, and parish directories of the Orthodox jurisdictions with significant Rusyn membership, the Orthodox Church in America <www.oca.org> and the American Carpatho-Russian Orthodox Diocese <www.acrod.org>, can be found on their respective Web sites.

However, once you find the parish, you may still have your work cut out for you with seeking sacramental records of your immigrant ancestors. Most Byzantine Greek Catholic eparchies, and some Orthodox eparchies, have strict privacy regulations in place that do not permit lay people to view these records, and the data in the record will only be provided to persons of their own baptism or marriage via an official certificate. However, some clergy will permit
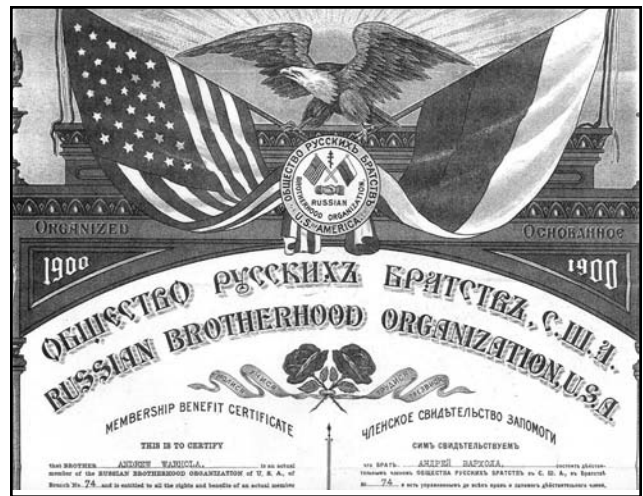
Fig. 7 - Part of the membership certificate of Andrij Varchola (Andrew Warhola), Andy Warhol's father, in Lodge 74 of the Russian Brotherhood Organization.

researchers of family history to view the relevant records, while in other cases, even where there is no restrictive policy in place, clergy may not permit researchers access to the records for any reason. It is always best to visit in person, perhaps by attending a service at the church and then introducing yourself to the priest and explain your connection to the parish. This always has a better chance of success than cold-calling or even sending requests by mail. If you do send requests through the mail, it can be helpful to include a donation and a SASE, but researchers should not expect to receive a prompt reply, if any.

The Family History Library [FHL] has a limited number of Carpatho-Rusyn American church records available on microfilm (notably, those of parishes in Wilkes-Barre and Scranton, PA), and the Archives of the Orthodox Church in America maintains some duplicate metrical records of parishes that belonged to the Russian Orthodox Greek Catholic Church in America (these include the parishes of its successor, the Orthodox Church in America [OCA], as well as parishes of the Moscow Patriarchate in the U.S. and those of the Russian Orthodox Church Outside Russia that were formerly part of the OCA). The OCA archives welcomes pre-arranged research visits, but with its small staff and limited time is not usually able to conduct research on behalf of the public.

Fraternal organization records

Rusyns in their first few decades in the United States founded "brotherhoods" or burial societies (today known as fraternal organizations) to pay death benefits to the surviving family members of workers killed in coal mines or other industrial accidents. These organizations took on various positions on who Rusyns were–some considered Rusyns to be a branch of the Russian people, others of the Ukrainian people. Still others promoted a distinct Carpatho-Rusyn identity.

Greko Kaftoličeskoje Sojedinenije v S. S. A.

Vykaz smertnych padov za misjac Januar, 1944 — ČISLO VYKAZU 300

Čislo spolku	Čislo členstva	Imja pomeršich	Misto prebyvanija	Deň pristuplenija	Deň smerti	Pričina smerti	Vlek	Rodnoje misto	Zaplati do smertnoho ili merz. fondu	Summa Certifikate
1	15	Joseph Sprencz	Brooklyn, N. Y.	Oct. 7 1898	Jan. 7 1944	Carcinoma Ur. Bladder	73	Hosszulaz, Zemp.	$590.88	$1,000.00
10	770	Michael Fegyo	Hazleton, Pa.	Jun. 21 1903	Dec. 31 1943	Lobar Pneumonia	79	Unknown	668.16	1,000.00
11	963	Nikoal Lissik	Scranton, Pa.	May 21 1912	Dec. 25 1943	R. R. Accident	60	Vis-Jablonka, Zemp.	597.60	1,000.00
12	10048	John Gula	Passac, N. J.	Jun. 7 1911	Jan. 10 1944	Cerebral Haemorrhage	73	Krajna Bistra, Sariš.	668.16	1,000.00
19	1736	Michael Kalanak	Lansford, Pa.	Nov. 24 1909	Jan. 8 1944	Anthro-Silicosis	74	Mikova, Zemp.	679.92	1,000.00
23	2146	John Antonak	Forest City, Pa.	Nov. 14 1897	Jan. 14 1944	Carcinoma Gastrica	66	Kalinov, Zemp.	552.24	1,000.00
26	2575	Steve Ribovics	Homestead, Pa.	Jan. 17 1905	Dec. 24 1943	Coronary Sclerosis	72	Jakubjan, Spiš.	632.88	1,000.00
27	3121	John Toth	Yonkers, N. Y.	Dec. 24 1914	Jan. 6 1944	Arterio Sclerosis	71	Kapostafalu, Spiš.	701.76	1,000.00
28	88708	George E. Petak	Glen Lyon, Pa.	Mar. 30 1943	Jan. 1 1944	Meningitis	16	Glen Lyon, Pa.	5.50	500.00
38	4121	Andrew Rudy	Ramey, Pa.	Sep. 4 1898	Dec. 26 1943	Coronary Occlusion	80	Kozma, Zemp.	423.00	812.00
52	5034	Maria Mikita	Passaic, N. J.	Oct. 12 1905	Jan. 2 1944	Chr. Myocarditis	84	Unknown	697.14	1,000.00
54	48790	Anna Hnat	Pittsburgh, Pa.	May 19 1919	Dec. 29 1943	Influenza Pneumonia	61	Tarnov, Sariš.	235.26	450.00
74	79383	Peter Haraksin	Whiting, Ind.	Mar. 31 1932	Dec. 9 1943	Pulmonary T. B. C.	28	Whiting, Ind.	136.74	1,000.00
108	9226	Susanna Kosco	Braddock, Pa.	Dec. 31 1913	Dec. 23 1943	Cerebral Haemorrhage	67	Laskovec, Zemp.	607.38	1,000.00
110	9394	George Haydra	Nesquehonig, Pa.	May 30 1905	Dec. 4 1943	Broncho Pneumonia	67	Darovci, Užhor.	587.88	1,000.00
122	10295	Andrew Drotar	Walsenberg, Col.	Oct. 22 1906	Dec. 30 1943	Cholecystitis	70	Jakubjan, Spiš.	624.48	1,000.00
125	10493	John Feczko	Haverstraw, N. Y.	Oct. 30 1906	Jan. 15 1944	Chr. Myocarditis	76	Yanov, Sariš.	671.16	1,000.00
126	10620	Andrew Hrabcsak	Bridgeport, Conn.	Jul. 19 1910	Dec. 28 1943	Arterio Sclerosis	68	Litinye, Sariš.	632.88	1,000.00
137	11625	Anna Fegyo	Hazleton, Pa.	Dec. 29 1910	Jan. 2 1:44	Chr. Myocarditis	69	Pockanyo, Bereg.	599.88	1,000.00
140	11687	Fedor Kosty	Scranton, Pa.	May 19 1901	Jan. 12 1944	Chr. Myocarditis	77	Scavnik, Galicia	622.88	1,000.00
140	11744	Ilko Muchar	Scranton, Pa.	Dec. 24 1904	Dec. 24 1943	Chr. Myocarditis	77	Stakčin, Zemp.	659.76	1,000.00
164	12987	Joseph Lellak	Sykesville, Pa.	Nov. 25 1909	Dec. 27 1943	Meningitis	64	Helcmanoc, Spiš.	602.64	1,000.00
172	8611	Rev. Emil Burik	Bayonne, N. J.	1906	Dec. 25 1943	Carcinoma Gastrica	69	Jastreb, Sariš.	609.36	1,000.00
175	13777	Julianna J. Jozefčik	Pittsburgh, Pa.	Jul. 28 1913	Jan. 5 1944	Chr. Myocarditis	61	Roskovjan, Sariš.	572.94	1,000.00
175	9088	Anna Sandala	Pittsburgh, Pa.	Jul. 12 1903	Dec. 27 1943	Arterio Sclerosis	70	Boglarko, Sariš.	568.80	621.00
180	13861	George Volcko	Chicago, Ill.	Jun. 19 1897	Dec. 29 1943	Coronary Thrombosis	79	Porač, Spiš.	221.76	621.00
185	67909	George Madzin	Scranton, Pa.	Jul. 29 1924	Dec. 25 1943	P. O. Coronary Embolism	36	Scranton, Pa.	179.41	657.00
186	14103	Anthony Sober	Phillipsburg, N. J.	Nov. 13 1911	Dec. 15 1943	Natural Causes	75	Holuscinci, Gal.	726.96	1,000.00
188	14170	Michael Susko	Monessen, Pa.	Jan. 21 1901	Dec. 25 1943	Cardiac Disease	67	Kamenica, Gal.	570.72	1,000.00
197	14779	Peter Hrinda	Lorain, Ohio	Dec. 18 1897	Jan. 3 1944	Lobar Pneumonia	76	Kapišová, Sariš.	597.60	1,000.00
205	15125	Anna Osifat	McAdoo, Pa.	Jan. 19 1912	Jan. 12 1944	Diabetes Mellitus	66	Turin, Sariš.	595.18	1,000.00

Fig. 8 - Some Rusyn American fraternal organizations would regularly publish lists of deceased members in their newspapers. These lists were often quite detailed. Unfortunately, while most of these newspapers have been microfilmed, the microfilms are only available at a handful of libraries.

The most important Carpatho-Rusyn fraternal organizations were as follows:

• *Greek Catholic Union* (GCU), founded in 1892–only Greek and Roman Catholics could be members
• *Rusyn* (later *Ukrainian) National Association* (UNA), founded in 1894–Greek Catholic and Orthodox members
• *Russian Orthodox Catholic Mutual Aid Society* (ROCMAS), founded 1895–only Orthodox allowed as members
• *Russian Brotherhood Organization* (RBO), founded 1900–Greek Catholic and Orthodox members
• *United Societies of the Greek Catholic Religion*, founded 1903–only Greek Catholic members
• *United Russian Orthodox Brotherhood of America* (UROBA), founded 1915–only Orthodox members
• *Greek Catholic Carpatho-Rusin Benevolent Association Liberty / Svoboda*, founded 1918–first only Greek Catholic, then also Orthodox members

The Greek Catholic Union <www.gcuusa.com> is still the largest of these organizations and has a museum and replica Rusyn wooden church at its Beaver, PA, headquarters; it absorbed the United Societies in the late 1990s. ROCMAS <www.rocmas.org> and RBO <www.rbo.org> still exist, although they no longer maintain their historic membership records. Liberty was absorbed by UROBA, at which point UROBA became the Orthodox Society of America, and is now a part of the Loyal Christian Benefit Association. The Rusyn (later Ukrainian) National Association essentially abandoned its Rusyn identity for a nationalistic Ukrainian one and no longer has a Rusyn representation in its membership.

Most of the fraternal organizations published their own newspapers: the GCU's Amerikansky Russky Viestnik, the UNA's Svoboda, the RBO's Pravda, United Societies' Prosvita, ROCMAS's Svit (The Light), UROBA's Russkij Vistnik, Liberty's Vostok, and others. The language used in each tended to vary, from Russian to Ukrainian to Rusyn mixed with Russian, some in Cyrillic, some in the Latin alphabet, according to the viewpoint of the organization, but each of them is a rich source for news about Rusyn community life at the time and about the people who belonged to the respective organizations. For family history, these newspapers may hold valuable information about your ancestors in the form of obituaries of members of the community, especially of those who were leaders in the fraternal organization. Finding an obituary for your ancestor can be a real hit-or-miss proposition, but such obituaries almost always include the person's birth village and other details about his or her immigration and contributions to the Rusyn community. Indexes of articles have been published for Amerikansky Russky Viestnik and Svoboda, but unfortunately, the obituaries have not been indexed.

Some American Rusyn newspapers such as Lemko, Karpatska Rus', and Vistnik were published by Rusyn organizations that were not fraternal societies *per se*, or by Rusyn church jurisdictions. A comprehensive collection of microfilmed Rusyn-American (and Ukrainian-American, a few of which were read by Rusyns) periodicals is available through the Immigration History Research Center at the University of Minnesota <www.ihrc.umn.edu>.

Fig. 9 - Publications of the American Rusyn community were supported by advertising from the community: businesses, clubs, and professionals (lawyers and even midwives!) would advertise their services among their own people. These ads can be yet another tool to piece together a picture of the life our immigrant Rusyn ancestors led in this country.

Many of the fraternal organizations have been absorbed into larger ones, and in most cases, they do not maintain past membership information. What membership registers or documents still exist are usually in the hands of local lodge secretaries–their contact information may be available through the organizational headquarters, but frequently the lodge that your ancestor belonged to has been consolidated with another lodge in the region, and in the course of time many of these records have been lost or simply discarded.

However, membership records of the RBO, primarily in the form of death claims but also membership applications and certificates, are archived at the Historical Society of Pennsylvania (1300 Locust St., Philadelphia PA 19107, (215) 732-6200, <www.hsp.org>). The society has also entered the data from the death claims (e.g. member name, birthplace, birth date, lodge number/location, date and cause of death, beneficiaries) into a searchable computer database numbering over 11,000 records (individuals). The paper records and database are available to researchers onsite, but the database is not currently available online. The society says if there is enough interest, they will consider putting the database online.

The fraternal lodges, in addition to the churches, provided a community support system and social framework in the new world. They both reflected and influenced the way Rusyns came to think of and identify themselves–some as "Russians", others as "Ukrainians", others as Lemkos, Rusyns, and Carpatho-Rusyns.

Cemeteries

For many people, a walk through a cemetery inspires feelings of dread and images of gothic horror movies that frightened us in our youth. But for the dedicated genealogist, a visit to a cemetery is usually a peaceful, heartwarming exercise. So too when visiting a Rusyn cemetery, an essential part of our genealogical quest. When we find the graves of our Rusyn immigrant ancestors, in many cases they are not in English and the inscriptions can be rather elaborate. The great thing is that the older stones can yield some essential information, most importantly the person's village of birth, if we are fortunate. If our immigrant ancestors died later than the 1930s, their gravestones are probably in English and probably do not mention their village. But some do, and we should be sure to find it and see what is written there, by visiting the cemetery in person or by finding the information remotely.

Many Rusyn immigrants are buried in parish cemeteries, but a lot of Rusyn churches, especially in urban areas, did not have their own cemeteries. In those cases, you may find Rusyn immigrants buried in large Roman Catholic or large non-sectarian cemeteries. The older stones of Rusyn and other eastern European immigrants tend to be located in the same section of these large cemeteries, so they are usually not too hard to find (*hint*: start on the edges and near the back, since our immigrants were usually not able to obtain the more "prestigious" plots!). A good indication that you're on the right track is if you see the so-called "Russian"

three bar crosses; you can be pretty sure there are many Rusyns buried by those monuments.

Transcriptions of tombstones of several Carpatho-Rusyn church cemeteries in the U.S.–and even a few in Europe–are available on the Web, but at present there is no master list of these sites (any readers looking for a great new project?). Some regional historical societies have published cemetery transcriptions as well, but these are usually found only in local libraries and Rusyn immigrant cemeteries are not always on the radar screen of these societies. And in many cases with these transcriptions, stones written in Cyrillic (or even those in a Latin-alphabet Slavic language) were not often correctly transcribed, if at all. Personal visits are usually your best bet, except where vandalism or the passage of time have destroyed the older stones or rendered them no longer readable. In those cases a transcription or the original cemetery records might be your only recourse.

numbers of Greek Catholic parish records for Rusyn villages in Poland and Slovakia in convenient lists:

• Lemko Region Greek Catholic Records Available via the FHL <www.carpatho-rusyn.org/films.htm>
• Presov Region Greek Catholic Records Available via the FHL <www.carpatho-rusyn.org/films2.htm>

Cadastral records of Austrian Galicia from 1772 were used to compile a book on Lemko surnames that was published in L'viv, Ukraine, in 1992. The data in this book was used to create lists of families who owned land in most Lemko villages in southeastern Poland; these lists, organized by village, can be viewed at the Carpatho-Rusyn Knowledge Base: <www.carpatho-rusyn.org/new/>.

The bad news for those with roots in the Zakarpatska *oblast* of Ukraine (Transcarpathia), is that the FHL has not

Fig. 10 - Older gravestones of Rusyn immigrants can be a wealth of information. Some are written in Rusyn (such as the stone at left), Russian, or Ukrainian using the Cyrillic alphabet, and others (right) are written in the Latin alphabet in Rusyn or Slovak, but are usually equally valuable in terms of the information presented.

Research in and about your ancestral village

When you finally have located your ancestral villages–let's assume you are reasonably certain that you are of Rusyn ancestry and that you're still reading this article!–it is time to consider your next big steps.

Obtaining records of note

The records concerning our Rusyn ancestors in Europe are generally classified by village. The most useful of these include Greek Catholic parish metrical records, the 1869 census of Hungary, and data on families from the 1772 cadastral records of Austrian Galicia.

The FHL has filmed metrical records and the 1869 Hungarian census for virtually all Rusyn villages in eastern Slovakia, and metrical records for some Rusyn villages in Poland. These films can be found via the FHL Web site <www.familysearch.org>, of course, but the Carpatho-Rusyn Knowledge Base Web site has collected all the film

been permitted to film the relevant records there, and even private professional researchers in-country have had very limited success accessing parish metrical records, census and other civil documents stored in Ukrainian archives (for Transcarpathia, primarily in Užhorod). At the present time there is no indication that this situation will change, but as the demand remains steady, archive directors in Ukraine may have to adapt and be more flexible, at least to keep up with their Polish and Slovak colleagues.

Networking here and there

The best thing you can do to get started networking is join one or more of the Carpatho-Rusyn American ethnic heritage societies. The oldest, the Rusin Association of Minnesota <mnrusinassociation.homestead.com>, has been around since 1983, but is primarily focused on Rusyns in Minnesota, particularly around Minneapolis. The Carpatho-Rusyn Society <www.c-rs.org>, founded in Pittsburgh in

1994, is now the largest Rusyn American secular organization, with about 1,700 members and seven regional chapters in different parts of the U.S.

The Carpatho-Rusyn Society (C-RS) publishes a bi-monthly newsletter that includes articles on Rusyn genealogy, research tips and Q&A, and queries submitted by members. The queries are also posted to the C-RS Web site. Every few years the C-RS also publishes a membership directory that includes members' Rusyn ancestral villages and surnames, cross-referenced by village, enabling an easy way of sharing information among members with roots in the same village or who share a surname.

Other online networking can be done via discussion forums and message boards. A few are dedicated to Carpatho-Rusyns or are directly relevant to Rusyns:

•Carpatho-Rusyn Community discussion forum <www.carpatho-rusyn.org/phpbb>
•Czech and Slovak Republics Genealogy Forum (includes a Carpatho-Rusyn section) <forums.delphiforums.com/iarelative/start>
•RootsWeb's Zakarpatska Oblast forum at <boards.ancestry.com/mbexec?htx=board&r=rw&p=localities.eeurope.ukraine.zakarpatska>

Dedicated individuals or groups of individuals have set up "virtual villages" where visitors can find photographs, written history, genealogical resources / transcribed records, and contact information for others with roots there. Some of the best Rusyn village and regional sites are:

•Jakubany Records (Slovakia) <www.geocities.com/jakubanyrecords>
•Litmanova Roots (Slovakia) <www.benyo.com/litmanova>
•Stebnik, Slovakia <www.stebnik.sk>
•A Village Cluster (Pielgrzymka, Folusz, Kłopotnica, Wola Cieklińska in Poland) <www.avillagecluster.com>
•The Rusyns of Bajerovce (Slovakia) <www.caed.kent.edu/~lucak/fam/>
•Strubowiska/Smerek (Poland) <members.tripod.com/warholic/>

The Carpathian Connection <www.tccweb.org> has a series of pages with village histories and surnames from Rusyn villages in the Stará Ľubovňa district of northeastern Slovakia. And Bill Tarkulich's site <www.iabsi.com/gen/public/settlements/> has similar content for villages in the Snina district of northeastern Slovakia and just across the borders in Poland and Ukraine. I hope to have my own site join these in the near future: Rusyn Villages Under Dukla <www.rusynsunderdukla.org>, which will have nineteen "virtual villages" of the Rusyn settlements between Svidník, Slovakia, north to the Dukla Pass and just beyond, in Poland, along with information on their immigrant natives and their communities in the U.S.

A similar set of resources for certain Rusyn villages is available on the Web but you may never be able to see it on your own. Once researchers have built up a small group of folks with roots in the same village, they set up a private site dedicated to their village via Ancestry's MyFamily.com service, where they can exchange research data, photos, family trees, etc., without displaying them to the entire world. Access to these sites is "by invitation only", to people with roots in those villages who find out about the private site by being told by someone else with roots there–another great reason to start networking!

Books on the history of individual villages can be a priceless bounty of family history. Not only do they usually have rare photographs and stories about notable residents (who you can probably prove are your relatives if you are diligent in your research!), but also maps of the village, house-by-house, each labeled by family name, as they were at some point in the past, such as just before World War I or just before the 1945-1947 depopulation of the Lemko villages. These books can be very hard to find in the U.S., but networking with others with roots in the village can lead to otherwise rare resources like these. The surest way of finding these materials, though, is visiting the village itself.

Fig. 11 - A group on the first Rusyn Heritage Tour sponsored by the Carpatho-Rusyn Society in 1996 enjoy a sing-along in the Carpathian hills outside Krynica, Poland

Completing the circle: a visit to the village!

As with any travel to a foreign country in general, there are some important considerations: unfamiliarity with a new place, and a language barrier. These factors lead many first-time travelers to sign up for a regional tour. This was how I first experienced the Rusyn homeland, and for other first-timers I would heartily recommend this option, *if* you choose your tour carefully. Today there are several tours that specialize in the historical sites and cultural experiences of the Rusyn homeland. The best-established of these are the tours organized by the Carpatho-Rusyn Society, a general heritage tour that visits northeastern Slovakia, southeastern Poland (the Lemko Region), and Ukraine (Transcarpathia). The society also occasionally offers a specialized tour just of the Lemko Region of Poland. All these C-RS tours build in "free days" when those who desire can travel–by cab, with

an interpreter, if needed–to their ancestral villages and visit with relatives, or when research at regional archives can be done. The Lemko tour includes a full day for research at the major archive in Przemyśl, Poland, where most of the records concerning Lemko villages are kept. Perhaps most importantly, the experience of traveling with a group of fellow Rusyns, visiting important sites in Rusyn history with expert local Rusyn and American guides, attending a Rusyn folk festival, and interacting with Rusyn cultural activists and performers, is something that adds an incalculable richness to one's understanding of where they came from.

Once you have reached the village and established contact with any relatives you might find there, another whole aspect of your research may open up. A visit to the cemetery, the church, and the village mayor's office are in order. While the local priest may not have the records concerning your ancestors before they departed for America, chances are good that they have 20th century

like them who came to the new world and with whom they began their new communities in this country? As we previously emphasized, if we step beyond the confines of the family home and investigate the community–in this case, the Carpatho-Rusyn community–that our immigrant ancestors most closely identified with, we can start to paint a richer picture of their experiences and their legacy.

The best way to do this is to visit–several days would be ideal–any of the American archives where materials related to the Carpatho-Rusyn immigrant community are collected. The following institutions have such material, albeit with different emphases and of course with different holdings.

•Orthodox Church in America, Syosset, NY <www.oca.org>
•Byzantine Catholic Eparchy of Passaic Heritage Institute, West Paterson, NJ
•Ukrainian [Catholic] Museum & Library, Stamford, CT <www.umlsct.org>

Fig. 12 - One of these young Rusyn ladies may have been just about to depart for America. Could she have been your ancestor? Investigate her life and write her story!

records of your relatives who did not emigrate. And as your new-found family introduces you to all the extended cousins, you never know when you will enter a room where a photo of your own grandparents–or even of yourself!–is already hanging on the wall.

Writing the stories of your family and of your people

How else to move beyond the names, dates, and places, to place the lives of your family in the context of the others

•Greek Catholic Union of the U.S.A., Beaver, PA <www.gcuusa.com>
•Immigration History Research Center, Minneapolis, MN <www.ihrc.umn.edu>
•New York Public Library, New York, NY <www.nypl.org>

Unfortunately, the Heritage Institute in West Paterson is currently closed to researchers. Other smaller, but still useful, collections are found at the Heinz Pittsburgh

Regional History Center in Pittsburgh <www.pghhistory.org> and the former Balch Institute for Ethnic Studies collection now at the Historical Society of Pennsylvania in Philadelphia <www.hsp.org>. Generally all these institutions welcome visitors and genealogical researchers, but be sure to check with them in advance to ensure they will be open during your planned visit and so that they can advise you on what in their collections might be useful to you.

Some of these institutions have cataloged their holdings by ethnic group, but you may find plenty of relevant materials not just in the Carpatho-Rusyn collections but also in their Slovak, Russian or Ukrainian collections.

The fruits of your research: telling your story

Perhaps the best way to wind up this article is to leave you with some inspiration, something to shoot for as the end result of all your hard work.

First-hand storytelling, by Rusyn immigrants or their children, gives us a unique insight into a way of life of which we probably have at best only childhood memories. The classic autobiographical work by a Rusyn immigrant is Joseph Grisak's Grisak Family History <www.caed.kent.edu/~lucak/topica/Grisak.pdf> which tells of life in the Rusyn village of Slovinky, Spiš County, and his voyage to America and new life here. Among the work done preserving the stories of the first American-born generation of Rusyns, the best example of what is possible with dedicated research and good fortune is surely Bald Mountain Childhood <home.swipnet.se/roland/marymenu.html>, the story of a Lemko Rusyn family and community near Wilkes-Barre, Pennsylvania, in the 1920s, 1930s, and later. Even more amazing is the fact that the author compiled and wrote most of the information while living not in Wilkes-Barre, but in Sweden!

With renewed attention being paid to Rusyns in their homeland and a growing interest among Rusyn Americans about their roots, new resources continue to appear all the time. A remarkable book was published in Slovakia in 2003, Antroponimiia Priashivshchyny [Anthroponymy of the Prešov Region], a glossary of Rusyn surnames from eastern Slovakia. It has two main sections: surnames and family nicknames. In each, the names are listed in alphabetical order (spelled phonetically, in Cyrillic), then for each name it lists in what village(s) the name was found at the time of the research, how many houses in the village the name is associated with, and how many persons in the village carried that name. Some of the entries have further notes, even one-line anecdotes that the village informants gave about persons with a certain surname. Similar monographs on anthroponymy of the Lemko Region and the Rusyns of the Zakarpatska *oblast* of Ukraine have also appeared in the past few years. Using these books, in Ukrainian and Rusyn, can be daunting for the researcher not proficient with the Cyrillic alphabet. But as the pool of seasoned genealogists concentrating on Rusyn research grows, there is hope that once-obscure sources like these will come to be more accessible to American Rusyn root-seekers in English
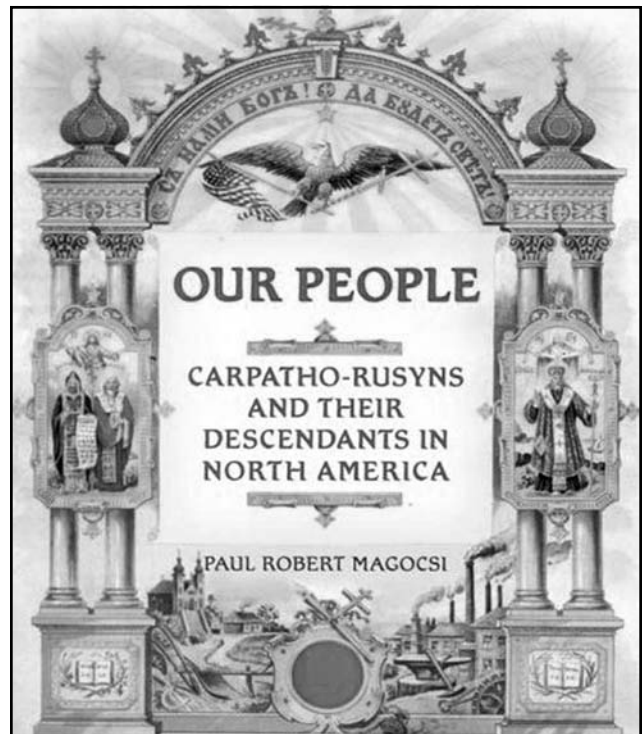
Fig. 13 - Paul Magocsi's Our People is an excellent introduction to the study of Rusyn family history

translation or as reprints of the data transliterated into the Latin alphabet and annotated in English.

Genealogical research, with all its challenges, techniques, and data can distract us from the real human connections to our past. Establishing your heritage as Carpatho-Rusyn and investigating the people, the language, the culture behind the cold, hard facts will go a long way towards helping you understand where you came from, not to mention the gift you will be able to pass on to your relatives and descendants. And by telling the story of your Rusyn ancestors you can help to fulfill their most popular– and hopefully prophetic–saying, *Ja Rusyn bŷl, jesm' i budu* (I was, am, and will be a Rusyn).

Suggested reading

Custer, Richard D. "The Influence of Clergy and Fraternal Organizations on the Development of Ethnonational Identity among Rusyn Immigrants to Pennsylvania." In Bogdan Horbal et al., eds., Carpatho-Rusyns and Their Neighbors: Essays in Honor of Paul Robert Magocsi. Fairfax, VA: Eastern Christian Publications, 2006: 43-106.

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_____. "Rusyn Testaments Etched in Granite: The Genealogical Treasure of Rusyn Immigrant Gravestones," New Rusyn Times (Pittsburgh, PA), 9/3 (May/June 2002): 1, 6-9, 11.

_____. "The Russian Brotherhood Organization: An Important Resource for Rusyn Genealogy," <u>New Rusyn Times</u> 6/3 (May/June 1999): 13-15.

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Hospodar, Robert. "Clash of Titans" available at <www.cin.org/clash.html>.

Krawcheniuk, Osyp. "Origin of the Ukrainian Church in America" available at <members.tripod.com/~stcyrils/origin/>.

Kuropas, Myron B. <u>The Ukrainian Americans: Roots and Aspirations, 1884-1954</u>. Buffalo: University of Toronto Press, 1991.

Magocsi, Paul Robert. <u>Our People: Carpatho-Rusyns and Their Descendants in North America</u>. 4th rev. ed. Wauconda, Ill.: Bolchazy-Carducci Publishers, 2005.

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Peters, Thomas A. "Researching The People From 'No Man's Land': The Carpatho-Rusyns of Austria-Hungary" at <www.carpatho-rusyn.org/peters.htm>

Procko, Bohdan P. <u>Ukrainian Catholics in America: A History</u>. Washington, DC: University Press of America, 1982.

Tarasar, Constance J. and Erickson, John H. eds. <u>Orthodox America, 1794-1976: Development of the Orthodox Church in America</u>. Syosset, NY: Orthodox Church in America, Dept. of History and Archives, 1975.

Warzeski, Walter C. <u>Byzantine Rite Rusins in Carpatho-Ruthenia and America</u>. Pittsburgh: Byzantine Seminary Press, 1971.

Essential Resources for Rusyn Research
<u>In Print</u>

<u>Our People: Carpatho-Rusyns and Their Descendants in North America</u> and <u>Map of Carpatho-Rusyn Settlement</u> with village gazetteer (both produced by Paul R. Magocsi, the world's foremost expert on Carpatho-Rusyns) can be obtained from:
•Carpatho-Rusyn Research Center
    <www.rusynmedia.org/Links/C-RRC/>
•Carpatho-Rusyn Society <www.c-rs.org>

<u>Internet</u>
General Rusyn information
•Carpatho-Rusyn Knowledge Base
    <www.carpatho-rusyn.org>
•World Academy of Rusyn Culture (articles from Encyclopedia of Rusyn History and Culture)
    <www.rusyn.org/?root=rusyns>

•Carpatho-Rusyns (overview)
    <www.rusynmedia.org/Documents/General/c-r.html>
•Lemkos <www.lemko.org>

Rusyn Genealogy
•Rusyn Genealogy Resources
    <www.carpatho-rusyn.org/indexgen.htm>
    <www.c-rs.org/Genealogy/links.html>
•Eastern Slovakia & Environs Genealogy Research Strategies
    <www.iabsi.com/gen/public/>
•Lemko Genealogy <www.lemko.org/roots.html>
•Carpatho-Rusyn Genealogy <www.rusyn.com>
•Preserving Your Family History and our Rusyn Genealogy
    <www.carpatho-rusyn.org/gord.htm>

Maps
•Carpatho-Rusyn Homeland Maps
    <www.rusynmedia.org/Documents/maps.html>
•Lemko Region Maps
    <www.lemko.org/maps100/index.html>
•FEEFHS Map Room
    <www.feefhs.org/newest_map.html>

Culture/Genealogy Organizations
•Carpatho-Rusyn Society <www.c-rs.org>
•Rusin Association of Minnesota
    <mnrusinassociation.homestead.com>

Richard D. Custer *of Washington, D.C., is a founder of the Carpatho-Rusyn Society and has served as editor of its newsletter, <u>The New Rusyn Times</u>, since 1994, and has written articles on Rusyn history, culture, and language in such publications as <u>Carpatho-Rusyn American</u>, <u>Rusyn</u> and <u>Narodnŷ Novynkŷ</u> (Prešov, Slovakia), <u>The New Rusyn Times</u>, and the <u>Rusyn-American Almanac of the Carpatho-Rusyn Society, 2004-2005</u> (which he also edited and compiled). He has presented on the topic of Rusyn American history at regional genealogical and Carpatho-Rusyn conferences. He served as an advisor for the <u>Encyclopedia of Rusyn History and Culture</u> and is preparing to publish a history of the Carpatho-Rusyn immigrant settlements of Pennsylvania. Most recently he contributed a chapter on emigration to a monograph on the history of his maternal grandmother's native village of Príkra, Slovakia (Prešov, forthcoming), and has established the regional village association "Rusyn Villages Under Dukla" <www.rusynsunderdukla.org>. He earned a BS degree in Computer Engineering from Penn State University in 1992, and earned an MBA (1994) and an MA in Eastern Europe area studies (1996) from the University of Pittsburgh.*

Germanic Origins in North Iowa

by Irmgard Hein Ellingson

For a people to know where it stands and whither its road shall take, it must know whence it comes. This is true both of the general historical background and of its cultural and spiritual roots.

Franz Josef Strauß (1915-1988), politician, minister of defense, and finance minister in post-war West Germany and Bavarian Primier from 1978 to 1988

[*N.B.* This first part of this article was originally written as an introduction for <u>The Emmanuel Lutheran Church, Grafton, Iowa: 1895 Family History Register</u>, which I translated and edited for the 2003 sesquicentennial of Grafton in Worth County, Iowa. It was intended to provide a basic understanding of this area's German settlement for present-day descendants, who are generally unacquainted with central and eastern European history]

Eastern Worth and western Mitchell counties, Iowa

Grafton lies along the Chicago, Milwaukee & St. Paul railroad in Worth County in north central Iowa. The book <u>Grafton 1878-1978</u> notes that the village, originally called Rock Creek, was incorporated in 1896 when its population was 183, according to an article by Mr. and Mrs. Albert Laraway in the <u>Atlas of Worth County 1913</u>. In 2000, Grafton's population was 290 and the baptized membership of Emmanuel Lutheran Church, the only church in town, was 450.

In 1867, a post office called Rock Creek was opened in the northeast corner of Section 22, Rock Township, in adjacent Mitchell County. The location never had any kind of business, store, or church. It was, however, a regular stop on the stage coach line with bi-weekly mail delivery. Beginning in 1865, a school was located a mile west. This is the southwest corner of the present intersection of 370 Street and Echo Avenue.

Six German families settled in Newburg and Rock Townships in 1868 and more followed. They established the first Lutheran church in the area, St. John's at Rock Creek, which is now called St. John's Lutheran Church in Rock Township at 1202 - 390 Street in rural Osage, Iowa. This is two miles west and two miles north of the post office site, or five miles east of Grafton at the intersection of 390 Street and Cameo Avenue, or in the northwest corner of Section 9 in Mitchell County. Rock Creek passes within a mile of the church as it flows diagonally through Rock Township and then into Cedar West Township. Built in 1874, St. John's served as a mother church to congregations at Grafton, Nora Springs, Corwith, Mason City, Mitchell, and Rock Grove, Iowa, as well as Glenville, Minnesota.

Family history researchers will encounter another church called St. John's Lutheran Church and the Rock Creek Cemetery at Meroa in Section 12 of West Cedar Township, between 325 and 340 Streets on Foothill Avenue, also with a rural Osage address. St. John's in Rock Creek, St. John's in Rock Township, and Emmanuel Lutheran are congregations of the present Evangelical Lutheran Church in America. A third St. John's, formally St. John's Lutheran Church of Cedar Township, a congregation of the Lutheran Church Missouri Synod, is located on 317 Street between Kirkwood and Jersey Avenues about five miles south of Osage or three miles east of Meroa.

Immanuel Lutheran Church in Grafton was organized on January 1, 1883, when members adopted a constitution as a congregation of the Iowa Synod in the Lutheran Church. Ten years later, the Rev. Conrad Ide used the spelling Emanuel and eventually Emmanuel came to be the established form of the church name.

At that time, Lutheran churches in the United States typically equated a church member with being a voting member, i.e. the male head of a household. A wife and any unmarried children were not considered to be members in this sense. They were considered as baptized souls and as communicants after they had been confirmed at about age fourteen years, but were not members in the more contemporary understanding of the word. The Rev. John Landdeck, Pastor Ide's successor, entered an 1897 membership list on pages 290-292 of the <u>Family History Register</u>. He summarized it on page 293: "110 members, 406 communicants, and 708 souls." Members here are adult voting males. Communicants have been confirmed in their faith at about age thirteen and admitted to Holy Communion. "Souls" refers to all baptized members. For more about research in Lutheran congregations, see my article "Lutheran Church Records: Looking for Lake Wobegon" in the <u>FEEFHS Journal 2004</u>.

In the family history register, Pastor Ide recorded information regarding places and dates for the births, baptisms, confirmation, marriages, and burials of congregational families. Because it was not clear whether he interviewed people to obtain this data or whether they submitted it to him in writing, I translated the material as written and then inserted editor's notes to identify a place by [1] its official designation in the late 19th century, and [2] its present name.

Germanic regions of origin cited in <u>The Emmanuel Lutheran Church, Grafton, Iowa: 1895 Family History Register</u>

An understanding of the following German terms is helpful in reading this book:

Amt = administrative district, county, jurisdiction
Gemeinde = community, municipality, church congregation
Kreis = district
Landkreis = rural district
Ortschaft = place, village
Regierungsbezirk = county, administrative district
Stadtkreis = urban district

Deutschland (Germany)

The Gauls had used the word German to identify the savage people who lived east of the Rhine River and based upon that, the Roman emperor Caesar used the term *Germania* to identify the people beyond the Rhine and the Danube.

From 800 C.E. to 1806, the central European plain contained several hundred rival kingdoms, duchies, principalities, and bishoprics that were loosely joined in a confederation called the Holy Roman Empire. This territory stretched from Holstein to Stolp on the Baltic Sea, then south to include Bohemia, Moravia, and the Duchy of Austria to the Adriatic Sea, across Italy to the Tyrrhenian Sea and along the Mediterranean Sea to Nice, and then north to include Savoy, Burgundy, Lorraine (Lothringen), and Luxembourg to the Schelde River and finally the North Sea. The emperor was chosen by a small group of archbishops and nobles who were called electors, and he reigned at their will and pleasure.

In the year 1455, an Italian scholar discovered the lost text <u>Germania</u> which had been written by the classical author Tacitus for the Roman emperor Trajan in about 100 B.C.E. The recovery of this text showed that a distinct group of people called Germans living in a defined *Germania* even in ancient times. Before 1500, the term German had been a general but artificial term for a number of regional dialects. Prior to that time, references would be made to German lands in the plural. After the publication of the lost text, the word Germany began to appear in the singular. This led to the awareness of a German consciousness and identity but it must be noted that this lacked both a political framework and a unified language.

The church reformer Martin Luther translated the New Testament from its original Greek into his regional dialect of German in 1521 and the Old Testament from its original Hebrew in 1534. The German that he used came to be regarded as the guideline or the basis of Standard High German which is understood by persons who speak any form of the German language.

At about the same time, in 1526, a member of the royal house of Habsburg became the emperor of the Holy Roman Empire. This German Catholic family possessed hereditary lands in central Europe, most notably Austria and Bohemia,

over which they continued to reign. By bringing German settlers and others to their eastern frontiers and by promoting the German language as the official language in their realm, they were an important Germanizing force in central Europe, especially in the late 18th century. They remained at the head of the empire until its formal dissolution in 1806 and ruled Austria-Hungary until the end of World War I.

The dissolution of the Holy Roman Empire and the growth of German nationalism were part of the 19th century context in which repeated attempts were made to form a united Germany. Otto von Bismarck, the Prussian prime minister from 1862 until 1871, drew upon his abilities as a skilled, persuasive, and powerful statesman to create a sovereign Germany dominated by Prussia. He became the first chancellor of this state that played an increasingly important role in European politics at the end of the century and the beginning of the next.

After Germany and its allies were defeated in World War I, the terms of this surrender were spelled out in a treaty that was signed at the Hall of Mirrors in Versailles, where the formal proclamation of the German Empire had taken place on 18 January 1871. The Weimar Republic arose out of the ashes of war but proved to be short-lived. In 1933, President Paul Hindenburg appointed Adolf Hitler to be the chancellor of the state. Hitler assumed dictatorial powers and initiated a militaristic and expansionist agenda with his National Socialist party. The goal of "ethnic purity" led to the persecution and extermination of minorities such as the Jews, gypsies, communists, homosexuals, and others. A coalition of Allied powers including the U.S., England, France, and the Soviet Union defeated the Axis Powers, including Nazi Germany, in 1945.

The Allied Powers divided Germany was divided into four occupation zones after the war. The American, British, and French zones ratified a *Grundgesetz*, or Basic Law, which went into effect on 23 May 1949 and with it, the Bundesrepublik Deutschland (the Federal Republic of Germany, or West Germany) was formed. The Soviet zone became the Deutsche Demokratische Republic (the German Democratic Republic, or East Germany) on 7 October 1949.

The Berlin Wall that had divided the city for twenty-eight years was unexpectedly opened by East German police on 9 November 1989. Six weeks later, on 22 December 1989, the Brandenburg Gate in the Berlin city center was reopened to pedestrian traffic. German reunification was then the subject of talks between the two Germanies and the four victorious Allied powers of World War II. The West and East German parliamentary bodies ratified a unification treaty on 20 September 1990.

On 3 October 1990, the German Democratic Republic joined the Federal Republic of Germany. The spirit was joyful, yet dignified, as a new era began.

Preussen (Prussia)

The word Preussen, or Prussia, has several different meanings. First, it refers to the Prussian people, relatives of the Lithuanians and Latvians, who lived in tribes on the

southeastern coast of the Baltic Sea. They were conquered and Christianized in the 13th century by the Knights of the Teutonic Order, who had received Prussian lands from the Polish Duke Conrad of Masovia.

Albert of Hohenzollern, the last Grand Master of the Teutonic Knights, secularized the order in 1526 and transformed the region into the Duchy of Prussia, his own personal domain. His son died without a male heir so the duchy passed to his daughter's husband, the Hohenzollern elector of Brandenburg, in 1618. The power of the Hohenzollern family increased all the more in the unique circumstance that while Brandenburg was part of the Holy Roman Empire, the Duchy of Prussia, was not. In 1701, the Hohenzollern ruler crowned himself King in Prussia. By the 19th century, Prussia was the only European power with a predominately German-speaking population. It was established as the leading German state in the Franco-Prussian War and dominated the formation of a unified German nation in 1871. Its king became the German emperor; its army absorbed the other German armed forces with one exception: its prime minister Bismarck became the imperial chancellor.

Finally, the name Prussia identified a land within the Weimar Republic that was founded in Germany after World War I. Its powers and privileges were restricted so that eventually it was nothing more than an administrative entity in the Third Reich. It was formally abolished by the victorious Allied Powers in 1947, after the end of World War II.

Reference is also made to Westpreussen (West Prussia) and Ostpreussen (East Prussia). West Prussia included the Duchy of Prussia which was annexed by Prussia in the First Partition of Poland in 1772. It was bounded by the Baltic on the north, Pommern on the west/northwest, Posen to the south/southwest, Russia (including the Kingdom of Poland) on the south/southeast and east, and Ostpreussen (East Prussia) to the east/northeast. It all became part of Poland after World War II and place names have been changed.

Ostpreussen is the historic center of Prussia that stretches inland from the Baltic coast in the Königsberg, now Kaliningrad, area. This sparsely settled area has experienced various geographical realignments throughout the centuries. It was divided between Poland and Russia after World War II and place names have been changed.

Bayern (Bavaria)

Bavaria is one of the oldest German states. It has been dated to the year 500 C.E. at a time when the German invaders advanced upon the Roman Empire. The Bavarian *Herzogtum*, or duchy, soon emerged in the area. In the 12th century, the land was given to the Wittelsbach dynasty which expanded their holdings to include the Palatinate, Brandenburg, and the Tyrol.

This area has been traditionally, strongly Roman Catholic and was a center for the Counter-Reformation. After the Thirty Years War from 1618 to 1648, it became an electorate in the Holy Roman Empire.

The prince elector of the time placed his holdings under the protection of Napoleon. In 1806, the region was joined to the Rhine Confederation and rulers were then called kings. Constitutional democracy and social and political reform developed in the nineteenth century; cultural life and the arts flourished.

Freistaat Bayern, or the Free State of Bavaria, is the largest *Bundesland*, or federal state, in modern Bundesrepublic Deutschland, or the German Federal Republic.

Mark Brandenburg and the Neumark

Mark Brandenburg was located in what is now eastern Germany. In this context, the German word *Mark* may be defined as "boundary or borderland." The historic Mark Brandenburg, which was located generally west of the Elbe River at the time of Charlemagne, served as a line of protection against non-Christians such as the Wends and the Slavs. The rulers of Mark Brandenburg were called *Markgrafen*, or margraves, a rank of German nobility equivalent to a British marquess

The *Mark* was divided into several smaller areas. The *Altmark*, or the old borderland, included German-colonized lands on the Elbe's west bank. It served as a base for trade and for religious missionary activity. The margraves expanded to the east to gain a foothold in Pommern, or Pomerania, as well as access to the Baltic Sea. This took them to the Oder River and consolidated the Neumark, or the new borderland.

By the middle of the 15th century, however, lands acquired east of the Oder were identified as the *Neumark* and the German settlement area west of the Oder as the *Altmark*. The land was ruled by the Hohenzollern royal family; the head of it served as an elector in the Holy Roman Empire. In 1618, the elector inherited the Duchy of Prussia and in 1701, the Hohenzollern ruler crowned himself King in Prussia (see the Germany and Prussia sections above).

Modern Brandenburg is a *Bundesland* within Bundesrepublik Deutschland, or the German Federal Republic. It is located west of the Oder River in the area around Berlin.

Hannover (Hanover)

Hannover was chartered in the mid-13th century and joined the Hanseatic League in the late 14th century. From 1692 to 1806, it was an electorate in the Holy Roman Empire and from 1814 until 1866 it was the Kingdom of Hannover. But within and spanning those years, it was "in personal union" with Britain from 1714 until 1837, which meant that they had the same ruler as Britain although it was a different, separate country.

In 1866, Hannover became a province in Prussia and as such, participated in German unification in 1871. After World War II, it was combined with Oldenburg, Braunschweig (Brunswick), and Schaumburg-Lippe to form Niedersachsen or Lower Saxony which is a *Bundesland* in the northern German Federal Republic.

Pommern (Pomerania)

The region called Pommern, or Pomerania, has been torn apart over and over again throughout the centuries. It first appeared as Pomorje, which means coastal land or the land on the sea, in early Germanic histories. In the 12th century, it was Christianized by the Catholic bishop Otto of Bamberg who used it as a base from which to conduct his missionary crusades to the Ostsee (Baltic Sea). The area was Germanized by nobles, craftsmen, and farmers who subsequently settled there.

Pommern was a duchy in the Holy Roman Empire until the Thirty Years War (1618 to 1648). By terms of the Treaty at Westphalia at the end of the war, a western part called Schwedish-Pommern was placed under Swedish rule. The eastern part and Rügen were placed under the rule of the Brandenburg Electors. Brandenburg evolved into the Kingdom of Prussia in 1701.

Sweden renounced her claims in Germany including Pommern in 1815, after the defeat of Napoleon. The area of Pommern located west of the Oder River was called Vorpommern and the area east of the Oder was then called Hinterpommern.

Pommern participated in German unification in 1871 as part of the Prussian empire. In 1938, an administrative reform resulted in the addition of areas from the former provinces of Westpreussen (West Prussia) and Posen.

At the end of World War II, the Allied Powers gave all of Pommern east of the Oder River (Hinterpommern) as well as the area around Stettin to Poland. Hinterpommern was forcibly cleansed of its ethnic German population. It is estimated that over 2,000,000 German people died of starvation, exposure, and mistreatment when the Soviet army drove them out of Poland.

This area remains under Polish administration and place names have been changed. Mecklenburg-Vorpommern is a *Bundesland* in the German Federal Republic.

Posen

The name Posen refers to a region located between the Netze, or Notec, River in the north and the Warthe, or Warta, River in the south of Poland. It was the historical center of the Polish nation in the 10th century, and has always been one of its richest and most developed areas.

Poland disappeared from the map in the late 18th century as it underwent several partitions by Russia, Prussia, and Austria. During the first partition in 1772, Posen was annexed by Frederick II of Prussia. He named this area the Netze-District for the river that flows through it and instituted plans to colonize it with German settlers. In 1793, during a second partition of Poland, Frederick William II of Prussia annexed the southern part of the region and named it South Prussia. After Napoleon conquered Prussia, South Prussia was united with the Grand Duchy of Warsaw from 1807 until 1815. Napoleon was defeated and most of the region reverted to Prussia. From 1815 until 1919, the Prussian province of Posen consisted of the Posen and Bromberg districts, which were named for the principal

cities in each. The region was increasingly Germanized in that time.

After World War I, Posen was rejoined to Poland. This lasted only until 1939, when Hitler's forces occupied the region and renamed it Reichsgau Wartheland, which was an official district in the German Reich. Posen was given to Poland by the Allied Powers at the end of World War II and it was forcibly cleansed of its German population. Again, it is estimated that over 2,000,000 German people died when the Soviet army drove them out of Poland.

This area remains under Polish administration and place names have been changed.

Schlesien (Silesia)

Silesia was part of Poland by the 11th century but shortly thereafter, it fell apart into a number of principalities. The Piast ruling dynasty encouraged German colonization, contributing to the Germanization of the area. In the early 14th century, the Piast rulers placed themselves in allegiance to the King of Bohemia and thereby the region became part of the Holy Roman Empire. Silesia and Moravia passed from the King of Bohemia to the House of Hapsburg in 1526. Germanization increased and thereby loosened the historic ties with Poland, although the ducal title continued in the Silesian line of the Piast ruling family. But at about the time that Silesia passed to the Hapsburgs, a member of the Silesian line of the Piasts concluded two agreements with the Hohenzollern family who were the electors of Brandenburg and later kings of Prussia. The first included the Hohenzollern purchase of a margravate in Silesia in 1523. The second was included the stipulation that Silesia would pass to the Hohenzollerns if the Piast line died out.

Based on that, Frederick II of Prussia claimed a section of Silesia from Austrian empress Maria Theresa in 1740. The Silesian Wars, part of the war of the Austrian Succession in the 1740s, resulted in much of the region being ceded to Prussia.

The Treaty of Versailles at the end of World War I included a clause for a referendum in Silesia which was supposed to determine if the people wanted to be part of Germany or of Poland. The results were generally favorable to Germany except in the eastern part of Upper Silesia. The region was partitioned in an arbitrary, unsatisfactory manner. By terms of various negotiations in 1938 and 1939, Germany obtained all of Silesia.

After World War II, the pre-1938 boundaries were restored with some other alterations favorable to Poland. The Allied Powers also ordered the expulsion of the ethnic Germans from regions identified as Czech Silesia, Polish Silesia, and Polish-administered Silesia.

This region is now part of southern and southwestern Poland. Place names have been changed.

Württemberg and Baden-Württemberg

The first recorded reference to the region Württemberg appeared in 1081. This region around the middle Neckar and Rems River valleys was ruled by the *Herren* (or Lords) of the

von Wirdeberch family for centuries. In 1496 it became the *Herzogtum*, or duchy, of Württemberg and Teck. It was occupied by the royal Hapsburg family in the next century and although the von Wirdeberch duke returned to power, the land remained a Hapsburg fief until 1599.

Duke Frederick II of Württemberg supported Napoleon in the early 19th century and participated in the Confederation of the Rhine under Napoleon's protection from 1806 to 1813. Although the Württemberg royal government formed an alliance with the House of Hapsburg against Prussia in the mid-19th century, they joined in the formation of Germany in 1871.

Baden, located just west of Württemberg, was ruled by margraves of the Zähringer family beginning in the 12th century. The land became a grand duchy in 1806. After World War II, it was absorbed into the new Bundesland Baden-Württemberg in the German Federal Republic.

Places of origin cited in The Emmanuel Lutheran Church, Grafton, Iowa: 1895 Family History Register

Pastor Ide arranged the material in the book in alphabetical order by family name when he recorded it and although the sequence does occasionally err, I retained it as he prepared it. Abbreviated entries from the family history register are presented below. Place names are given first as they appear in the Emmanuel church notes, then by the official designation that existed from 1815-1945, and finally by present location.

1. Adrian, Carl J. H., b. 1843 in Hamschir in Königreich Preussen [Hampshire in *Landkreis* Oststernberg in the Neumark, east Brandenburg], now Budzignew, Gorzowskie Province, Poland

his wife Anna Rosina Urbatsch, b. 1854 in Klein Mangersdorf in *Königreich Preussen,*[probably Klein Mangersdorf in *Kreis* Falkenberg, Silesia]; now Magnuszowickie, north of Niemodlin and west of Opole, Opolskie Province, Poland

2. Adrian, Friedrich W., b. 1840 in Hamschir in the Königreich Preussen [Hampshire in *Landkreis* Oststernberg in the Neumark, Brandenburg]; now Budzignew, Gorzowskie Province, Poland

his wife Bertha A. W. Trettin, b. 1847 in Bodenhagen, Pommern [Bodenhagen, *Landkreis* Kolberg-Körlin, *Reg.-Bez.* Köslin, Pommern]; now Bagicz, Koszalinskie Province, Poland

3. Arzberger, Johann C., b. 1856 in Thiersheim, Bayern [Thiersheim, *Kreis* Wunsiedel, Bavaria]. Thiersheim is located north of Markredtwitz, Oberfranken [Upper Franconia], Bavaria

his wife Eva Christine Behnke, b. 1858 in Clark County, Missouri

4. Arzberger, Wolfgang (deceased)

his wife Barbara Klughardt, b. 1831 in Thiersheim, Oberfranken, Bayern [Thiersheim, *Kreis* Wunsiedel, Bavaria]. Thiersheim is located north of Markredtwitz, Oberfranken [Upper Franconia], Bavaria

5. Arzberger, Ernst Christian, b. 1872 in Helenville, Wisconsin

his wife Anna Behnke, b. 1869 in Hancock County, Illinois

6. Bartz, Albert, born 1845 in Barkow, Pommern [Barckow, *Landkreis* Greifenberg, *Reg.-Bez.* Köslin, Pommern]; now Barkowo, Szczecinskie Province, Poland

his wife Dorothea Monz, b. 1851 in Geschweng, Württemberg

7. Baumann, Albert W. E., b. 1858 in Rogow, Pommern [Roggow, *Kreis* Belgard, Pommern?] (other villages with the same name existed in the Regenwalde and Saatzig *Kreise*); now Rogowo, Koszalinskie Province, Poland

his wife Minna A. M. Kuehn, b. 1863 (place not given)

Albert's father Daniel Baumann, b. 1835 in Rogow, Pommern [probably Roggow, *Landkreis* Saatzig, *Reg.-Bez.* Saatzig, Pommern (other villages with the same name existed in the Regenwalde and Saatzig *Kreise*); now Rogowo, Koszalinskie Province, Poland

8. Bethke, Ernst B., b. 1854 in Netzbruch, Nowokork [Netzbruch, *Landkreis* Friedeberg in the *Neumark*, east Brandenburg]; now Przynotecko, Poland

his wife Ernstine F. Braun, b. 1859 in Groß Schlatikow, Pommern [Groß Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

9. Biedermann, Heinrich J., b. 1866 in Boscobel, Wisconsin

his wife Alma R. E. Glaessel, born 1870 in Rock Creek, Iowa [Rock Creek is in Mitchell County, located about four miles east of Grafton]

10. Borack, Wilhelm F., b. 1845 in Briesen in Mark Brandenburg [Breesen or Bresen in *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Brzezno, Gorzowskie Province, Poland

his wife Johanna W. A. Kuckenbäker, b. 1845 in Oranienburg by Potsdam, Brandenburg

11. Borchardt, Wilhelm, date and locality of birth are not given

his wife Margaretha R. Artzberger, b. 1863 in Thiersheim, Bayern [Thiersheim, *Kreis* Wunsiedel, Bavaria]. Thiersheim is located north of Markredtwitz, Oberfranken [Upper Franconia], Bavaria

12. Borchardt, Adolph G., b. 1839 in Lassov in *Kreis* Landsberg [probably Lossow, *Landkreis* Landsberg in the Neumark, east Brandenburg]; now Wlostow, Gorzowskie Province, Poland

his wife Anna Maria Martin, b. 1848 in Helenville, Wisconsin

13. Bork, August Friedrich, b. 1863 (place not cited)

his wife Bertha Lena Luise Bruesewitz, b. 1866 in Saarow, Pommern [Saarow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Zarowo, Szczecinskie Province, Poland

14. Bork, Michael, b. 1828 in Schwanenbeck, Pommern [Schwanenbeck, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Suchanowka, Szczecinskie Province, Poland

his wife Dorothea Sophia Krueger, b. 1836 in Saarzig [probably Zartzig, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Strachocin, Szczecinskie Province, Poland

15. Braun, Friedrich A., born 1851 in Groß Schlatikow, Pommern [Groß Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

his wife Ottilie Christine Maerke, b. 1861 in Jefferson County, Wisconsin

16. Braun, Wilhelm F., b. 1849 in Groß Schlatikow, Pommern [Groß Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

his wife Wilhelmine E. Köhn, b. 1852 in Corni Güntersberg, Pommern [Guntersberg, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Bosia, Szczecinskie Province, Poland

17. Bruess, Christian F. W., b. 1849 in Schönfeld in the Province of Brandenburg. There were seven villages with this name in Brandenburg.

his wife Auguste Draeger, b. 1848 in Dopperphul, Pommern. Villages with this name existed in the Cammin, Greifenberg, and Pyritz *Landkreise* in Pommern

18. Bruesewitz, Julius F., b. 1861 in Saarow, Pommern [Saarow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Zarowo, Szczecinskie Province, Poland

his wife Bertha S. C. Rieth, b. 1866 in Watertown, Wisconsin

19. Bruesewitz, Hermann F., b. 1858 in Saarow, Pommern [Saarow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Zarowo, Szczecinskie Province, Poland

his wife Anna Maria Helena Lutz, b. 1870 in Woxhöllander, Pommern [Woxhöllander, *Landkreis* Landsberg in the Neumark, east Brandenburg]; now Oksza, Gorzowskie Province, Poland

20. Christians, Carl, b. 1844 in Cologne on the Rhine River

his wife Maria L. Schloesser, b. 1848 in Jamaika [Jamaika, *Landkreis* Oststernberg in the Neumark, Brandenburg]; now Jamno, Gorzowskie Province, Poland

21. Dalluege, Friedrich W., b. 1855 in Schamining, Posen [possibly Samsefschno, eleven kilometers from Nakel, Posen]; now Samsieczno, Bydgoskie Province, Poland

his wife Wilhelmine Rappath, b. 1857 in Oek in *Kreis* Bromberg, Posen

22. Dalluege, Gottlieb, b. 1847, confirmed 1861 in Nakel, Posen [Nakel, *Kreis* Wirsitz, Posen]; now Naklo nad Notecia, Bydgoskie Province, Poland

his wife Emilie F. Kunz, b. 1849 in Gogolinke, Pommern [probably Gogolinke in *Landkreis* Bromberg, Posen]; now Gogolinek, Bydgoskie Province, Poland

23. Dietrich, Christian F., b. 1828 in Marienfliess in Kreis Saatzig, Pommern [Marienfließ in *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Marianowo, Szczecinskie Province, Poland

his wife Friederika Scheel, b. 1833 in Goldbeck, Pommern [Goldbeck, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Sulino, Szczecinskie Province, Poland

24. Dietrich, David, b. 1864 in Klein Schlatikow, Pommern [Klein Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

his wife Wilhelmine Schmidt, b. 1863 in Schwanenbeck, Pommern [Schwanenbeck, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Suchanowka, Szczecinskie Province, Poland

25. Dietrich, Frank F., b. 1867 in Klein Schlatikow, Pommern [Klein Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

his wife Anna Maria Magdalena Zarling, b. 1872 in Rock

Creek, Iowa. Rock Creek is located in Mitchell County, about four miles east of Grafton

26. Dietrich, Christian F., b. 1855 in Bruesewitz, Pommern [Bruesewitz, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Brudzewice, Poland

his wife Auguste Feldt, b. 1857 in Zagan, Pommern [Zachan or Kolonie Zachan, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Suchan, Szczecinskie Province, Poland

27. Dietrich, Wilhelm F. E., b. 1862 in Klein Schlatikow, Pommern [Klein Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

his wife Friederika W. Theel, b. 1863 in Gollin, Pommern [Gollin, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Barskewitz-Gollin, Szczecinskie Province, Poland

Wilhelm's father-in-law Daniel Theel, b. 1832 in Marienflies, Pommern [Marienfließ, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Marianowo, Szczecinskie Province, Poland

Wilhelm's mother-in-law Luise Schroeder, b. 1829 in Pensin, Pommern [probably Pansin, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Pezino, Szczecinskie Province, Poland

28. Dreher, Carl M., b. 1872 in Osage, Iowa

his wife Emma E. Necker, b. 1877 in Rock Creek, Iowa. Rock Creek is located in Mitchell County, about four miles east of Grafton

29. Engelmann, Louis H., b. 1840 in Osthausen, Meing [Osthausen, Meiningen]. Osthausen is about sixty km northeast of Meiningen or east of Arnstadt, Thuringia

his second wife Albertine Matuschefska, b. 1874 in Altdombrowa, Posen [probably Dombrowo, Posen]; now Dabrowo, Poznanskie Province, Poland

30. Feldt, Albert F., b. 1860 in Groß Schlatikow, Pommern [Groß Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

his wife Emma A. Mar, nee Krüger, b. 1861 in Schwessin, Pommern. A village with this named was located in *Kreis* Köslin and another in *Kreis* Rummelsberg, both in Pommern. The former is now Swieszyno in Koszalinskie Province, and the later is Swieszyn in Slupskie Province, both in Poland.

his father Michael Feldt, b. 1811 in Groß Schlatikow, Pommern [Groß Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.*

Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

his mother Carolina L. Brunk, b. 1820 in Constantinobel, Pommern [Konstantinopel, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Dolice, Szczecinskie Province, Poland

31. Fischer, Heinrich, b. 1853 in Netzhausen, Hesse

his wife Margaretha Rohfriesch, b. 1852 in Fullerton, Canada [Fullerton, Ontario, Canada]

32. Fluhrer, Johann L., b. 1835 in Gamersfeld, Württemberg [Gammersfeld by Wellheim, Altbayern, southeast of Eichstatt, Bavaria

his wife Anna M. Huber, b. 1849 in Bottenweiler, Bayern [probably Bottenweiler in the Principality of Ansbach]; now Bottenweiler, Mittelfranken (Middle Franconia), Bavaria

33. Gillermann, Johann H,, b. 1845 in Poppenhagen, Lippe-Schaumburg-Durh. Poppenhagen in the Principality of Lippe-Schaumburg-Durheim

his wife Anna E. Grieshammer, b. 1845 in Pilgramsreuth, Bayern. Pilgramsreuth is just south of Rehau (southeast of Hof), or north of Markredtwitz

34. Glaessel, Johann G., b. 1850 in Helenville, Wisconsin

his wife Anna M. Haag, b. 1854 in Helenville, Wisconsin

35. Glaessel, Johann M., b. 1839 in Hai, Bayern [probably Haid, Bavaria]

his second wife Juliana A. Bauch, b. 1850 in Walde, Schlesien [possibly Kolonie Walde, *Kreis* Falkenburg, Silesia]; now Borowiec, Opolskie Province, Poland

36. Glaessel, Eduard M., b. 1866 in Jefferson, Wisconsin

his wife Emma M. Hasse, b. 1868 in Jefferson, Wisconsin

37. Gläuwitz, Albert C. F., b. 1840 in Güntersberg, Prussia [Güntersberg, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Bosia, Szczecinskie Province, Poland

his wife Dorothea L. Braun, b. 1842 in Groß Schlatikow, Pommern [Groß Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

38. Gottschalk, Carl A. C., b. 1830 in Jameika, Brandenburg [Jamaika, *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Jamno, Gorzowskie Province, Poland

his wife Florentine H. Schlösser, b. 1836 in Saratoga, Brandenburg [Saratoga, *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Zaszytowo, Gorzowskie Province, Poland

39. Gottschalk, Franz, b. 1858 in Yamaika, Brandenburg [Jamaika, *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Jamno, Gorzowskie Province, Poland

his wife Alwine Nack, b. 1874 in Rock Creek, Iowa. Rock Creek is in Mitchell County about four miles east of Grafton

40. Hackbart, Johann H. F., b. 1838 in Strippow, Pommern [Strippow, *Landkreis* Köslin, *Reg.-Bez.* Köslin, Pommern]; now Nowo Strzepowo, Koszalinskie Province, Poland

his wife Bertha L. W. Ruechel, b. 1844 in Kamin, Pommern [Cammin or Kammin, *Landkreis* Cammin, *Reg.-Bez.* Stettin, Pommern]; now Kamien Pomorskie, Szczecinskie Province, Poland

41. Hartwig, Johann F. W., b. 1845 in Eichhof, Pommern. There were about ten villages with this name in Pommern

his wife Henriette W. C. F. Wehrmann, confirmed 1866 in Mackensen. There were two villages called Mackensen in *Landkreis* Lauenberg, *Reg.-Bez.* Köslin, Pommern. One is now Zwartowko and the other is Chocielowko, both in Slupskie Province, Poland

42. Heincke, Heinrich, b. 1836 in Batzwitz, Pommern [Batzwitz, *Landkreis* Greifenberg, *Reg.-Bez.* Köslin, Pommern]; now Basewice, Szczecinskie Province, Poland

his wife Wilhelmine Hilgendorf, b. 1839 in Gräfenbrück, Pommern [Grafenbrück, *Landkreis* Naugard, *Reg.-Bez.* Stettin, Pommern]; now Zatowce, Szczecinskie Province, Poland

43. Hein, Friedrich, b. 1857 in Wudarge, Pommern [Wudarge, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Odargowo, Szczecinskie Province, Poland

his wife Friedericka W. Bartz, b. 1851 in Güntersberg, Pommern [Güntersberg, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Bosia, Szczecinskie Province, Poland

44. Helmer, Franz C., b. 1843 in Dobberphul, Pommern. Villages with this name existed in the Cammin, Greifenberg, and Pyritz Landkreise.

his wife Elisabetha Grampp, b. 1854 in Dürtheim by Berlin

45. Hübner, Gustav E., b. 1864 (place not specified)

his wife Louise Langrock, b. 1866 in Stacyville, Iowa

46. Hübner, Herman E., b. 1867 in Rock Creek, Iowa. Rock Creek is located in Mitchell County, about four miles east of Grafton

his wife Anna Heincke, b. 1872 in Watertown, Wisconsin

47. Hübner, Johann Martin, b. 1829 in Strasebe, Brandenburg

his wife Ernstine W. C. Ücker, b. 1834 in Colmar, Posen [Kolmar, *Kreis* Kolmar, Posen]; now Chodziez in Pilskie Province, Poland

48. Koceck, Friedrich W., b. 1854 in Schulitz, Posen [Schulitz, *Landkreis* Bromberg, Posen]; now Solec Kujawaskie, Bydgoskie Province, Poland

his wife Augustine Kunz, b. 1853 in Gogolinke, Posen [Gogolinke, *Landkreis* Bromberg, Posen]; now Gogolin or Gogolinek, Bydgoskie Province, Poland

49. Krüger, Friedrich W., b. 1854 in Jamaika, *Kreis* Sternberg, *Reg.Bez.* Bromberg, Preussen [Jamaika, *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Jamno, Gorzowskie Province, Poland

his wife Anna T. B. Streich, b. 1858 in Sassenhagen, Pommern [Sassenhagen, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Chlebowko, Szczecinskie Province, Poland

50. Krüger, J. F. W., b. 1844 in Preussen

his wife Emilie Maria Mielke, b. 1853 in Watertown, Wisconsin

51. Krüger, Gustav, b. 1855 in Marquette County, Wisconsin

his wife Helena L. E. Brüsewitz, b. 1863 in Stargard, Pommern [Stargard (*Stadtkreis*) in *Reg.-Bez.* Stettin, Pommern]; now Stargard-Szczecinskie, Szczecinskie Provinec, Poland

52. Kirchgatter, Johann A., b. 1834 in Jamaika, Preussen [Jamaika, *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Jamno, Gorzowskie Province, Poland

his wife Ulricke Bäck, b. 1843 in Neudresen [Neu Dresden in *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Krepiny, Gorzowskie Province, Poland

53. Kretschmann, Georg W., b. 1857 in Rebdorf, Mittelfranken, Bayern [Rebdorf, Middle Franconia, Bavaria]

his wife Anna M. Bernecker, b. 1866 in Weinzierlein,

Mittelfranken, Bayern [Weinzierlein, Middle Franconia, Bavaria]

54. Koehler, Johann G., b. 1846 in Grablund, Württemberg

his wife Maria B. Horn, b. 1850 in Helenville, Wisconsin

55. Kuehn, Alwin T., b. 1868 in Watertown, Wisconsin

his wife Martha M. H. Hackbart, b. 1872 in Leed, Wisconsin

56. Kuehn, Julius T., b. 1834 in Vigetwörter, Brandenburg. No village with a similar spelling has been identified in Brandenburg. The German pronunciation indicates that Fichtwerder in the Neumark may have been intended. One was located in *Kreis* Friedeberg and is now called Zarzeczyn. The other was in *Kreis* Landberg and is now Swiekocin, Gorzowskie Province

his wife Dorothea Luise Otto, b. 1833 in Perene, Brandenburg. No village with this spelling has been located in Brandenburg. A similar pronunciation may be Pyrehne in *Kreis* Landsberg in the Neumark. This is now Pyrzany in Gorzowskie Province, Poland

57. Kunz, Carl, b. 1845 in Gogolinke, Posen [Gogolinke in *Landkreis* Bromberg, Posen]; now Gogolin or Gogolinek, Bydgoskie Province, Poland

his wife Hulda Gottschalk, b. 1864 (place not specified)

58. Lange, Friedrich A., b. 1835 in Alt-Limmritz in the Province of Brandenburg [Alt-Limmritz in *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Lemierzyce, Gorzowskie Province, Poland

his wife Ernstine W. Karmisch, b. 1842 in Egenitz in the Province of Brandenburg. Village is unidentified

59. Lange, Heinrich F. G., b. 1867 in Egenitz in the Province of Brandenburg. No village with this name has been located

his wife Martha M. L. Krüger, b. 1876 in Barton Township, Iowa [Barton Township, Worth County, Iowa]

60. Langrock, Wilhelm G., b. 1832 in Groß Corbetha, Preussen. No village with this name has been located

his wife Hanna Rosina Helm, b. 1827 in Groß Corbetha, Preussen. No village with this name has been located

61. Lutz, Theodor R., b. 1842 in Jamaika in the Province of Brandenburg [Jamaika in *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Jamno, in Gorzowskie Province, Poland

his first wife Bertha Here, a widow, b. 1837

his second wife Caroline W. Einfinger, b. 1842 in Köllschen [Költschen in *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Kolczyn, Gorzowskie Provinec, Poland

62. Maecken, Conrad, b. 1866 in New York, New York

his wife Helena A. P. Dalluege, b. 1873 in Michalin in the Province of Posen [Michalin, *Landkreis* Bromberg, Posen]; now Michalin, Bydgoskie Province, Poland

63. Matthies, Wilhelm, b. 1857 in Hannover, Niedersachsen

his wife Wilhelmine Hein, b. 1860 in Wudarge, Pommern [Wudarge, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Odargowo, Szczecinskie Province, Poland

64. Matthies, Heinrich, b. 1866 in Riestaedt in the Province of Hannover [possibly Riestedt northeast of Sangerhausen in Niedersachsen]

his wife Anna Schmith, b. 1876 inWudarge, Pommern [Wudarge, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Odargowo, Szczecinskie Province, Poland

65. Meier, Hermann J. A., b. 1853 in Attenbruch in the Province of Hannover [possibly Athenstedt northwest of Halberstadt or Alt-Bruchhausen south of Bremen]

his wife Bertha M. E. Baumann, b. 1856 in Rogow, Pommern [probably Roggow in *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Rogowo, Koszalinskie Province, Poland

66. Moehrke, Friedrich W., b. 1828 in Schoenefeld, Preussen

his wife Friederike C. A. Nienatz, b. 1825 in Stoltzenfelde, Preussen. Stolzenfelde is southeast of Zachan. From 1818-1938 it was Stolzenfelde, *Landkreis* Arnswalde, *Reg.-Bez.* Frankfurt a.d. Oder, Brandenburg. From 1938-1945 it was Stolzenfelde, *Landkreis* Arnswalde, *Reg.-Bez.* Stettin, Pommern; now Stradzewo, Gorzowskie Province, Poland

67. Nack, Daniel, b. 1852 in Kordenhagen, Pommern. A possible location is Kordenhagen, *Landkreis* Naugard, *Reg.-Bez.* Stettin, Pommern, which is now Budzieszowce, Szczecinskie Province, Poland. Another possibility is Kordeshagen in *Kreis* Koslin, now Dobrzyca, Koszalinskie Province, Poland

his wife Emma M. U. Kirchgatter, b. 1861 in Neu-Dresen in the Province of Brandenburg Neu Dresden [*Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Krepiny, Gorzowskie Province, Poland

68. Nack, Frank, b. 1867 in Korkenhagen, Po. A possible location is Kordenhagen, *Landkreis* Naugard, *Reg.-Bez.*

Stettin, Pommern, which is now Budzieszowce, Szczecinskie Province, Poland. Another possibility is Kordeshagen in *Kreis* Koslin, now Dobrzyca, Koszalinskie Province, Poland

his wife Mathilde M. L. Bork, b. 1867 on the Atlantic Ocean

69. Neumann, August F. D., b. 1855 in Sassenhagen, Pommern [Sassenhagen, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Chlebowko, Szczecinskie Province, Poland

his wife Maria Auguste Wilhelmine Walk, b. 1861 in Schwananz, Pommern [Schwennenz, *Kreis* Randow, Pommern]; now Schwennenz in Grambow, *Amt* Löcknitz, *Kreis* Uecker-Randow, Mecklenburg-Vorpommern

70. Ohlrogg, Johann F. W., b. 1856 in Oldenstadt in the Province of Hannover. Oldenstadt is just northeast of Uelzen, Niedersachsen

his wife Amanda A. W. Moehrke, b. 1866 in Watertown, Wisconsin

71. Petznick, Wilhelm C., b. 1844 in Arnswalde in the Neumark (Brandenburg) [Arnswalde, *Landkreis* Arnswalde in the Neumark, east Brandenburg]. Two locations were known as Arnswalde. One was located in *Landkreis* Arnswalde in Brandenburg and the other is *Kreis* Wirsitz, Posen. The former is now Choszczno in Gorzowskie Province, Poland, and the other is Arentowo in Pilskie Province, Poland

his wife Ernstine L. Feldt, b. 1855 in Groß Schlatikow, Pommern [Groß Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

72. Prottengeier, Martin, b. 1870 in St. Sebald, Iowa. St. Sebald is northwest of Strawberry Pointt in Clayton County, Iowa

his wife Emilie Roth, b. 1870 (place not specified)

73. Pagel, August H. F., b, 1876 in Milwaukee, Wisconsin

74. Rappath, Friedrich W., b, 1855 in Posen, confirmed 1869 in Bromberg; now Bydgoskie, Bydgoskie Prov., Poland

his wife Emilie W. Lange, b. 1850 in Gumnowitz, Posen. Gumnowitz, *Landkreis* Bromberg, Posen, was supposed to be within four kilometers of what is now Samsieczno, Bydgoskie Province, Poland

75. Schaub, Valentin, b. 1842 in Ellis, Canada [Ellis, Ontario, Canada]

his wife Caroline S. D. Süring, b. 1845 Wallitz, Preussen

Possibly Wallitz in *Landkreis* Ostprignitz-Ruppin, Brandenburg

76. Schauer, Carl W., b. 1841 in Lindenbude, Preussen. Possibly Lindebude in *Kreis* Flatow, Westpreussen (West Prussia). The present location lies in Bydgoskie Province of Poland

his wife Albertine F. W. Brüsewitz, b. 1848 in Saarow, Pommern [Saarow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Zarowo, Szczencinskie Province, Poland

77. Schloesser, Johann A. F., b. 1818 in Woxholländer [Woxholländer in *Landkreis* Landsberg in the Neumark, east Brandenburg]; now Oksza, Gorzowskie Province, Poland

his first wife Auguste, d. 1843

his second wife Henriette Adrian, widow of August Schlösser, b. 1815 in Hamschire and confirmed 1829 in Woxfelde [Hampshire was part of Woxfelde, *Landkreis* Oststernberg in the Neumark, east Brandenburg]; now Budzignew and Gluchowo respectively in Gorzowskie Province, Poland

78. Schultz, Johann J. F., b. 1819 in Hohen Barncka, Pommern, confirmed 1833 in Franzberg, Pommern, married 1850 in Poett, Pommern

his wife Sophia W. F. Bork, b. 1829 in Hawet, Pommern, and baptized in Starkow, Pommern

79. Schultz, Carl J. C., b. 1856 in Schoenewalde. No further information about the location was given

his wife Catharina M. Arzberger, b. 1860 in Thiersheim, Bayern [Thiersheim, *Kreis* Wunsiedel, Bavaria]; Thiersheim is located north of Markredtwitz in Upper Franconia, Bavaria

80. Schultz, Johann Carl, b. 1852 in Poppenhagen, Pommern [Poppenhagen, *Kreis* Köslin, Pommern]; now Popowo, Koszalinskie Province, Poland

his wife Maria Theresia Gustavus, b. 1854 in Radolf in the Province of Brandenburg and confirmed 1868 in Woxholländer [Woxholländer in *Landkreis* Landsberg in the Neumark, east Brandenburg]; now Oksza, Gorzowskie Province, Poland

81. Schulze, Wilhelm, b. 1839 in Hannover. Hannover is now located within Niedersachsen, Germany

his wife Wilhelmine Walk, b. 1852 in Schwenenz, Pommern [Schwennenz, *Landkreis* Randow, *Reg.-Bez.* Stettin, Pommern]; Schwennenz is now part of Grambow, *Amt*

Löcknitz, *Kreis* Uecker-Randow, in Mecklenburg-Vorpommern, Germany

82. Streich, Franz, b. 1861 in Sassenhagen, Pommern [Sassenhagen, *Landkreis* Saatzig, Reg.-Bez. Stettin, Pommern]; now Chloebowko, Szczecinskie Province, Poland

his wife Wilhelmine F. E. Wachlin, b. 1867 in Uchtenhagen, Pommern [probably Uchtenhagen, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Krzywnica, Szczecinskie Province, Poland

83. Streich, Dorothea L. (widow of Ludwig Streich), b. 1830 in Sassenhagen, Pommern [Sassenhagen, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Chloebowko, Szczecinskie Province, Poland

84. Schultz, Friedrich, b. 1851 in Hitzdorf, Preussen [Hitzdorf, *Kreis* Arnswalde, Brandenburg, Prussia]; now Objezierce, Gorzowskie Province, Poland

his wife Friederike L. Feldt, b. 1876 in Groß Schlatikow, Pommern [Groß Schlatikow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Slodkowo, Szczecinskie Province, Poland

85. Theel, August W., b. 1861 in Gollin, Pommern [Gollin, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Barskewitz-Gollin, Szczecinskie Province, Poland

his wife Johann L. Diedrich, b. 1858 in Succow, Pommern [Suckow or Sukow, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]. A village called Suckow was located in *Landkreis* Saatzig, *Reg.-Bez.* Stettin, and another in the neighboring *Kreis* Pyritz. Both are now called Zukow and are located in Szczecinskie Province, Poland. A third is called Zuchòwo

86. Theel, Ferdinand C., b. 1869 in Gollin, Pommern [Gollin, *Landkreis* Saatzig, *Reg.-Bez.* Stettin, Pommern]; now Barskewitz-Gollin, Szczecinskie Province, Poland

his wife Wilhelmine Bublitz, b. 1875 in Milwaukee, Wisconsin

87. Trettin, Albert H., b. 1852 in Simötzel, Pommern [Simötzel, *Landkreis* Kolberg-Körlin, *Reg.-Bez.* Köslin, Pommern]; now Siemysl, Koszalinskie Province, Poland

his wife Friederike B. A. Trettin, b. 1850 in Sternin, Pommern [Sternin, *Landkreis* Kolberg-Körlin, *Reg.-Bez.* Köslin, Pommern]; now Starnin, Koszalinskie Prov., Poland

88. Trettin, Friedrich A., b. 1850 in Simötzel, Pommern [Simötzel, *Landkreis* Kolberg-Körlin, *Reg.-Bez.* Kôslin, Pommern]; now Siemysl, Koszalinskie Province, Poland

his wife Mathilde C. W. Trettin, b. 1861 in Sternin, Pommern [Sternin, *Landkreis* Kolberg-Körlin, *Reg.-Bez.* Köslin, Pommern]; now Starnin, Koszalinskie Prov., Poland

89. Trettin, Hermann W. F., b. 1845 in Simötzel, Pommern [Simötzel, *Landkreis* Kolberg-Körlin, *Reg.-Bez.* Köslin, Pommern]; now Siemysl, Koszalinskie Province, Poland

his wife Margaretha E. Fey, b. 1853 in Helenville, Wisconsin

90. Trettin, Friedrich W., b. 1848 in Henkenhagen, Pommern [Henkenhagen, *Landkreis* Kolberg-Körlin, *Reg.-Bez.* Köslin, Pommern]. Two villages with this name were found in Pommern. Henkenhagen in *Landkreis* Kolberg: Körlin is now Ustronie Morskie, Koszalinskie Province, Poland. Henkenhagen in *Kreis* Cammin is now Upadly in Szczecinskie Province, Poland

his wife Catharina Margaretha Grieshammer, b. 1855 in Pilgramsreuth, Bayern [Pilgramsreuth, Mittelfranken, Bavaria]; Pilgramsreuth is just south of Rehau (southeast of Hof), and north of Markredtwitz, Bavaria

91. Trettin, Wilhelm G., b. 1824 in Roman, Preussen [Roman, *Landkreis* Kolberg-Körlin, *Reg.-Bez.* Köslin, Pommern]; now Ryman, Koszalinskie Province, Poland

his first wife Henriette Riemer, b. 1855 (place not specified)

his second wife Auguste Böttcher, b. 1844 in Sternin, Preussen [Sternin, *Landkreis* Kolberg-Körlin, *Reg.-Bez.* Köslin, Pommern]; now Starnin, Koszalinskie Prov., Poland

92. Trettin, Eduard, b. 1855 in Hennehagen, Preussen [Henkenhagen, *Landkreis* Kolberg-Körlin, *Reg.-Bez.* Köslin, Pommern]. Two villages with this name were found Pommern. Henkenhagen in *Landkreis* Kolberg: Körlin is now Ustronie Morskie, Koszalinskie Province, Poland. Henkenhagen in *Kreis* Cammin is now Upadly in Szczecinskie Province, Poland

his sister Johanna Louise Trettin, b. 1858, in Helenville, Wisconsin

93. Uecker, August F., b. 1841 in Colmar, Posen [Kolmar, Kreis Kolmar, Posen]; now Chodziez, Pilskie Prov., Poland

his wife Auguste E. Schloesser, b. 1854 (place not specified)

94. Urbatsch, Gottfried, b. 1848 in Klein Mangersdorf, Schlesien [Klein Mangersdorf, in *Kreis* Falkenberg, Silesia]; now Magnuszowickie, north of Niemodlin and west of Opole, Opolskie Province, Poland

his wife Margaretha Grieshammer, b. 1843 in Bilgramsreuth (Pilgramsreuth), Bayern [Pilgramsreuth, Mittelfranken,

Bavaria]; Pilgramsreuth is just south of Rehau (southeast of Hof), or north of Markredtwitz, Bavaria

95. Viergut, August F. F., b. 1843 in Kambz, Pommern and confirmed 1857 in Stuckow, Pommern. Villages called Kamp existed in the Cammin, Greifenberg, and Köslin *Landkreise*. A village called Stuchow existed in *Kreis* Cammin and is now Stuckowo in Szczecinskie Province, Poland

his wife Auguste E. F. Wittnebel, b. 1847 in Lütkenhagen, Pommern. Villages with the name Lüttkenhagen existed in *Kreis* Naugard and *Kreis* Cammin, Pommern. These are now called Tornowko and Krzepocin, respectively, and are both located in Szczecinskie Province, Poland

96. Virchow, Carl J., b. 1867 in Rock Creek, Iowa. Rock Creek is in Mitchell County, Iowa, about four miles east of Grafton

his wife Sophia C. L. W. Gillermann, b. 1869 in Radenberg, Illinois

97. Walk, Carl F., b. 1849 in Schwenentz, Pommern [Schwennenz, *Kreis* Randow, Pommern]; Schwennenz is now part of Grambow, *Amt* Löcknitz in *Landkreis* Uecker Randow in Mecklenburg-Vorpommern

his wife Ida A. Schaub, b. 1866 at Locust Lane (Winneshiek County), Iowa. Locust is located about ten to twelve miles north of Decorah

98. Walk, Christian S. F., b. 1856 in Schwenentz, Pommern [Schwennenz, *Kreis* Randow, Pommern]; Schwennenz is now part of Grambow, *Amt* Löcknitz in *Landkreis* Uecker Randow in Mecklenburg-Vorpommern

his wife Auguste F. W. Müller, b. 1858 in Barnislaw, Pommern [possibly Barnimslow, *Kreis* Randow, Pommern]; now Barnislaw, south of Szczecin or just northwest of Kolbaskowo exit on Hwy. 45 in in Szczecinskie Province, Poland

his mother-in-law Wilhelmine Müller, b. 1832 in Gellin, Pommern [Gellin was located in *Kreis* Neustettin, Pommern]; now Jelinino, Koszalinskie Province, Poland

99. Walk Ernst F. F., b. 1860 in Schwenentz, Pommern [Schwennenz, *Kreis* Randow, Pommern]; Schwennenz is now part of Grambow, *Amt* Löcknitz in *Landkreis* Uecker Randow in Mecklenburg Vorpommern

his wife Anna Roseline Viergutz, b. 1868 in Lutkenhagen, Pommern, Villages with the name Lüttkenhagen existed in *Kreis* Naugard and *Kreis* Cammin, Pommern. These are now called Tornowko and Krzepocin, respectively, and are both located in Szczecinskie Province, Poland

100. Walk, Gottfried J.. b. 1857 in Schwenentz, Pommern [Schwennenz, *Kreis* Randow, Pommern]; Schwennenz is now part of Grambow, *Amt* Löcknitz in *Landkreis* Uecker Randow in Mecklenburg Vorpommern

his wife Helene A. Krüger, b. 1868, Watertown, Wisconsin

101. Walk, Martin, b. 1866 in Schwenentz, Pommern [Schwennenz, *Kreis* Randow, Pommern]; Schwennenz is now part of Grambow, *Amt* Löcknitz in *Landkreis* Uecker Randow in Mecklenburg Vorpommern

his wife Emilie Hartwig, b. 1873 in St. Ansgar, Iowa

102. Wegener, August H. J., b. 1847 in Witzmitz and confirmed 1861 in Nadelfitz, Pommern [Witzmitz and Naatelfitz, *Kreis* Regenwalde, Pommern]; now Wicimice and Natolwice, Szczecinskie Province, Poland

his wife Ernstine W. F. Dünow, b. 1858 in Landkobel, Pommern [possibly Landechow in *Kreis* Lauenberg, Pommern]; now Leziechowow in Slupskie Province, Poland

103. Wegener, Johann, b. 1818 in Neides, Pommern [Neides, *Kreis* Greifenberg, Pommern]; now Niedysz, Szczecinskie Province, Poland

his first wife Dorothea nee Friegel, d. 1861

his second wife Albertine Groesch, b. 1823 (place not specified)

104. Weiereth, Johannes, birth date not specified. Matrush in the Canton of Berne, Switzerland

his wife Emilie Suehring, b. 1847 in Wollitz, Preussen [possibly Wallitz in *Landkreis* Ostprignitz-Ruppin, Brandenburg]

105. Zarling, August C. F., b. 1847 in Griefenberg, Pommern [Greifenberg, *Landkreis* Greifenberg, *Reg.-Bez.* Stettin, Pomerania]; now Gryfice, Szczecinskie Provence Poland

his wife Wilhelmine M. A. Wegener, b. 1848 in Grossgustin (Groß Gustin), Pommern [possibly Groß Justin, *Landkreis* Cammin, *Reg.-Bez.* Stettin, Pommern]; now Gostyn, Szczecinskie Province, Poland

106. Christians, Carl F., b. 1869 in Jefferson, Wisconsin

his wife Johanna A. F. Nack, b. 1871 in Wisconsin

107. Krüger, Friedrich J., b. 1860 in Marquette, Wisconsin

his second wife Minna Nitschke, birth date and place not specified

108. Bork, Johannes, b. 1870 in Wisconsin

his wife Emma Gläubitz, b. 1879 in Wisconsin

109. Schmidt, Alfred R., b. 1872 in Arlington, Wisconsin

his wife Elisabeth Schilling, b. 1873 in Mitchell County, Iowa

110. Bublitz, Leo, birth place and date not specified

111. Wahl, Friedrich J. W., b. 1869 in Watertown, Wisconsin

his wife Ida Gottschalk, b. 1879 in Grafton, Iowa

112. Wahl, Auguste nee Möhrke, widow of Friedrich Wahl and also widow of Johann Wahl, b. 1848 in Schönefeld, Preussen

113. Büchele, Eduard C. F. W., b. 1864 in Black Hawk County, Iowa

his wife Anna Wahl, b. 1867 in Watertown, Wisconsin

114. Winkelmann, Wilhelm, b. 1837 in Hohhernsodern near Stettin in *Kreis* Randow, Pommern [possibly Hohen Zahden, *Kreis* Randow, Pommern]; now Siadlo Gorne, Szczecinskie Province, Poland

his wife Caroline Gärtner, b. 1828 in Köstin in *Kreis* Randow, Pommern; now Koscino, Szczecinskie Province, Poland

115. Hasse, Carl, b. 1842 in Strelitz, Mecklenburg, his wife Elisabetha John, b. 1847 in Jefferson, Wisconsin

A sampling of online resources consulted to identify places of origin
•*Adalbert Goertz website*
<users.foxvalley.net/~goertz>
•*Amt Löcknitz-Penkun*
<www.loecknitz-online.de/alp/gemeinden/grambow.php>
•*Bromberg District*
<en.wikipedia.org/wiki/Bromberg_district>
•*Die Gemeinden in den ostpommerschen Kreisen 1905, Der Kreis Saatzig*
<www.haus-ostpommern.de/kr-saatzig.html>
•*Evangelisch-Lutherische Landeskirche Mecklenburgs, Pommersche Evangelische Kirche*
<www.kirche-mv.de/L_ckn.5931.0.html>
•*Genealogie Georg Grüneberg Lenzen Familienforschung*
<www.grueneberg-lenzen.de>
•*German Genealogy: Province Posen*
<www.genealogienetz.de/reg/POS/posen_e.html>
•*German Names for Polish Towns and Cities*
<polandpoland.com/names_german_polish.html>

•*Familienforschung in der Neumark*
<www.genealogienetz.de/reg/BRG/neumark>
•*Heimatkreis Gemeinschaft Kolmar*
<www.hkg-kolmar.org>
•*Heimatkreis Saatzig*
<www.saatzig.de>
•*Hinterpommern.com, die Seite über Pommern*
<www.hinterpommern.com/Die_Kreise/Kreis_Saatzig/Stadte_und_Dorfer/stadte_und_dorfer.html>
•*Hompage [sic] der Familie Gschweng aus Greifswald*
<www.gschweng.de>
•*Kreis Saatzig (1818-1945), Regierungsbezirk Stettin, Provinz Pommern, Städte und Gemeinden (1939)*
<www.rollenhagen.de/KreisSaatzig/gemeinden.html>
•*Liste deutscher Bezeichnungen polnischer Orte*
<de.wikipedia.org/wiki/Liste_deutscher_Bezeichnungen_polnischer_Orte>
•*Ruegenwalde in Pommern*
<ruegenwalde.com>
•*von Schulmann, Werner. Register der Ortsnamen: Ort emit Personenangaben (Besitzer, Einwohner)*
<www.charly.ping.de/bibliothek/schulm-o.htm>
•*Territoriale Veränderungen in Deutschland und deutsch verwalteten Gebieten 1874-1945*
<www.territorial.de>
•*Uwe-Karsten Krickhahn's*
<www.kartenmeister.com>

Irmgard Hein Ellingson, *the immediate past president of FEEFHS, is an associate in ministry serving the Mission Unity Lutheran Parish which includes Emmanuel in Grafton as well as St. John's–Rock Township and Faith in Mitchell, both rural Osage, Iowa. She holds a bachelor of science degree in political science and history from Winona (Minnesota) State College and a master of arts in theology from Wartburg Theological Seminary, Dubuque, Iowa. She is a founding member and continuing director of the Bukovina Society of the Americas (Ellis, Kansas), a member of the Board of Directors of the American Historical Society of Germans from Russia, and the former U.S. representative for the Canadian quarterly* Wandering Volhynians. *She may be contacted at* <irmgard@WCTAtel.net>.

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Slovaks Settled Here:
A Look at Slovak Chain Migration in the United States and Its Role in Genealogical Research

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

Between 1870 and 1914, some half million Slovaks came to the United States. Approximately half of these immigrants headed to Pennsylvania, while others settled in Illinois, Michigan, Minnesota, New Jersey, New York, Ohio, and Wisconsin.[1]

As a result of this mass migration, a handful of Slovak immigrant cluster communities blossomed throughout these states in late 19th and early 20th centuries. In particular, the cities of Cleveland, Ohio and Pittsburgh, Pennsylvania became known for their large Slovak populations.

This article will cover how to identify cluster communities resulting from chain migration, and the significance of such communities to researchers today. Specific examples of how to utilize census and immigration records, and other resources to identify cluster communities will be demonstrated.

Slovak emigration

To fully understand the process of chain migration it is necessary to know the circumstances behind why most Slovaks left their homeland in the first place. Numerous books have been written on this subject and should be consulted (see bibliography for a selection). This article will only give a brief glimpse at some of the key reasons.

From the 10th century right up to 1918 Slovakia had been part of the Kingdom of Hungary. In the 16th century Hungary (including Slovakia) became an associated state of the Habsburg Empire (ruled by the Habsburg family). Between 1804 and 1867 the Habsburg Empire was renamed Austrian Empire. Between 1867 and 1918 the Austrian Empire was restructured into a dual state called Austria-Hungary, with each state having its own army, government, parliament, and citizenship. Slovakia was one of two provinces controlled by the dual monarchy of Austria-Hungary and its repressive Hapsburg ruler, the Emperor Francis [Franz] Joseph I (Emperor of Austria from 1848-1916 and King of Hungary from 1867-1916). The Czech territories belonged to the Austrian part of the Hapsburg monarchy, while the Slovak territories belonged to the Hungarian part. Economically, the Czech lands were the most developed. The Slovak territories were cut off from economic development by the political border between Austria and Hungary, and from the north by the Carpathian mountain range. This made it tough for the Slovak people, because they were bound politically to the Hungarian government.

During the early part of the 19th century, the Slovak economy grew slowly due to worldwide economic slumps and also because the Industrial Revolution came later to

Slovakia than to Western Europe and the Czech lands. Thus while the Czech lands were more advanced and industrialized, Slovakia remained a backward area, primarily based on agriculture. As a result, Slovak migration to the United States increased rapidly at the end of the 19th century as many Slovaks became more and more dissatisfied with local conditions. By 1900, Slovakia had lost over 300,000 of its inhabitants to emigration.

About twenty percent of Slovakia's population left in the late 19th century to escape crop failures, epidemics, poverty, political or religious oppression (particularly under the Hungarian rulers, who attempted to suppress the Slovak culture and language and impose their own through a process known as Magyarization).[2]

Settlements in the United States and Canada

Although Slovaks began to immigrate to the United States and Canada approximately around the same time period (the late 1870s for the United States; the mid-1880s for Canada), there was a great disparity in the numbers of Slovaks eventually settling in each country. Over 500,000 had settled in the United States by 1914, compared to only about 5,000 in the Dominion.[3] The major reason for such a marked contrast in the numbers was economic. During the second half of the 19th century the United States was engulfed in massive industrialization and needed cheap labor to work in factories, mines and mills. Conversely, Canada was little industrialized until the 20th century and more centered on bringing people to its vast Western farming territories in the late 19th and early 20th centuries. As poor peasants, most Slovaks were attracted to the prospect of work in the United States and (with few exceptions) had neither the resources nor inclination to buy farming land in western Canada.[4]

This article focuses on Slovak communities in the United States. Those interested in Slovaks in Canada, are encouraged to consult a number of informative resources listed in the bibliography.

Arrival in the New World

Initially, Slovak migration was one of single young men who intended to earn money and then return home. Although many did return to Slovakia several times (typically earning them the moniker of "birds of passage"), some eighty percent eventually settled permanently in the New World.

The earliest Slovak immigrants to the United States came in "village chains." The pioneers had their passage paid by agents of American railroads and coal mines (up

Fig. 1 - In the United States, Slovaks often settled together in enclaves. They supported each other through life events such as birth, marriage and death. This photograph of Michael Sival (deceased) with his family, friends and neighbors was taken prior to his burial in Duquesne, Pennsylvania

until 1885 when Congress banned the practice of contract labor). Once the men repaid their debts (typically after six months), then they sent for additional family members: wives and children, sweethearts, brothers, sons, cousins, etc.[5] Eventually, other Slovaks from the same or neighboring villages joined those who had gone before and once in the New World, they often settled in enclaves within cities and towns and tended to cluster in specific regions in the United States. Soon Slovak communities formed wherever there was unskilled work. These cluster communities offered a place where the immigrants could transplant and preserve their culture, lifestyle and traditions as best they could in their new surroundings. Seeking to keep their culture as it existed in the homeland, Slovaks frequently founded their own churches, schools, boarding houses, saloons, and other institutions, as well as forming their own academic, athletic, or charitable groups, and fraternal, occupational, and social organizations. Many also established their own ethnic presses that published newspapers and histories to highlight specific communities.

A more detailed analysis of the Slovak experience in the United States and Canada can be found in a paper "Slovaks in Canada and the United States, 1870-1990 : similarities and differences," published by M. Mark Stolarik, Ottawa, 1992. The article is available at the Immigration History Research Center at the University of Minnesota at <www.iihrc.umn.edu>.

Importance of cluster communities in genealogy

Why is it important for genealogists to study patterns of chain migration or cluster communities? Since no genealogist can be "an island, entire of itself," studying an immigrant cluster can help one go beyond his or her immediate family. Just as genealogists research collateral lines (e.g. brothers, sisters, cousins), a further branching out to look at records for the neighbors and friends of your ancestors might provide valuable clues for research, especially upon reaching an impasse with a particular family line. Studying chain migration also helps to provide valuable historical perspective in order to understand the time period in which family members left their homeland. Finally, networking with other researchers who may be looking for the same surname or ancestral village provides the opportunity to share and compare data.

Pennsylannia	447,384	Washington	18,892	Delaware	4,697
Ohio	273,380	Missouri	17,261	New Mexico	4,469
Illinois	120,400	Massachusetts	16,321	Utah	4,167
New York	118,045	Georgia	13,110	Montana	3,907
New Jersey	117,562	North Carolina	12,313	Arkansas	3,752
California	101,328	West Virginia	11,267	Maine	3,518
Michigan	84,864	Iowa	10,599	Wyoming	2,872
Florida	74,335	Nebraska	9,156	New Hampshire	2,671
Connecticut	49,891	Oregon	8,939	Idaho	2,582
Texas	48,463	Kansas	8,939	Mississippi	2,319
Wisconsin	45,679	Tennessee	7,417	Rhode Island	2,231
Indiana	44,412	South Carolina	6,926	Hawaii	2,087
Maryland	33,597	Nevada	6,311	Alaska	1,895
Virginia	31,604	Oklahoma	5,781	South Dakota	1,788
Minnesota	31,190	Louisiana	5,133	Vermont	1,641
Colorado	24,257	Alabama	5,022	North Dakota	1,557
Arizona	21,335	Kentucky	5,017		

Table 1 - The above table shows that the states of Pennsylvania and Ohio rank first and second of those reporting Slovak in their lineage per the 1990 U.S. Census, with the states of Illinois, New York, New Jersey, California, Michigan, Florida, Connecticut and Texas rounding out the top ten. In Pennsylvania, Allegheny County (Pittsburgh) had the largest number of those claiming Slovak ancestry at 94,108; in Ohio it is Cuyahoga County (Cleveland) with 88,770

Key tools for identifying cluster communities

Just as genealogists turn to a plethora of records and sources to search for individual ancestors, the same research protocol can be followed for identifying Slovak cluster communities.

A good place to begin: the 1990 U.S. census

The U.S. Census Bureau issued a Supplementary Report to the 1990 Census of Population that included people's self-reported ancestry. In that report, over 1.8 million people indicated that they were of Slovak descent (the numbers represent people who did not necessarily know the Slovak language, but were conscious of their ethnic background). The report shows a large number of the U.S. population who indicated Slovak ancestry.   A numerical breakdown per state of the number of people who reported Slovak as their first ancestry, indicated that Pennsylvania was the state with the largest number of people reporting Slovak as their "first ancestry" (447,384). Ohio was the second largest state, with 273,380.

In Pennsylvania, Allegheny County (Pittsburgh) had the largest number of those claiming Slovak ancestry at (94,108); while in Ohio, Cuyahoga County (Cleveland) had 88,770 (see Table 1).

Data change in the 2000 census

The number of people who claimed Slovak ancestry in 2000 declined from those who did so in 1990. This is shown in a table: "Ancestries with 100,000 or More People in 2000," at <www.census.gov/prod/2004pubs/c2kbr-35.pdf>

The table includes the number Slovaks living in the United States. "Slovaks" are defined as people who marked their ethnic origin as "Slovak" on the census survey in 1990 and/or 2000.
- Total Number (1990): 1,882,897
    percent of US population: 0.1
- Total Number (2000): 441,403
    percent of US population: 0.3
- Change 1990-2000: 1,085,133
    percent change: 57.6

*Fig. 2 - A sample of the 1920 census for Bradenville, Pennsylania. Noting the number of Slovaks
on the page helps to identify cluster communities*

The decline over the ten-year period should be noted. Perhaps a large part of this decline could be attributed to the deaths of individuals from the older generations.

It should also be noted that there is a separate line entry for "Czechoslovakian."
• Total Number (1990): 315,285
    percent of US population: 0.8
• Total Number (2000): 441,403
    percent of US population: 0.2
• Change 1990-2000: 126,118
    percent change: 0.0

The purpose of evaluating this data on ancestry from the 1990 and 2000 census for this article is to glean an overall picture of the scope of Slovak ancestry in the U.S.

Given immigration patterns of the late 19th and early 20th centuries, it is not so surprising that Pennsylvania and Ohio would have such a large population of those claiming Slovak ancestry. At that time the mills and mines in those states employed a large number of Slovak immigrants. These areas have a strong Slovak base, with at one time three or four generations living in the same community. You may be somewhat surprised, however, to find California or Florida in the top ten because we don't tend to think of these states as those with heavy Eastern European or Slovak populations. But given the mobility of today's society, you find many of the first generation retiring to warmer climates found in those states, as well as children and grandchildren seeking employment outside of states such as Pennsylvania, Ohio and other Northeastern or Northwestern states.

With the data from the 1990 census in mind, you can now begin your search for Slovak cluster communities. You will also utilize a number of other resources including maps, newspapers, Web sites and data from late 19th and early 20th census and immigration records in the identification process.

U.S. Federal census records

For genealogical research, the importance of the census record cannot be overlooked. Fortunately for the researcher, a vast collection of census and musters in their various forms are available.

Census records often provide us with the specific information we need in regards to age, birthplace, siblings, parents, occupations and residences, immigration and naturalization dates. These records in general often provide the best snapshot of most of our ancestors. By locating a name in the 1930 census (in particular a child) you could possibly find someone who may be alive.

Census records are easy to access. Today, there are two main ways to view census records: by microfilm (the more "traditional" way) or digitally through an online paid subscription. Ancestry.com (<www.ancestry.com>) offers paid individual subscriptions, or you may be able to gain free access as a patron of your local library or Family History Center. Many libraries also have subscriptions to HeritageQuest Online (<www.heritagequestonline.com), which also has digitized census records.

Federal population census schedules for 1790-1930 (excluding the 1890 schedules)[6] are widely available. Since the 1930 census is the most recent available for viewing (released 1 April 2002), it is probably the best place to begin searching for Slovak immigrants in particular communities. The 1940 census will not be released to the public until 1 April 2012. Searches should not be restricted, however, to just one census. By following families through each census year, details may reveal how stationary or mobile a particular family was, or may turn up other names of individuals who may have been in the house the day the census was taken.

What you need to know to find the correct census record

In order to locate an ancestor in the 1930 census, a few key pieces of information are necessary, including:

Fig. 3 - A sample of the 1930 census for Bradenville, Pennsylania. Many of the same residents still lived in the same place as in 1920

• Names (first and last names), be prepared to search on alternate spellings
• Location. Search by state, county, and city
• Enumeration district (ED), refers to the area assigned to a single census-taker to count persons and prepare schedules within one census period.

To narrow search criteria, it is helpful to have a physical address. There are various sources for obtaining 1930 addresses. For example:
•City or county directories
•Death certificates and funeral home records
•Diaries
•Letters
•Marriage records
•Naturalization papers
•Newspaper articles
•Oral history interviews
•Passenger arrival lists
•Photographs
•Postcards
•Real estate and tax records
•School records
•Voter registration cards
•1920 census (possibly, if person did not move)

Digital and online census records

One of the first places to look to see what census records are online is to go to Cyndi's List at <www.cyndislist.com/census2.htm>. Also, check <www.census-online.com> for other tips.

Ancestry.com's every-name index for the1930 Census

Ancestry.com has created an "every-name index" that is searchable by name (last only or first and last). There is the ability to choose "Soundex" or "Exact Spelling." [Tip: you may need to try different spelling variations of the name], as

well to filter a search by state, county, township, age, or birthplace.

Online finding aid

Steve Morse (in conjunction with Joel Weintraub and David Kehs) has a free search tool for obtaining EDs for the 1930 census in one step (large cities) at <www.stevemorse.org/census/>. The site gives step-by-step instructions for using the online finding aid.

Traditional microfilm searches

Census records can still be searched using microfilm. Consult the Family History Library Catalog (FHLC) at <www.familysearch.org>. Information about the 1930 census can also be obtained from the Web site for the National Archives and Records Administration (NARA) at <www.archives.gov/genealogy/census>.

Once you decide on the method you will use to access the 1930 census (the digital images are highly recommended because they can be accessed from your computer any time from your own home), start with a basic search. Type in an ancestor's name and see if he or she can be found through ancestry's every name index. If you already have this information, pull out your printout or locate your digital image. Now it is time to really study the page. First locate your ancestor and evaluate each answer to the respective questions on the page. If you're not already done so, prepare 1930 census worksheet to work with. A blank template of this work sheet is available through Ancestry.com.

1930 census questions (summary)

The following questions were contained on the 1930 census form:
•street or road name, whether a house number or if a farm
•name, age, and gender of each individual in the household
•relationship to the head of household
• whether owned or rented home and if mortgaged

•value of the home or amount of monthly payment
•whether owned a radio set
•color or race
•whether single, married, widowed or divorced
•age at first marriage
•whether attended school
•whether can read or write
•place of birth
•father's place of birth
•mother's place of birth
•language spoken in home before coming to the United States
•year of immigration
•whether naturalized or an alien
•whether can speak English
•type of profession or kind of work
•type of industry or business
•class of worker
•whether worked yesterday or the last regular working day
•whether a veteran, and if so, what war

Fig. 4 - A sign for a Slovak Society picnic area in the cluster community of Bradenville, Pennsylania

Key things to note

When perusing the 1930 census, here are some key items to look for:
•Names of others in the household (family members, boarders, etc.)
•Place of birth (may find others from the same area)
•Father's place of birth; mother's place of birth
•Language spoken at home before coming to the U.S.
•How many households on a street had the same ethnicity

This will give an idea of how many other folks of the same ethnicity (e.g. Slovak) lived on a particular street. Check nearby addresses (scroll a few pages up) to see if there are other streets with residents of Slovak background.

Note the birthplace for the individual and for their parents: "Slovakia or Czechoslovakia" and also look at the

question regarding language spoken in home before arrival in the U.S. to see how many listed "Slovak." These questions about birthplace and language are good clues that you are probably going to find a cluster community of Slovaks.

Once you have researched the 1930 census, it is a good idea to go back and check through previous censuses (for example, 1920 and 1910) in order to thoroughly evaluate how long a particular group of individuals or their families may have lived in a city or town. Many Slovak communities have a rich history and families who have lived in the same area (and maybe even the same house) for several generations.

State and local census records

There may be census records available at the state or local level. Not all states have them. Check Ancestry.com, the FHLC and your local public library for more information.

U.S. maps

Now that you have an idea of those states that still have a high number of those claiming Slovak ancestry, you can begin looking at individual cities and communities. The best way to start is to view a U.S. map. While there are numerous Web sites that offer maps and driving directions, here are a few to try:
•United States Geological Survey at <http://info.er.usgs.gov/fact-sheets/maps-us/>
•MapQuest at <www.mapquest.com>
•MSN at <mappoint.msn.com>
•Yahoo Maps at
•Google Earth at <www.earth.google.com>

Many online map finders will permit searchers to zoom in on a particular location to find particular streets and/or landmarks such as cemeteries, churches or other buildings of interest. This is extremely helpful when researching a place where your ancestors lived.

Another great Web site for locating Slovak communities in the U.S. is Czechoslovak Society for Arts and Sciences (SVU) at <www.svu2000.org/cs_america/americana4.htm#A> (lists Czechoslovak Americana on the Net: Settlements and Communities).

Immigration records

Researchers can use traditional microfilm research to locate immigration records, or utilize online databases. For those lucky enough to have an ancestor who passed through Ellis Island (Port of New York) between the years 1892-1924 (forty percent of Americans have at least one ancestor who came through Ellis Island) try the Ellis Island Database at <www.ellisislandrecords.org>. Registration is required (username and password) but the site may be searched for free). To use these records to study cluster genealogy, go back to the manifest(s) of an ancestor and review it again. This time, don't just look at the ancestor's record but peruse

the manifest. Who else was on the ship? Any other family members listed? Were there immigrants from the same town or general area? How many immigrants were going to the same destination in the U.S.? This new way of looking at the Ellis Island data will give you a good start at finding clusters of Slovaks. (See example at the end of this article).

If your ancestor(s) arrived at the Port of New York prior to 1892, try the Castle Garden Web site at <www.castlegarden.org>. The site is free but provides only a summary of immigration data and not the actual manifest image. To see the manifest, check the Immigration database at Ancestry.com (subscription required). This collection not only has searchable databases for pre-Ellis Island arrivals, but for other ports of entry as well.
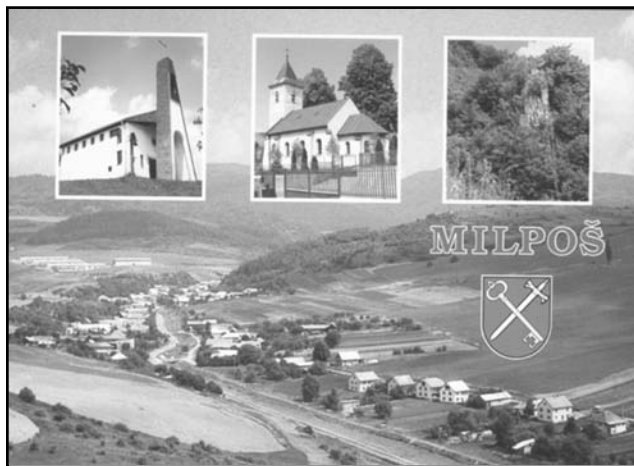
Fig. 5 - Slovaks migrated from Milpos to Bradenville, Pennsylania in the late 19ᵗʰ and early 20ᵗʰ centuries in a process called "village chain migration"

Search tools

Luckily for genealogists, search tools for using the Ellis Island database were developed by Stephen P. Morse. His free tools, "Searching the Ellis Island Database in One Step" can be found at <www.stevemorse.org>. Morse's search tools enables genealogists search the EIDB using multiple criteria: (age, ethnicity, or year of immigration in one step. The site does not maintain the data-it provides an alternative "user interface", including the ability to perform town searches and sounds-like searches using one of three forms:
1) *Ellis Island Database*, white form, searches all passengers, has very restricted town search and somewhat restricted sounds-like search
2) *Ellis Island Database (Jewish Passengers)*, blue form, searches for Jewish passengers only; has unrestricted town search & unrestricted sounds-like search/supports some additional search parameters
3) *Ellis Island Database (Short Form)*, gray form, searches all passengers; has unrestricted town search and unrestricted sounds-like search (-) other parameters.

There are a number of advantages to searching by town only or by name and town, such as:

•The ability to search the entire database by similar-sounding names and town of origin
•You enter one name on the gray search form and it will find all names that are phonetically equivalent (uses Daitch-Mokotoff soundex)
•Can search for last name by "starts with or is," "sounds like," or "contains" and for first name by "starts with or is" and "contains"
•Option of entering "starts with or is," "sounds like," or "contains" for town of origin
•Saves time when searching names of immigrants from particular villages

There is a special frequently asked questions (FAQ) section that should be consulted for help with using the various search tools. In addition, there are search tools for other ports of entry in "one step" including Baltimore and Philadelphia, among others, plus a new "Gold" form.

Church records

Slovak parishes can often be rich (but overlooked) repositories of information about immigrant ancestors. Church records document every vital event in our ancestors' lives and they often pre-date civil vital records in providing relevant information about individuals, families and the community.

There are a number of methods for locating Slovak churches in the United States. This is a big step in the community-oriented research protocol, and many times by contacting the parish priest, visiting the church and/or its associated cemetery, identifying and attending church functions provide numerous opportunities for networking with others and could help you find some elusive details in your family history.

By now most genealogists have learned how to locate and successfully use church records for family history research. To briefly review, the first step is to determine the church or denomination of one's ancestor(s). First, check for this information is family records-ask relatives, check bibles, letters, diaries, and other documents. If no papers exist, or no living relatives to ask, the next step is to explore the history of the area where the family settled/lived. In many communities, churches played both religious and social roles. You will want to examine the topography of the area and not pay too much attention to boundary lines-sometimes people traveled long distances to attend church, particularly if they lived in rural areas. Next, look at published materials such as city, county and area histories because these often document the arrival of religious denominations and construction of houses of worship (you can find these in libraries or historical societies). Also, check city, rural and prairie farm directories because they often contain lists of religious men and women and/or directories of churches by denomination, as well as directories of churches, religious bodies, and religious organizations.

There are two general types of church records to search. One type records data about individuals in the church, and

Fig. 6 - Church register showing baptisms for St Mary's Greek Catholic Church, Bradenville, Pennsylvania

the other provides evidence of church history/organization and the workings of its committees and meeting groups. The three most commonly sought-after church records are the three that mirror their civil counterparts: baptismal (or christening), marriage, and death (or burial) records. Baptismal or christening records may provide the name of the person being baptized, the sex, the parents' names, the godparents' or sponsors' names, the date of birth or age of the person being baptized, and the name of the priest, minister or officiator. Marriage records may contain the names of the two parties (including the bride's maiden name), the places of birth of the two parties, their ages, residents and any witnesses, the parents' names, the name of the minister or priest (data in marriage records tends to vary more widely than most other church records). Sometimes, Slovak records may also contain the name of the ancestral town or village. Death or burial records may contain the name of the deceased, the date and place of birth, the date and cause of death, the names of the surviving spouse and children, the name of the officiating clergy, and the place of burial. Also, be sure to check the "comments" or "remarks" column and page margins for notes or important information that might otherwise be missed.

In addition to baptismal, death, and marriage records, you will want to check other records such as membership rolls, lists, or rosters. Other possible records include pew rentals, cemetery lot records, communicant and confirmation lists, church directories, bulletins, meeting minutes and any special publications such as anniversary booklets. These records will depend on the denomination and the church itself, but they should not be overlooked. If the church does not hold these records, check a library or genealogical or historical society or with older living members of the church who may have saved copies of important documents or publications. Many individuals and organizations have published similar works in society magazines, newsletters and quarterlies. Thousands of these periodical publications are indexed in the Periodical Source Index (which can be searched on Ancestry.com). The Family History Library has also microfilmed church records from all over the world. You can access outlines for every state under "Church Records." Search the FHLC by church name, denomination, or geographic location.

As with civil records, be open to the spelling variations of names (first and last), and always check for and note every occurrence of the surname and its variants.

In reviewing church records, consider the concept of the "community" research protocol. While researching your family names, take a look at the other names on the page and see if there are others from the same town or village. These could be relatives, neighbors or close friends of one of your ancestors so don't overlook them.

Web or telephone directory searches

In order to find Slovak churches in a particular area, refer back to the material in the beginning of this lesson for the cities with the highest Slovak populations. You are certain to find one or more Slovak or ethnic churches in those

In order to locate churches, you can use general search engines such as Google, Yahoo, Lycos, etc. and do a search for Slovak Churches or by denomination (i.e. Roman Catholic Diocese," "Greek Catholic Churches," "Syna-gogues," and so forth.
• <www.yahoo.com> (yellow pages)
• <www.google.com>
• <www.lycos.com>

Other sites of interest:
• Cyndi's List at <www.cyndislist.com>type in "Churches" in the topical index.

Fig. 7 - Author kneeling by the headstone of her great-uncle Michael Straka at St. Mary's Greek Catholic Church

cities, because remember that immigrants settled together in a community and often the first thing they did was to build/establish a church. Most likely you will be looking for Greek or Roman Catholic churches, but you may also need to investigate Russian Orthodox, Lutheran, Protestant or Jewish congregations depending on what religious faith your ancestor(s) practiced after they settled in the U.S. (be careful, because for many reasons this may not necessarily be the same religion they practiced or church they attended in the old country). Also, some immigrants may have switched religions and/or parishes after they settled and married in the U.S. whether for personal reasons or if they moved from one area to another, so you may have to search in more than one city for church records

• Check IA Relative at <www.iarelative.com>

You can also search your local telephone book for churches, or check the newspaper for listings of Religious/Worship services.

Visiting the parish cemetery

Most ethnic churches have their own cemetery either on the church grounds or someplace nearby. If you are able to visit the cemetery, it might be worth taking a look around even before contacting the church for records to see if you can find the surnames you are searching for to make sure you have the right church. Take pictures or video of any stones of interest, and write the names down or do stone rubbings.

Contacting the parish priest

Once you find the church that may have records for your ancestor(s), you will need to make contact with the priest/clergy and/or staff. If you live in the same city as or in the vicinity of the church, the best way to contact the church is to call and/or visit. Most of the time, it is more courteous to call first, rather than just show up and start asking to see records for your ancestors. Priests and ministers are busy with ministering to their congregations and not just waiting around to fulfill genealogical requests. Introduce yourself and be as friendly as possible. Unless the person asks, don't go into your entire family history-just give them enough detail so that they understand what you are seeking from them. Ask if you can make an appointment to view any old records they may have on file; if the priest or representatives seems reluctant, ask them if you could offer a donation in exchange for some time with the records. Most of the time, they will soften. It may be that they will let you have carte

Fig. 8 - Burial marker for author's great-uncle Andro Straka at St Mary's Greek Catholic Church

blanche to view the books at a time they designate, or they may insist that a staff member be present while you do so. Some churches may just offer to find the record(s) for you and make a photocopy. You should be prepared to pay them for any photocopies and possibly a small amount for their time. You must also prepare yourself for a resounding "No." The level of cooperation varies from parish to parish.

If you are contacting an out-of-town parish or one across the country from where you live, you can do so by either e-mail or snail mail. Keep written requests brief, but precise. In the first paragraph, introduce yourself (brief - not your entire family history) and your connection to the church (my great-grandfather was a parishioner in the 1920s, etc.). Next, make sure you include the following details:
• Your name, address, phone number and e-mail address
• The full name (and any nicknames) of your ancestor
• What type of record(s) you are requesting: baptismal, marriage or death record for ___ approximately ___(year)

• Your relationship to this person and reason for requesting the record (i.e.to learn more about my family history, etc.).

Close the letter with a "thank you, in advance, for your assistance." You may want to include a couple of dollars for photocopying (if sending more than $5.00 better to use a money order) and/or a donation to the church via a check. ALWAYS include a self-addressed stamped envelope (SASE). Also, try not to ask for more than one or two records per ancestor at a time. You don't want to overwhelm the church with huge requests. Asking for one or two will also give you an indication of how cooperative the priest/clergy will be for any future requests.

Viewing church records

If you are fortunate enough to gain access to the actual church record books, then you need to have a strategy for viewing the records. It all depends on how much time you are given and the level of access. Once you make your appointment, do some initial preparation. Review all of your family materials and information and make notes on the surnames you are researching. The more information you have to hand initially, the easier it will be to go through the many pages in these record books. It is good to have a year or range of years (typically the books are kept by year and then record type or vice versa). Hopefully, you will have at least two hours to spend with the records (if you need to make a follow-up appointment, ask the priest or minister about this possibility). It is usually best to begin with death records because then you can get date of birth and the names of the surviving spouse and children (if any). Then move on to birth and marriage.

You will want to bring along a camera (preferably a digital camera) or video camera and ask permission to take photographs of the records. Make sure you have enough storage space (extra tapes, memory cards, etc) and extra batteries or your extension cord to plug in if there is an available electrical outlet. A tripod is also a good to have to keep your camera stable and focused. With any luck, the priest or minister will allow you to take photographs. It might be good to take the entire page and not just your ancestor's record (just in case you find something in another record down the line). If permission to photograph is denied then take as thorough notes as possible (write down all information). You may even want to go a step further and have a blank template or spreadsheet available with basic column headings: Name, date, parents' names, place of birth, and so on … depending on the record type. Prepare a separate blank template for each type of record: baptismal, death and marriage. You can then either handwrite the information or type it into a notebook/laptop computer.

As noted earlier, try to record all instances of the surname and any variant spellings. If photographing or videotaping the records, upload the footage as soon as you can once you get home, so that you will not risk deleting the photographs or recording over the tape. Organize and record all data for the photographs both on your computer and with any prints that you make. your genealogical charts,

Local newspapers

   Newspapers are a great source of information. Many papers keep back issues on microfilm, and a number of newspapers have online editions and some even include information on genealogical research.   You can check libraries and/or historical societies for newspapers (see below). Furthermore, Ancestry.com has quite an extensive newspapers and periodicals collection, including the historical newspaper collection (containing over 200 different newspapers across the US, U.K. and Canada dating back to the 1700's) available via online subscription. New databases are being added every day so keep checking to see if any newspapers for the community you are researching

• Look in your local newspaper, it is a good place for groups to announce special events; there may even be a feature story if the event is large enough, a milestone celebration, etc.
• Church bulletins: check ethnic churches for announcements of picnics, festivals, dinners, etc.
• Fraternal publications, for example, Jednota (the newspaper of the First Catholic Union of the United States and Canada) at <www.fcsu.com/NEWSPAPER.htm>
• Town histories
• Society newsletters/publications (for example, Nase Rodina (the newsletter of the Czechoslovak Genealogical Society International)
• Search the Web: check Cyndi's List <www.cyndislist.com>

Name	Age in 1930	Estimated Birth Year	Birthplace	Relation to head-of-house	Race	Home in 1930 (City,County,State)	View Census?	Save This?
Mike Straka	42	1887	Pennsylvania	Head	White	Pittsburgh, Allegheny, PA		
Mike Straka	45	1884	Hungary	Head	White	Scalp Level, Cambria, PA		
Mike Straka	17	1912		Son		Morris, Clearfield, PA		
Mike Straka	57	1872	Czechoslovakia	Head	White	Archbald, Lackawanna, PA		
Mike Straka	26	1903		Son		Archbald, Lackawanna, PA		
Mike Straka	48	1881	Czechoslovakia	Head	White	Farrell, Mercer, PA		
Mike Straka	48	1881	Hungary	Head	White	Bethlehem, Northampton, PA		
Mike Straka	55	1874	Czechoslovakia	Head	White	Derry, Westmoreland, PA		

Fig. 9 - Retrieval set for search of "Mike Straka" at Ancestry.com

have been digitized and made available via Ancestry.com. There are other useful newspaper databases that can be searched. For example:
• Newslink at <www.newslink.org> 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 Web 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 recent obituaries for a fee).
• News Library at <www.newslibrary.com> points you to newspapers from major and midsized U.S. cities.

Identifying community celebrations

   There are several ways to find out about events in various Slovak communities:

under Czechs and Slovaks. Search Google for Slovak festivals.

Sample cluster community: the "Bradenville Bunch"

   To illustrate the process of identifying a Slovak cluster community, I have studied the town of Bradenville, located in Westmoreland County, Pennsylvania, where several of my grandmother's brothers settled. Many Slovaks settled in Bradenville or its surrounding towns to work in the nearby mines, and curiously quite a number of immigrants came from my grandmother's village of Milpos.

   I began searching the 1930 census using Ancestry.com's every name index.   I searched for Mike Straka, my grandmother's brother. There were eight matches for Mike Straka. Because I knew that he lived in Bradenville, PA (which was in Derry Township, Westmoreland County) I knew that the last "Mike Straka" in the list was the one (see Fig. 9).

When I clicked on the image (see Fig. 10), I was taken to the census page with all of the data for Mike Straka and his family. I immediately noted the answers to a few key questions, such as:
• Place of birth: Czechoslovakia
• Mother's and father's place of birth: Czechoslovakia
• Year of Immigration: 1902
• Language spoken in home before coming to the United States: Slovak

•Age at arrival: twenty-eight
•Gender: male
•Marital status: married
•Ship of travel: Breslau
•Port of departure: Bremen
•Manifest line number:0018

In order to search on additional criteria, I turned to Steve Morse's "One-Step Web Pages," and using the gray form to

Fig. 10 - 1930 census data for Mike Straka of Derry, Pennsylvania, available at Ancestry.com

Browsing the actual census image, I noted another Slovak family (Kondrich) living nearby (See Fig. 11).

I decided to take a look at the 1920 census, and discovered that Mike Straka appears along with the Kondrich family living in Bradenville in 1920. Additional research turns up many other Slovak families (See Fig. 4).

Next, I moved on to immigration records. A quick search in the Ellis Island Database (EIDB) at <www.ellisisland.org> for the last name "Sztraka" with first initial "M" yielded forty-five exact matches, among them "Mihaly Sztraka from Milpos, in 1902".
•First name: Mihaly
•Last name: Sztraka
•Ethnicity: Hungary
•Last place of residence: Milpos
•Date of arrival: 9 Feb. 1902

try and find all immigrants from towns sounding like Milpos. While the search turned up an exhaustive 1,505 results. One nice thing about the search engine is you can have the site display as many results per page as you would like to view at one time: fifty, 100, 500, etc. I selected "500" and then once the results appeared, used my "select all" command on my PC and then copied and pasted the records into Microsoft Word and saved the file for future reference (see some of the sample entries below). After I had all 1,505 results in my Microsoft Word file, I then printed out the contents and sifted through each name, looking for "Milpos" and highlighting those immigrants who came from towns that contained Milpos. Next, using Ctrl + click in the MS Word file, I could go down the line and get to the Ellis Island database to view each immigrant's record. When I got to the ship's manifest view, I then checked to see where the

Fig. 11 - (above) According to the 1930 census the Mike Straka family still resided in Bradenville, PA

Fig. 12 - (below) Tracking the Mike Straka family of Bradenville, PA in the 1920 census

immigrant was going to. I discovered that the majority of immigrants from Milpos were going to join relatives in Bradenville, PA! (see Table 2). Thus, supporting my research for Bradenville as a cluster community, not just for Slovaks, but for Slovaks from Milpos!

This was enough to convince me that a trip to Bradenville, Pennsylvania would be necessary to locate additional data. I teamed up with a research colleague, John Matviya who also had ancestors from Milpos, and together we explored the church and cemetery records of St. Mary's Greek Catholic Church, locating many of the names as listed in the immigration and census records. Some of the surnames listed: Antal, Csekan/Czekan, Kondratsch, Matvia, Mizerak, Straka, among others. These names have been entered into Excel spreadsheets, recording baptisms, burials, and marriages from St. Mary's in Bradenville.

Collaborative research efforts

The names of the Bradenville settlers appearing on the Ellis Island Manifests, along with those of other immigrants from the villages in the Cergov mountain areas of Saros County, Slovakia (Hanigovce, Lutina, Milpos, Olenijkov) are being entered into Excel spreadsheets by one of my research colleagues, Diane Hassan. In addition to Bradenville, Diane has discovered other cluster communities in Bridgeport, Connecticut and a few towns in New Jersey.

One of the benefits researching Slovak cluster communities such as Bradenville is working with John Matviya and Diane Hassan to extract and transcribe records for not just members of our own families, but for other descendants from these tiny villages in Eastern Slovakia. This interaction has led to several collaborative research projects such as producing a single all encompassing family tree based on common surnames, extraction of the immigration data from the Ellis Island Database, transcription of church records from St. Mary's Greek Catholic Church in Bradenville, and the transcription of microfilm records available from the Family History Library from the key villages (See John Matviya's article on "Recreating a Slovak Village" in this issue of the <u>FEEFHS Journal</u> on p. 86). We have also created a village-based Web site: The Saris (Saros) County "Cousins" Web site on Myfamily.com, an invitation-only password-protected site that serves as a central place to correspond, post family trees and photographs and share research data. In essence, we are taking the Slovak cluster communities once formed by our ancestors in physical neighborhoods. [Anyone with an interest in joining our Web site should send an e-mail request to <lisa@lisaalzo.com>].

Conclusion

For decades, the feeling of security that resulted from living among people who spoke the same language and had the same cultural or religious background provided the glue that traditionally bonded immigrants in Slovak cluster communities together. For genealogists today, evaluating

Table 2 - Sample page of immigrants from Milpos

	Name	Residence	Arrived	Age
1	Antal,Andras	Milpos	1901	25
2	Antal,Pal	Milpos	1900	18
3	Banas,Josef	Milpos	1900	25
4	Banjasz,Jstvan	Milpos	1905	18
5	Banyasz,Gyorgy	Milpos	1902	26
6	Csckan,Andras	Honig Milpos, Hungary	1910	24
7	Csekan,Erzsebet	Hring Milpos	1906	19
8	Csekan,Gyorgy	Milpos, Hungary	1901	24
9	Czekan,Janos	K. Milpos, Hungary	1907	18
10	Darsyatz,Andro	Milpos	1902	17
11	Drabiscsak,Zsuzsi	H. Milpos	1904	16
12	Figura,Jan	Homigmilpos, Hungary	1908	19
13	Figura,Jozsef	Konigmilpos	1900	27
14	Georg,Anton	Milpos	1902	30
15	Gulas,Verona	Honig Milpos	1904	16
16	Gulassa,Janos	K. Milpos, Hungary	1907	23
17	Gulassa,Peter	K. Milpos, Hungary	1907	17
18	Hrabcsak,John	Milpos	1902	32
19	Hrabcsak,Mihaly	Milpos	1899	35
20	Hrabczak,Georg	Milposz, Hungary	1907	33
21	Kandracs,Janos	Milpos, Hungary	1911	31
22	Kondratsch,Janos	Milpos	1905	24
23	Krabcsak,Gyorgy	Milpos	1901	27
24	Krehlik,Jan	Homigmilpos, Hungary	1908	25
25	Matvia,Zuza	Milpos	1904	22
26	Mizerak,Alisebeta	Milpos, Tcheco Slov.	1920	37
27	Mizerak,Andras	Milpos	1901	23
28	Mizerak,Andrasa	Milpos, Hungary	1906	25
29	Mizerak,Anna	Homg Milpos	1905	8
30	Mizerak,Erzsebet	Homg Milpos	1905	35

these cluster communities helps to further personal research and establishes connections with researchers who share like surnames or have ties to the same ancestral village(s). This interaction provides a solid foundation for building a mutually beneficial community research protocol.

Endnotes

1. M. Mark Stolarik. "Slovaks in Canada and the United States, 1870-1990 : similarities and differences." University of Ottawa (1992): 5.
2. Lisa A. Alzo. Three Slovak Women (2005): 2,3.
3. M. Mark Stolarik. "Slovaks in Canada and the United States, 1870-1990 : similarities and differences." University of Ottawa (1992): 5.
4. M. Mark Stolarik. "Slovaks in Canada and the United States, 1870-1990 : similarities and differences." University of Ottawa (1992): 5.
5. M. Mark Stolarik. "Slovaks in Canada and the United States, 1870-1990 : similarities and differences." University of Ottawa (1992): 7.6.
6. There are only a few states with remaining population schedules for the 1890 Federal Census of the United States, which was destroyed by a fire at the Commerce Department in Washington, D.C. on 10 January 1921. Fragments of these schedules remain for Alabama, Minnesota, Ohio, District of Columbia, New Jersey, South Dakota, Georgia, New York, Texas, Illinois, and North Carolina. See <www.ancestry.com> for more information.

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Steve Morse One-step Web Pages at <www.stevemorse.org>
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Lisa Alzo
FEEFHS 2nd Vice-President
2006-2007

Polish Genealogical Research and Post-WWII Border Changes and Population Movements:
Researching the Doucuments of the State Office of Repatriation
(*Państwowy Urząd Repatriacyjny*)

by Matthew Bielawa

A massive collection of documents and papers exists regarding the resettlement of the Polish population following World War II. This collection is from the office of the *Państwowy Urząd Repatriacyjny* (State Office of Repatriation), commonly abbreviated as PUR. This incredible wealth of information is valuable to anyone researching Polish roots of the *Kresy* or former Eastern Territories of Poland, which were lost to the USSR at the end of WWII. In addition to border changes, a series of population exchanges of ethnic groups occurred. Ethnic Poles who were moved from their homes in the pre-WWII Polish eastern lands are known as "Repatriates." (In Polish, the term is *Repatriant*, the plural is *Repatrianci*.) By the end of the resettlements, more than 1.2 million ethnic Poles were repatriated to Poland from the *Kresy*.[1] In addition, the PUR Collection is important to anyone researching the migration of ancestors within Poland at the end of WWII. This group of Poles who lived within Poland but moved to the newly acquired western territories to seek a new life and possible economic growth, are known as "Resettlers" (in Polish *Przesiedleniec*; the plural is *Przesiedleńcy*). There are numerous documents concerning the migration of ethnic Poles from outside pre-WWII Polish borders, such as from France, Belgium, Yugoslavia, Rumania and other European nations. The information is valuable for other ethnic groups as well. One can find important documents concerning ethnic Germans forced out of the region, as well as Germans remaining in the new Polish territory. Finally, there is an incredible wealth of information pertaining to ethnic Ukrainians and Rusyns found within Polish borders after the war. In particular, one can find records concerning the *Akcja Wisła*, the brutal government that sponsored ethnic cleansing of Ukrainians and Rusyns from their homeland in and around the Carpathian Mountains to be divided and relocated throughout western and northern Poland. Although the information I provide can aid all the ethnic groups listed above, in this article I will focus on the migration of the ethnic Poles.

The PUR Collection consists of a wide range of archival sources. Of special interest to the genealogist are lists of Poles repatriated and resettled after the war, population statistics, memos and letters concerning individuals, data concerning farmers and their land, livestock and equipment. There are numerous reports on the various ethnic groups affected by the redrawing of the national borders of Poland, the USSR and Germany.

Value of the records

Too often, we as genealogists rely solely on vital records, the certificates documenting birth, marriage and death. Although this part of our research is most helpful, we sometimes neglect other types of documents. As genealogists, we should continually search for new resources to help in our pursuit of family history. We may need to track siblings and cousins of our direct ancestors who remained in Poland. Sometimes church records are not available to us for certain years, especially for the past 100 years. Perhaps we are searching for our family members lost after years of war and political upheaval. The post-war records of PUR can be extremely useful in such research. And for researchers of the regions of the Eastern Territories now no longer within Polish borders, the so-called *zabużanski* region, or "region beyond the Bug River, the PUR Collection is vital to family history. For Polish families of the *Kresy*, the forced migration due to the national border changes made after WWII was a painful and important event. A family could have lived in a certain village or region for centuries, only to be suddenly moved hundreds of miles to a new home in a strange land. Suddenly changed was a centuries old way of life and customs. For such families, an entire ancestral heritage was changed. Once such families were mixed with neighboring ethnic Ukrainians, Belorussians or Lithuanians. Now, after moving to and spreading out in the western and northern Polish provinces, those connections are no longer continued. While visiting my relatives in the small village Skrzypnik, in Oława *powiat*, located about thirty kilometers southeast of Wrocław, I could still hear this connection with the language of the older people, which is filled with Ukrainian words and colorful rhythm–evidence of close ties with neighboring Ukrainians where they lived before WWII, in a village called Usznia, located about 600 kilometers to the east in Ukraine (about sixty kilometers east of Lwów). Also lost are the familial connections between ethnic Poles of neighboring villages in the Eastern Territories, but which now found themselves miles apart in the new western provinces. I use my own family as example. My maternal family comes predominately from two neighboring villages, Czeremosznia and Usznia. These villages are right next to each other about 120 kilometers inside the Ukrainian border. After WWII, most families from the village of Czeremosznia resettled in and around Kurznie, Popielów *powiat* in Opole *województwo*, while most families from Usznia settled in and around

FEEFHS Journal Volume XIV

49

Domaniów, Oława, *powiat* in Dolnośląskie *województwo*. Although most of the older residents of these villages today know about the existence of each other, there is no longer an ancestral tradition uniting the families for the future. Once families from these two villages in the eastern territories intertwined and intermarried. Today, due to about a twenty kilometer distance between the two villages in southwestern

Population statistics of 1931 for the Eastern Territories, which were occupied by the USSR in 1939[2]

Fig. 1 - by language

Polish	5,597,600	43%
Ukrainian	3,151,000	24.2%
Rusyn (Carpatho-Rusyn)	1.150,100	8.8%
Yiddish or Hebrew	1,079100	8.3%
Belorussian	986,700	7.6%
Russian	125,800	1%

Fig. 2 - by religion

Roman Catholic	4,734,900	36.4%
Greek Catholic	3,273,300	25.1%
Orthodox	3,514,700	27%
Jewish	1,392,600	10.7%

Poland, the families are no longer closely connected. This situation is made more difficult by the fact that not everyone from one village resettled to the same village in the western territories. Though there may be some predominant places, families moved and spread out all over western and northern Poland. To understand why families relocated and where to find important records, we must first know a little background history.

History

To understand the people involved in the resettlements and the documents found in the PUR collection, a short general history must be provided. Before World War II, Poland was an ethnically diverse country. It had a wide range of ethnic groups, religions and languages. Although Poles still made up the majority of the population, they were mainly concentrated in the middle of the country. On the borders, Poles did not always make up the majority, and in some places, made up only a small fraction of the population.

The times between the two world wars saw great ethnic strife between the various ethnic groups. Poland endured political conflict, sometimes leading to open war, within its own borders with ethnic groups such as Czechs, Ukrainians, Belorussians, Lithuanians and Germans. Clearly beyond the scope of this article, I recommend others to read histories, available in English, on this critical subject.

On 1 September 1939, World War II began with the German invasion of Poland from the west. Within a few weeks, on 17 September, the Soviets invaded Poland from the east. Soon afterwards Poland capitulated. The nation suffered a partition between Nazi Germany and the Soviet Union and ceased to exist as an independent nation. Yet even during the ensuing war, ethnic strife continued in the occupied territories between the Poles and their neighbors, especially in Volyn (Wołyń) and Eastern Galicia (Wschodnia Galicja or Wschodnia Małopolska).

At the treaty of Yalta in February 1945, while the Nazi Germans were retreating on all fronts, the Allied Powers consisting of the Soviet Union (which at the start of the war was allied with Germany, but later became an enemy after the German invasion), England and the US, discussed a new world order after the future victory. One of their ideas was to redraw the map of Europe, especially in terms of Poland. They stated that "the Polish frontier should run along the Curzon line" and that "Poland ought to acquire considerable territorial gains in the north and west."[3] Notably absent from the agreement was a representative of Poland. Later after the war was over, the same three powers concluded the Potsdam Agreement in August 1945. In this treaty, the decision was to move Poland roughly 200 kilometers to the west. In addition to moving the borders, the decision called for a massive relocation of populations. Ethnic Germans (not already fleeing with the German army) would be forced out of the land that became western Poland. Ethnic Poles from the pre-war Eastern Territories would be moved to the western lands vacated by the Germans, often called in Polish histories as the "Recovered Territories," or in Polish, *Ziemie Odzyskane*. Backed by the Soviet government, the Polish government reasoned that the acquiring of this German territory was an historical move to take back for Poland what

Fig. 3 - Breakdown of population by native language of the three eastern Galician provinces from the 1931 census

Province	Total	Polish	%	Ukrainan	%	Yiddish	%	Other	%
Lwów	1,972,495	885,926	44.9%	903,984	45.8%	165,618	8.4%	16,967	.9%
Tarnopol	1,600,406	789,114	49.3%	728,135	45.5%	78,932	4.9%	4,225	.3%
Stanislawów	1,480,285	332,175	22.4%	1,018,878	68.8%	109,378	7.4%	19,854	1.3%

Province	Total Population	Indigenous Residents	Repatriates	Resettlers and Reimmigrants
Olsztyn	380,200	21.04%	29.77%	49.19%
Gdańsk (partial)	370,100	8.93%	28.47%	62.60%
Szczecin	756,100	3.61%	43.69%	52.70%
Poznań (partial)	351,500	2.42%	53.20%	44.38%
Wrocław	1,384,400	.51%	51.87%	47.62%
Silesia (partial)	1,351,800	62.99%	17.56%	19.45%

Fig. 4 - Sources of inflow and the location of particular groups in the Recovered Territories on 1 January 1947[8]

rightfully belonged to Poland before the 14th century. (This assertion is really quite absurd for it completely ignored the previous 600 years of German history and development). The legal aspect of this border change, the result of which is accepted officially without reservation by the countries today, is still questionable to some historians. The intent of this policy was to remove the ethnic tension seen before (and even during) WWII. The effect though, was a complete upheaval of Polish society and horrible tragedy to the individuals involved. Furthermore, society in the western provinces for decades was overshadowed by the contrast between the indigenous inhabitants and those people who were moved in. Kersten writes "Local traditions and symbols, places of worship, and traditional cultural signs that had defined identities and provided feelings of stability and safety became things of the past. Attempts were made to preserve certain vestiges to transfer old cultural reference points to new homes. Most of these efforts were in vain. The chaotic nature of the resettlement made it impossible to recreate familiar environments in the newly settled areas. People did, in time, take root in their new communities, but these roots were much weaker than the old ones had been."[4]

An agreement to a border change and exchange of populations between Poland and the USSR was made even before the allied treaties of Yalta and Potsdam. In late 1944, it was decided that ethnic Poles had the voluntary choice of moving into the new boundaries of Poland while ethnic Lithuanians, Belorussians and Ukrainians had the similar choice of moving to the USSR.[5] Although some Poles did willingly leave their homes to move within the new Polish borders, others were forced out of fear of anti-Polish terrorists or the threat of imprisonment or deportation to Siberia. Imagine the fear and uncertainty of the population. Of course, they regretted leaving their ancestral homes,

Fig. 5 - Breakdown of new arrivals to the Recovered Territories up to 1950[9]
Resettlers' place of origin based on residence in August 1939

|			
Resettlers from Warsaw city	142,764	Resettlers from Kraków province	255,419
Resettlers from Warsaw district	326,315	Resettlers from Rzeszów province	253,941
Resettlers from Bydgoszcz province	226,098	Resettlers from other province	85,779
Resettlers from Poznań	359,068	**Total Resettlers**	**2,732,799**
Resettlers from Łódź city	30,095	Repatriates from USSR	1,553,512
Resettlers from Łódź district	215,614	Reimmigrants from France	54,576
Resettlers from Kielce province	271,646	Reimmigrants from Germany	44,170
Resettlers from Lublin province	238,746	Reimmigrants from other countries	53,012
Resettlers from Białystok province	148,678	**Total population from abroad (Repatriates and Reimmigrants)**	**1,705,270**
Resettlers from Katowice province	178,636		
Resettlers from Kraków province	255,419	**Total of New Arrivals**	**4,497,984**
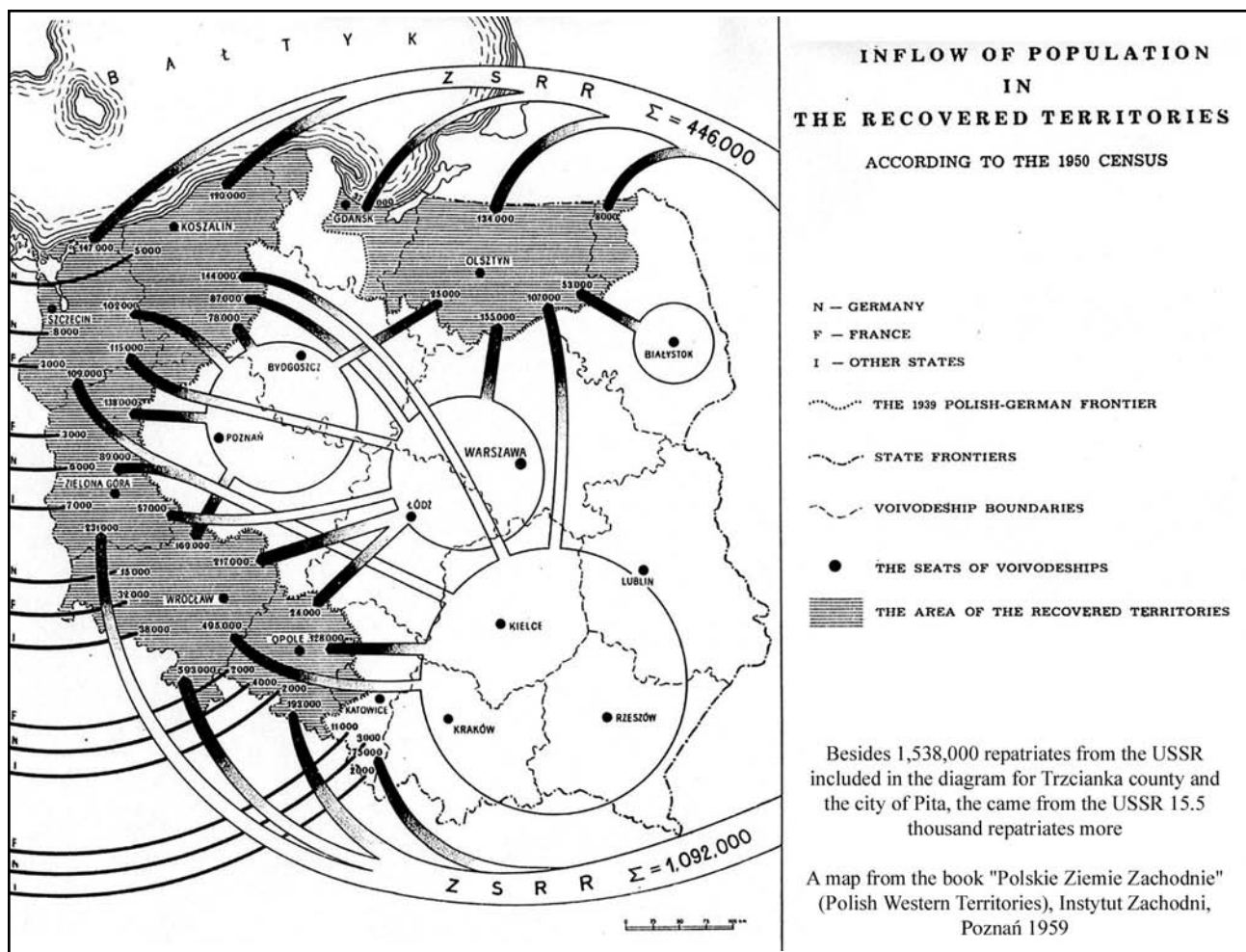
Fig. 6 - Map showing details of relocation into the Recovered Territories

churches and farms. They were not allowed to take much with them. They had no idea where they were going. Yet there existed a very real threat of anti-Polish local terrorism and their memory of arrests, deportations and killings made by the Soviets during their occupation from September 1939 to June 1941. In the course of four years, by 1948, some 4.5 million repatriates and resettlers arrived in the western provinces.[6]

The Polish government handled the actual relocation process extremely poorly. People were often hurdled into overcrowded train compartments for weeks during the relocation. Sometimes they were forced in compartments with livestock. Such trips were worse during the harsh, cold winter months. Eventually these people found themselves in new cities, towns and villages badly damaged from the war. Ziółkowski states that "54% of town buildings and 27.5% of village buildings were destroyed" in the Recovered Territories.[7] Often, people had to wait at the train stations until the ethnic Germans were vacated from their homes, allowing the Poles to move in. From the reports found in the archives, I've seen that families sometimes had to move into barns, burned out homes or other temporary

shelters, as the countryside was devastated by fierce and long-term fighting between the Soviets and the Germans putting up a strong resistance.

This brief history is not inclusive. I avoid the many aspects concerning ethnic relations from before, during and after the war. I further avoided giving details and reasons to the ethnic tensions and the impact of the foreign invading German and Soviet forces. I intend this over-simplification solely as a background to the genealogical documents. I recommend everyone interested to read more on the subject.

The PUR Collection

The Polish government created the agency *Państwowy Urząd Repatriacyjny* (State Office of Repatriation), commonly abbreviated as PUR, to oversee the resettlement of the population after the war. The bureau created a wide variety of documents consisting of the following:
•Registration Lists of Repatriates and Resettlers (at each assembly point, or in Polish *punkt etapowy*). These are sometimes referred to as *Napływ Repatriantów i Przesiedleńców* in the book Migracje ludności na ziemiach zachodnich i północnych w latach 1945-1950.

•Village/Town Record of Repatriates and Resettlers
•Letters concerning individuals
•Memos about the living situations, transportation, and conditions of the population
•Statistics regarding the population, number of transports, amount of farmland, livestock and equipment both preexisting on the land and brought in by the new Repatriates and Resettlers.

Of course, all items are of interest to the genealogist. However, the most important and informative documents are the Registration Lists and the Village/Town Records of Repatriates and Resettlers.

The PUR Collection is not found in one place. The collection of papers is found all over Poland, mostly in the various State Archives. The PUR documents are usually housed in the State Archive nearest to the location to which the documents pertain. The key to the PUR collection is that they are sorted by county (*powiat*) and not by individuals' names. Therefore, the most important (and challenging) part of using the documents of the PUR collection is determining the *powiat* where someone settled after the war. Unfortunately, there is no easy way to make this determination. Often, most people from one village in the Eastern Territories settled into one new village in western Poland. However, this is only a generalization and certainly not the rule. While examining the Registration Lists of Repatriates and Resettlers, I could easily see that people from one particular village in the Eastern Territories were relocated to many different villages and towns. This fact will, of course, make your job much more difficult. However, I have put together some research techniques to help you find your repatriated and resettled ancestors. Additionally, one must keep in mind that the internal boundaries of the *powiaty* (counties) and *województwa* (provinces) changed over time. In some cases, these changes caused documents from a particular county's PUR collection to move from one state archive to another.

The main point to always remember is to keep your initial search for the location of the resettlement to be as broad as possible. Of course, one need not restrict your search for direct ancestors. Broaden your search to collateral relatives, that is siblings of your parents, grandparents and great grandparents. Extend your search to cousins, even distant cousins. You should search not only for your own ancestors and family members, but for anyone who came from your ancestral village in the Eastern Territories and who resettled in western Poland. Finding a fellow villager's relocated home may help you find your own ancestor. For even better results, search for any prevalent surnames you know in your ancestral village or parish, avoiding common names such as Kamiński, Adamowski or Maciejewski. Nearly every region will have dozens of families with this name, which will make your research immeasurably more difficult. Focus on the less common names.

Here are a number of specific steps you can take to lead to finding the location of the resettlement:

•Ask any of your relatives, especially those who have kept contact with family and friends in Poland, to where the family moved. In my own experience, I found the location of one of my resettled families by finding the name of the village on a watermark from a stamp that was given to me by my great-grandmother years ago. Although the letter and address were lost, I had the name of the village. I then wrote one letter to the priest in that village and one letter to the *gmina* (local government office) inquiring about relatives. Within two weeks I received several letters from long-lost relatives. This reconnection was the impetus to travel to Poland where I visited cousins and researched the PUR Collection in the State Archives of Wrocław and Opole ... all from a simple watermark on a stamp.
•Check obituaries and funeral home records. Sometimes the location of relatives in Poland is listed with next of kin.
•If you know any relatives, or even close friends of the family, who came to the U.S. after WWII, you should check passenger lists and naturalization records. Often, these documents contain specific places where the person came from directly. One could even go through passenger lists name by name for ships originating in Polish ports, namely Gdańsk. The same "sweeping" research can be applied to naturalization records. Of course, these steps should be taken as a last resort since they are time consuming and comparable to searching for "a needle in a haystack."
•Write to the priest or someone in your ancestral village in today's Ukraine, Belarus or Lithuania. In the letter, inquire about the place the ethnic Poles moved to after the war. Of course, you should only write in the native language of the village, i.e., Ukrainian, Belarusian or Lithuanian. In many cases, some people from the original village may still be in contact with ethnic Poles who relocated to western Poland. Often these people will be relatives as I've discussed above, as before the war intermarrying between ethnic groups was common. Again, in my own case, many residents of the Ukrainian village of Czeremosznia knew that most Poles moved to a place called Kurznie. Please keep in mind that this will work better for villages and smaller towns. This will not work for larger cities for obvious reasons. For those people researching Resettlers, you can still write to the ancestor's native Polish village.
•For general checking, you should consult Kazimierz Rymut's book <u>Słownik nazwisk wspolczesnie w Polsce uzywanych</u> (Dictionary of Surnames Currently Used in Poland). "It was compiled from a 1990 database maintained by a Polish government agency, with data on about ninety-four percent of the population of Poland as of that year. It gave a total of all Poles by each name, along with a breakdown of where they lived by province."[10] This database is online in Polish at <www.herby.com.pl/herby/indexslo.html>
•Search on the last name. If you search on a common surname, your results will not be as useful. Keep in mind this is a Polish resource, so you must remember proper Polish spelling and proper Polish alphabet order. The result will yield the number of people found in Poland with that name

in each province as it was in 1990. First, the Słownik nazwisk will only give you the province statistics, and not the *powiat*. Secondly, it uses the old provincial borders, which are different than today's provinces. However, it may help give you an idea of the popularity of a certain name in a certain province in Poland in 1990. You'll still need to go down one more political level ... to the *powiat* level, in order to use the records of PUR.

•Phone books can help you locate ancestors or prevalent surnames from your ancestral village. To obtain Polish phone books, contact Polish genealogical societies or the phone company. The Polish Genealogical Society of Connecticut and the Northeast (<www.pgsctne.org>) has many phone books from regions across Poland. However, you'll have to keep some points in mind. Due to the fewer number of phones in Poland as compared to in North America, you'll find Polish phone books cover a greater range of territory, but have fewer names for each village and town. The searching isn't easy since you'll have to go town by town, village by village, looking for surnames as this is how the phone books are usually sorted. Also, due to less popularity of telephones in Poland, the absence of a phone listing in a village does not necessarily mean the absence of an ancestor!

•Conduct a search on the Internet. Try both U.S. based search engines and Polish ones. Type in surnames of your ancestors and popular ancestral village names that are generally uncommon throughout Poland. When using Polish search engines, try searching both with Polish diacritical marks (accents and hooks on the letters) and without. You may get links to places where the name is prevalent. Again, this works with less popular names in smaller towns and villages. However, I found one of my ancestral names "Gieża" in a few pages pertaining the town of Brzeg and the villages of Karłowice and Kurznie. During my recent trip to Poland, I discovered that each of these people I found on the Internet originally came from Kurznie, and before WWII from my ancestral village Czeremosznia.

US search engines	Polish search engines
<www.google.com>	<www.google.pl>
<www.dogpile.com>	<netsprint.pl>
<www.yahoo.com>	<wow.pl>

N.B. For getting your computer to type and recognize Polish characters, download the Polish character set on your computer.

Once you find the town or village of your resettled relatives, you'll still have to find the *powiat* of that village as it was in the period immediately following the war. This is not the easiest task since the best post-war gazetteer is the Spis miejscowości polskiej rzeczypospolitej ludowej (List of Localities in the Polish People's Republic), which was published in Warsaw in 1967 (Family History Library microfilm number 2,037,058). Due to the twenty-two year difference between the end of the war and the publication of this gazetteer, you may still have difficulties. However, it

will at least give a good first choice place to look. If you can't find the village or *gmina* in that *powiat*, try a neighboring one. In such a case, you'll simply have to be creative! In my own experience, I was looking for information on the village Kurznie in Popielów *gmina*, which today is located in Opole *powiat*. The first place I naturally looked in the State Archives was the PUR documents for Opole *powiat*. Unfortunately, I couldn't find anything pertaining to Kurznie. So, looking at a map of Poland, I saw that Kurznie is very close to the town of Brzeg. I decided to look at the PUR files pertaining to Brzeg *powiat*. And sure enough, there were all of the village lists with Repatriates and Resettlers for the village of Kurznie, which was at the time right after the war not in Popielów *gmina*, but in Karłowice *gmina*, and not in Opole *powiat* but in Brzeg *powiat*. No gazetteer was able to tell me this. Only good deductive reasoning and a map helped!

Finally, there is the difficulty of the name of the village. When the records were created in the years immediately following the war, the names of places in the newly acquired western territories were not yet formalized or made official. Of course, the first place to look is for the name of the village as it is today. If you can't find it, you may need to look for a different name. Sometimes another Polish name was used, either based on the previous German name, or on a Polish name used long ago. Sometimes you still find the German name listed. When researching the PUR records, look for any memos or business documents pertaining to the names of the villages and *gminy* in the *powiat*. Again, I will refer to my own research. While at the Opole State Archives I was not able to find the village name Kurznie. I studied all the village lists for the *powiat* and matched them up to the villages listed on my contemporary map. Although I saw Kurznie on my map, I couldn't find it in the records. But I did find a village in the records called Kuchary, which wasn't located on my map. Upon closer study of the village lists of Kuchary, I noticed that a majority of the people came from my Eastern Territory ancestral village of Czeremosznia. I concluded that this Kuchary must be today's Kurznie. Later, while visiting the village of Kurznie, I learned that the village's old name was Kuchary, and that still today some of the older relatives refer to it as such. To show how prevalent this problem can be, I had a similar case with my other relocated village in the Wrocław State Archives. The village of Domaniów was often referred to as Domajowice in the PUR collection. I found a memo in the PUR files that stated that Domajowice was an old Polish term for the village, but that the new Polish government officially changed the name to Domaniów. A third case further illustrates the point. I have cousins who live today in Skrzypnik. However, in the PUR collection the same village is referred to as Rumieniec, the name assigned right at the end of WWII. It wasn't until later that the government adopted the official place name Skrzypnik.

Therefore, as is always the case with Polish genealogy, you should be fully aware of your region of research. Learn any alternate names of your village, learn the German name

of your village in western and northern Poland, obtain as much gazetteer information as you can about these places and find good detailed maps of the region. In Poland general public interest in the Kresy has yielded a growth in books on the subject, including some gazetteers of Polish-German village/town name equivalencies, as well as excellent reproductions of pre-WWII German maps.

Of course, if you're using the Registration Lists of Repatriates and Resettlers, your only concern is the *powiat*. In these lists, you'll find that people are listed in the order in which they were processed. The name of the village they were going to will be listed. You'll still need a good map and information from a gazetteer to determine if that name changed since then. But if you're using the Town/Village Records of Repatriates and Resettlers, you'll need to know the *gmina* and village/town ahead of time as those records are sorted and kept in that order.

Examples of Records

There are two types of records that are extremely valuable to the genealogist: Registration Lists and Town/Village Records of Repatriates and Resettlers. Both types of records may not be available for all *powiaty*. Determining the type of record is not easy due to the various methods of descriptive cataloging the material at each of the State Archives.

Registration Lists of Repatriates and Resettlers

In the Wrocław State Archives, they are usually cataloged as *Ewidencja Repatriantów*, (Record of Repatriates) while in Opole State Archives they are often listed as *Księga Rejestracji Repatriantów i Przesiedleńców* (Registration Book of Repatriates and Resettlers). These are sometimes referred to as *Napływ Repatriantów i Przesiedleńców* in the book Migracje ludności na ziemiach zachodnich i północnych w latach 1945-1950. However, the cataloging of the PUR material is not uniform, so this collection of Registration Lists can be disguised under different titles.

As the repatriates and resettlers came to their new location, they had to register at an Assembly Point (*Punkt Etapowy*), usually the *powiat* center.

The lists are held separately for each Assembly Point. The lists, usually handwritten, were then bound in books. The forms are not standardized; they vary from month to month and from *powiat* to *powiat*. The information is usually found on pre-printed forms. This makes reading the information easy. However, I have often seen many lists on blank paper without the column headings and descriptions. Therefore, one should understand the types of information that can be included in the lists. The Registration Lists were created in the order that someone was registered. Many of the bound books are indexed by the head of the family of the relocating group. These indexes are not strictly alphabetized, but rather, are kept by the first letter of the surname. The index was created only using the head of the family of the relocating group. Not all families were

Fig. 7 - PUR forms vary from powiat *to* powiat. *Listed below is the typical information included in the forms*

Nazwisko i imię (głowę rodziny podkreślić)	Surname and first name (head of family underlined)
Data urodzenia	Date of birth
Miejsce urodzenia (wieś, powiat)	Place of birth (village, county)
Imiona rodziców	Names of parents
Stan cywilny	Marital status
Zawód	Occupation
Skąd przybył (wieś, powiat)	From where came (village, county)
Data przybycia	Date of arrival
Nr. Domu	House number
Stan domu	Condition of house
Ilość izb mieszkalnych	Number of rooms
Ilość izb zajętych przez niemców	Number of rooms occupied by Germans
Ilość kuchni	Number of kitchens
Inwentarz żywy własny i niemiecki	Inventory of living property (and German)
koni (P./N.)	Horses (Polish/German)
krów (P./N.)	Cows (Polish/German)
wołów (P./N.)	Oxen (Polish/German)
buhaji (P./N.)	Bulls (Polish/German)
świń (P./N.)	Pigs (Polish/German)
Kóz (P./N.)	Goats (Polish/German)
owiec (P./N.)	Sheep (Polish/German)
Zabudowania gospodarcze	Farm buildings
Stodoły	Barns
Obory	Cowsheds
Stajnie	Stables
Ilość ziemi należy do gospodarstwa w hektarach	How much property was within the farm in hectares
Uwagi	Notes

Nr kolejny ewidencji	NAZWISKO	Imie	Imie ojca	Wyznanie	Przyb. lab przesiedleniec	Zawod	Stan cywilny	Data przyjazda	Nr transportu	Narodowosc	Skad przybyl (miejscowosc i powiat)	Data i miejsce urodzenia	Skad wydana karta przesiedlenca i Nr	Dokad skierowano	Data wyjaz
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

Fig. 8 - PUR document example

relocated at the same time. If members of a family traveled separately, the head of each traveling group was processed separately in the Registration Lists and thus indexed separately. Therefore, you may find a father traveling with his children and the wife traveling separately with some uncles and aunts. In the indexes, you will find both the father's name and the mother's name since they traveled separately. If, however, they all traveled together, usually only the father's/husband's name is listed. The index will list only the first and last name with the entry number in the actual Registration Lists. This number corresponds to the line number of a ledger containing all the detailed information about that person and his/her traveling companions.

Often, the indexes and Registration Lists were written on the backside of used paper. Many of the pages are old memos and letters. While studying the Registration Lists for Oława Assembly Point, I discovered many of the pages were old Nazi memos, complete with swastika letterhead. Due to the upheaval of society following nearly six years of brutal war, any paper that could be found was used.

As the forms were not standardized, any of the pieces of information listed in figure 7 may be provided. In addition, the pieces of information may be listed in different order.

Village/Town Records of Repatriates and Resettlers

These reports in Opole were listed as "*Ewidencja ludności*". Unfortunately, for the several *powiaty* checked in the Wrocław State Archives, I could not locate any such village reports. The archivists said that there is a chance that they may be catalogued under a different heading and so be located with another group of records. However, I did not have enough time to look at all document types, as the PUR Collection is enormous.

For locations where *Ewidencje* exist, there may be one, two or all three types available for research.

The three lists represent a standard practice of collecting information in a step-by-step process. Most of the information is carried from one form to the other.

The first form is on huge papers, some forms reaching over three feet long! The names are not sorted in any way other than grouped by village or town within the *gmina* and then within the *powiat*.

This information was transcribed onto the pre-printed forms. I've seen several different types of forms containing the same transcribed information. One form title is "*Imienny Wykaz Osiedlonych*" ("List of Settlers) while another is simply titled only *Nazwa miejścowości _____ i gminy _____* (Name of place _____ and *gmina _____*).

Nr. Kolejny ewidencji (sometimes abbreviated as "N", or "Kol." or "L.P."	The Line or Record Number
Nazwisko i imię	Surname and First Name
Imiona rodziców	Names of Parents
Data urodzenia	Date of Birth
Miejsce urodzenia (miejscowość i powiat)	Place of Birth (locality and county)
Stan Cywilny	Marriage Status
Repatriant lub przesiedleniec	Repatriate or Resettler
Narodowość	Nationality
Zawód	Occupation
Data wyjazdu	Date of Departure
Skąd przybył (wies, powiat)(sometimes listed as *Miejsce pobytu w kraju lub zagranicą*	Place of Origin (village, county)
Data przybycia or Data przyjazdu	Date of Arrival
Dokąd został skierowany (or *Dokąd skierowano or simply Dokąd*).	Appointed Settlement
Data rejestrowania	Date of Registration
Skąd wydana karta przesiedleńcza i Nr.	Where was the Resettlement Card issued and Card Number

Fig. 9 - Content summary for indexes and registration lists

The third form takes the above information but sorts it for each village by house number and for each larger town by street. This form usually has the title "*Formularz Ewidencyjny*".

The forms contain information not only about the amount of land, farm animals and equipment the person brought with himself, but also what was left behind. The Repatriates were supposed to get an equivalent size farm in their new homes in the western provinces as compared to what they originally had in the *Kresy*. The Polish government was supposed to reimburse the forced migrants any lost land and materials. In reality, this was difficult. If the person expelled from the Eastern Territories left in haste, he might not have all the official documents proving ownership of land or animals. Also, local Communist authorities in the newly acquired western and northern provinces divided up land vacated by the Germans to the indigenous Poles for favors and loyalty. This sometimes left the Repatriates with the poorest selection.

Finding the Records

The records discussed above can be found today in the various Polish State Archives. You should contact the state archive for the region in which you're looking. Again, you must keep in mind the border changes of the *powiat* and the *województwo* over the years. To help locate the proper state archive, I consult an excellent source: Migracje ludności na ziemiach zachodnich i północnych w latach 1945-1950: Informator o źródłach przechowywanych w terenowych archiwach państwowych (The Migration of People to the Western and Northern Lands in the Years 1945-1950: Guide to Sources Kept at the Country's State Archives). This source was published by Naczelna Dyrekcja Archiwów Państwowych in Warsaw in 1998. This book was referred to me by a colleague and fellow researcher of the *Kresy*/Western Ukraine, John Pihach of Saskatchewan, Canada, to whom I'm extremely grateful. The book is broken down by each state archive. Within each state archive, there is a further breakdown of type of document. You should concentrate on the group heading *Państwowy Urząd Repatriacyjny* (PUR), as it contains the best material related to genealogical research. This guide lists all of the information found in PUR in only a general listing. I have found that the particular state archives' own Inventory (*Inwentarz*) will give a detailed description of each file (in Polish *sygnatura*) of the PUR collection.

Fig. 10 - PUR index

Fig. 11 - PUR index detail

You may also consult other records found in other file groups outside of PUR. For example, file groups (*zespoły*) such as *Starostwo Powiatowe* and *Zarząd Miejski* may be helpful. These collections hold random memos and statistics regarding the repatriation and resettlement. Statistics such as the number of people coming in, the number of Germans leaving, the number of Germans still remaining, the number of trains coming through and the number of families and livestock in each train can be found. In addition, you can find important information such as name variations of towns and villages and border changes of *powiaty* and *gminy*.

Memos may include names of people needing financial or medical assistance, names of people newly appointed to local government positions, lists of people needing to prove Polish ethnicity. All of this information is incredibly interesting and informative. However, knowledge of Polish is required to read the documents. Additionally, it's all "hit or miss" regarding your own particular ancestors and family history. The types of records vary from file to file and *powiat* to *powiat*. There's no telling exactly what you'll find without opening the file yourself!

The records are incomplete and are not for every *powiat* or village. Due to different terminology across the different State Archives, it is impossible to tell what exact types of documents exist at each archive for each *powiat*. You may need extra time to investigate the many files and documents.

Also, keep in mind that due to the redrawing of the boundaries of maps and counties and provinces, you may find some information has been moved. For example, information for Brzeg *powiat* is found listed in both Wrocław and Opole State Archives. However, upon consulting the PUR Inventory in Wrocław, I discovered that the records for Brzeg *powiat* were transferred from Wrocław to Opole in 1972. Plan ahead of time before visiting Poland and build in a flexible travel schedule in case you come across any unforeseen road blocks.

Conducting research of the PUR collection is possible both in person and through the mail. Of course, it is much easier to do the research yourself right on sight. If one particular strategy proves unsuccessful, you'll then be able to immediately take appropriate action. This may not be possible through the mail. As I wrote earlier, I was searching for the village of Kurznie, which is located today in Popielów *gmina* in Opole *powiat*. While at the Opole State Archives I couldn't find the PUR records for this location. I was creative enough to use maps and memos found in PUR to search the neighboring *powiaty* in order to find that the village name was listed as Kuchary, and that the *gmina* at the end of the war was Karłowice and that this was in Brzeg *powiat*. I saw that PUR records for Brzeg *powiat* were listed as being housed in both Wrocław and Opole State Archives. I am not sure if all of this would have been found by the archival staff through mail correspondence as easy as it was for me to do the searching myself right there in the reading room of the State Archives.

For conducting research on site, you should first write a letter to the State Archives announcing your visit and giving your intentions (that you are interested in the PUR collection

for a particular *powiat*). Your letter and visit should be conducted in Polish. Don't assume that there will be an English speaker on hand to help you. Of course, if you need, you can hire a translator to assist you in the archives. Plan several days of research in the archives. You'll first have to get permission to work in the archives. If you send a letter ahead of time, your permission will be granted quicker, though you'll still need to fill out the initial form to conduct research. Then ask to see the Inventory (*Inwentarz*) for the PUR collection. Once you request documents, you'll have to wait for the documents to be delivered to you. Depending on the number of patrons and staff, this could take an hour or two. Be patient. Use your time wisely by writing a journal or making research notes.

For conducting research through the mail, you'll have to write a letter in Polish. You should include your name, address, the fact that you are a genealogist researching your own family, and that you're interested in the records of PUR. You must give the village, *gmina* (if known) and *powiat* for the location and the name and birth date for the person(s) you're researching.   Ask about research fees and the possibility of photocopies. Due to the size and condition of some of the records, photocopies may not always be available. Finally, remember that the size and contents of the PUR collection varies greatly from *powiat* to *powiat*.

The papers and documents from the State Office of Repatriation, known in Polish as *Państwowy Urząd Repatriacyjny*, or commonly abbreviated PUR, represent a massive collection of research material available to genealogists interested in Polish and neighboring ethnic groups. Its wealth, though varying in content from region to region, can be an important bridge from 19th century church records to the present. The PUR Collection is especially critical to researchers of ancestors affected by the chaos and turmoil of forced migration and ethnic cleansing following WWII.

Endnotes

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4. Kersten, *op. cit.*, 83.
5. Jerzy Kochanwoski. "Gathering Poles into Poland: Forced Migration from Poland's Former Eastern Territories." In Redrawing Nations: Ethnic Cleansing in East-Central Europe, 1944-1948 (Latham: Rowman & Littlefield Publishers, 2001), 137.

6. Janusz Ziółkowski. "The Population of the Western Territories." In Polish Western Territories (Poznań: Instytut Zachodni, 1959), 138.
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8. Ibid, 138.
9. Ibid, 144.
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Bulgarian Genealogical Profile

by Kahlile B. Mehr

Historical background

Because of its proximity to Asia Minor, Bulgaria was the first of the European states to succumb to the Ottoman Turks and one of the last to be liberated from them. During five centuries of Ottoman rule (1396-1878), the country stagnated, untouched by most of the cultural, social, or political movements of Europe. Bulgarian culture was preserved in the monasteries of the Orthodox Church during Ottoman rule. The Orthodox Church became autonomous from the Greek Orthodox Church in 1860. It was finally recognized by the Turkish sultan in 1870.

In 1876 a Bulgarian liberation movement was savagely suppressed by the Ottomans. Russia intervened and defeated the Ottomans in 1878. Bulgaria became an autonomous principality under Ottoman control. Eastern Rumelia, the southeastern portion of Bulgaria, was added to the country in 1885. Taking advantage of the Young Turk revolution in the Ottoman Empire, Prince Ferdinand of Bulgaria proclaimed the full independence of Bulgaria in 1908 and assumed the title of czar.

Bulgaria participated in the victorious coalition against Turkey in the First Balkan War (1912). The coalition

Fig. 1 - Historical map of Bulgaria

dissolved over territorial disputes, however, and in the Second Balkan War (1913) Bulgaria was quickly defeated by Greece, Serbia, Montenegro, Romania, and Turkey. It allied itself with Germany in World Wars I and II and twice more suffered defeats. Bulgaria's involvement in these wars was partly due to its ambitions to regain territory lost in the Second Balkan War. Boris III ruled Bulgaria between the world wars. In 1944 the Red Army entered Bulgaria and installed a communist satellite regime. Under the presidency of Georgi Dimitrov, farms were collectivized and industry nationalized. The communist regime lasted until 1990 when Bulgaria re-emerged as an independent nation. After a period of calm and receptiveness to the West in the early 1990s, Bulgaria has returned to a dictatorial system that distrusts foreign influences.

Population profile

The Bulgarian population grew slowly until the 18th century. It stood at 3 million in 1885 when it was augmented by the territory of Eastern Rumelia. The ethnic minority of Turks was subjected to forced cultural assimilation beginning in 1984. In May 1989 Turkey announced its willingness to accept ethnic Turks from Bulgaria. Before August 1989, when Turkey closed the border, 310,000 Bulgarian Turks had fled to Turkey. More than 50,000 returned following the adoption of democratic reforms by a new leadership in late 1989. There were 8.5 million Bulgarians by 1994. The distribution of the population by ethnic group in 1994 was 86% Bulgarians, 9% Turks, and 5% Gypsies, Macedonians, Armenians, and Russians. A majority of the Christian population is Bulgarian Orthodox.

Fig. 2 - Left-hand (above) and right-hand (below) pages of a Bulgarian church book

Fig. 3 - Bulgarian civil registration birth record

Съдържание на актоветѣ : 11 | ЗАБѢЛѢЖКА

№ 21

АКТЪ ЗА РАЖДАНЕ

на

Елена Величкова с Табон

На хиляда деветстотинъ и *осми* година, мѣсецъ *Февруари*, день *21* на *2* часътъ *подиръ* обѣдъ, се състави настоящиятъ актъ за раждането

на *Елена Величкова*

отъ родъ *лелски*, родена на *10* день

на мѣсецъ *Февруари* на *6* часътъ *подиръ* обѣдъ.

въ *с Табон* община *Ловелеско*,

въ домътъ на *родителите*, на улица _____ №. ___

Роденото е законо *дъщеря Величко*

Джумрато : по вѣра *ист. правословен*

по народность *българска*, поданикъ *българска*

по занятие *Бакалин*, на възрасть *40* годпни,

родомъ отъ *с Табон* община *Ловелеско* съ постоянно

мѣстожителство въ *с Табон* община *Ловелеско*.

и на *Смика Величкова*, по вѣра *ист. пров. слв.*

по народность *българска* поданикъ *българско*

по занятие *домакиня*, на възрасть *35* годпни,

родомъ отъ *с Табон* община *Ловелеско*, съ постоянно

мѣстожителство въ *с Табон*, община *Ловелеско*

Заявлението е направено отъ *родителите*

въ присѫтствието на свидѣтелитѣ: *Никола Алексов*

по вѣра *ист. провослв.*, по занятие *сираров*

на възрасть *30* годпни, жител

отъ *с Ловел*, и *Иор Илиев*,

по вѣра *ист. провос* по занятие *секр Бирник*

на възрасть *30* годпни жител

отъ _____ *с Ловел* _____.

Настоящиятъ актъ, слѣдъ като се прочете на присѫтствующитѣ, за удостовѣрение на всичко гореизложено, подписа се отъ всички ни.

Свидѣтели :

Обявитель: *В Джумров*

The Turkish portion of population is primarily Moslem. There are groups of Roman Catholics, Armenian Orthodox, Protestants and Jews in the country.

Major family history research sources

Church records uniquely identify individuals and help link generations by providing the names of parents and witnesses, usually relatives but also friends. Church records are primarily from the Bulgarian Orthodox and Roman Catholic religions. Some of the Orthodox registers date back to 1787 though most extant registers begin in the middle 1800s. Catholic books date back to the early 1700s. A few church records have been gathered into district state archives. Many are still located in the churches.

Civil registration is the key source for identify individuals from the date when it was instituted in 1893. However, be aware that early civil registration was not very effective and there are many gaps in the records. Not until the communist takeover in 1945 was registration conducted in an efficient manner. The Family History Library has a small book collection and microfilms of civil registration, 1893-1912, for the districts of Sofia and Pazardzhik.

In 1920, family registers were established to record vital information. The extent and nature of these records still needs to be discovered through further investigation at various archives.

Censuses, or population enumerations, are of most value in reconstituting family groups. The first census was conducted in 1880 just after liberation from Ottoman rule. Censuses were conducted in 1880, 1884, 1887, 1892, 1900, 1905, 1910, 1926, 1934, 1946, 1956, 1965, 1975, 1985, and 2001. The name lists for the censuses from 1880-1892 have not been preserved. The disposition of the census name lists for the 20th century is not known, though it is noted in the accompanying article in this issue that census records were found in the Lovech District State Archive.

Ottoman census records for the period 1831-1872 were enumerations of males compiled for fiscal and military purposes. They contain the name of the head of household, male children, ages, occupation, and property. Their value is somewhat limited because they are written in Ottoman Turkish (Turkish in Arabic script) which is archaic and difficult to read. Ottoman census records are located at the Oriental Department of the Cyril and Methodius National Library, Sofia. Some may be preserved among the archives of the Ottoman Empire in Istanbul.

Many records that have genealogical value but were not created on a nationwide basis such as those listed above. These are listed in a table at the end of this article.

Bulgarian is the primary language of the records. It is a southern Slavic tongue and is written in the Cyrillic script. The headings are often in Church Slavonic which has a few

Fig. 4 - Political districts within Bulgaria

additional characters but these can be learned without too much effort.

Bulgarian places and record locations

Administratively, Bulgaria is divided into twenty-seven districts. In the middle 1980s a nine district system was imposed on the country and was dissolved in this century. The did not affect the creation nor disposition of genealogical records.

Each district has a state archive where earlier civil registration books, usually to about 1910, and some church records are preserved. An incomplete list of materials in these archives is provided later in this article. More recent civil registration records are located in the civil registrar offices which are part of the local administrative structure. There are no vital records in the National Historical Archive located in the capital city of Sofia.

ПОБЕДА (Мансарлии) — с., в Б-я
от 1885 г.; преим. с м. з. 2820/обн.
14. VIII. 1934; 1052 ж., Бс, 20.
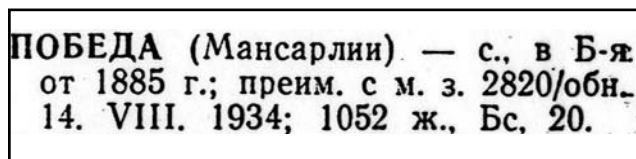
Fig. 5 - Example of a Bulgarian gazetteer entry

Most church records are still located at the churches and may also be in monasteries. A parish priest may provide access to the registers in a parish. But access probably will vary depending on the disposition of the local clergy or the guidance of central church authorities.

Local archives and libraries have histories of the cities and towns in the district where they are located. They also contain family histories which appear to have been widely authored.

A gazetteer that helps in Bulgarian research is Michev, N. and P. Koledarov. Rechnik na selishchata i selishchnite imena v Bulgariia, 1878-1987 (Dictionary of villages and village names in Bulgaria, 1878-1987), Sofia: Nauka i izkustvo, 1989 (FHL book 949.77 E5m). The gazetteer provides standardized spelling of place names, lists names changes and when they occurred, and identifies the municipality and district to which each place belongs. This is of limited value now that the nine communist districts have been dissolved. Still it gives you the location which you can use to find it on a map today.

A good genealogy Web site is found at <www.rootsweb.com/~bgrwgw>. It provides basic research assistance, contacts in Bulgaria that will help to do research in local repositories where they live, maps and other materials.

The site for the state archives is found at <www.archives.government.bg>. The site provides contact information for the archives in each district at <www.archives.government.bg/tda>. A basic knowledge of Cyrillic script is need to make use of the site. It provides
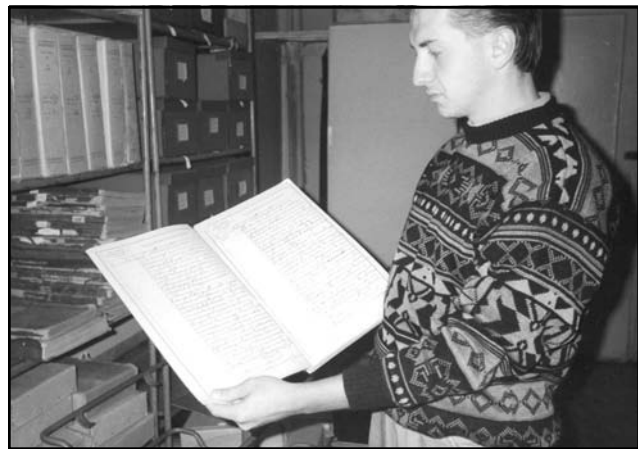

Fig. 6 - Civil registers in a Bulgarian archive

contact information for each of the district state archives and a general description of the collection. The descriptions are not complete with respect to genealogical sources.

Based on inventories gathered by the author in 1992, here are some of the collections that can be found in these archives. Please note that some archives provided more detail than others. Also, archives may have genealogical sources that they did not list, such as census records in Lovech noted in the accompanying article in this issue.

Bulgarian ancestry is only beginning to attract researchers. Their emigré community in the West is not large such as is the case for Italians, Germans from Russia, and Jews, among others. The materials have not been gathered into central repositories. Searching often requires going to multiple locations and trying to explain exactly what one wants to achieve to a bureaucracy unacquainted with the discipline. Much can still be learned as the area of genealogical interest expands and the reconstruction of Bulgarian lineages takes hold.

***Kahlile B. Mehr** has over twenty years experience at the Family History Library as a collection development specialist and cataloger. He holds an MA in Family and Local History, MS in Librarianship, and a BA in Russian. Accredited in LDS Research, he has visited archives in Spain, Portugal, Russia, Ukraine, Belarus, Bulgaria, Armenia, Albania, Estonia, Latvia, Lithuania, Serbia, Croatia, Slovenia, and Moldova. He has taught the Introduction to Family History Course at Brigham Young University and at the annual BYU Family History Conference. He has published numerous articles and a book on family and local history. He has compiled genealogies professionally for test pilot Chuck Yeager and Secretary of the Army John O. Marsh. He was born in Logan, UT and raised in southern CA; married with five children.*

Fig. 7 - Bulgarian archive holdings of genealogy related records

District	Genealogical Material
Blagoevgrad	Orthodox church records 1805-1948 (55 vols.), Evangelical church records 1889-1944 (20 vols.), Family lineage trees of six families
Dobrich	Church records (no dates given), Family histories of four families
Khaskovo	Civil registration 1893-1895 (104 vols.), Moslem records 1897-1906 (2 vols.), Jewish records 1897-1944 (4 vols.), Family lineages of five families
Kurdzhali	Church records 1915-1938 (no volume count), Family collections of eight families
Kiustendil	Civil registration 1893-1919, 1941-1943 (268 vols.), Family collections and lineages of twelve families
Iambol	Civil registration 1893-1912 (1,230 vols.), Church records (40 collections), Family collections (70 collections)
Lovech	Civil registration 1893-1910 and family registers 1831-1947 (1,276 vols.), Church records (dates and volume counts not noted)
Montana	Civil registration 1893-1948 (40 vols.), Church records 1889-1960 (134 vols.), Family collections of five families
Pazardzhik	Civil registration 1893-1910 (approx. 1,000 vols.), Church records (approx. 100 collections), Family collections (110 collections), Family lineages (no count)
Pleven	Orthodox Church records (66 vols.), Catholic Church records (6 vols.), Evangelical Church records (5 vols.)
Plovdiv	Civil registration 1893-1910 (no volume count), Orthodox Church records (5 vols.), Family collections for twenty-six families
Razgrad	Civil registration 1893-1910 (882 vols.)
Ruse	Civil registration 1893-1910 (987 vols.), Family collections for twenty-six families
Shumen	Civil registration (no dates given) (1,391 vols.), lineages for nineteen families
Sliven	Civil registration 1893-1912 (110 vols.), Family histories for seventeen families, Family trees for seven families
Smolian	Civil registration 1894-1944 (79 vols.)
Sofiia	Civil registration 1893-1912 (2,369 vols.), Armenian Church register 1926-1944, Orthodox church documents concerning marriage and divorce (approx. 100 vols.), Family collections for twenty-nine families, Family lineages for two families
Shumen	Civil registration (no dates given) (1,391 vols.), lineages for nineteen families
Sliven	Civil registration 1893-1912 (110 vols.), Family histories for seventeen families, Family trees for seven families
Smolian	Civil registration 1894-1944 (79 vols.)
Sofiia	Civil registration 1893-1912 (2,369 vols.), Armenian Church register 1926-1944, Orthodox church documents concerning marriage and divorce (approx. 100 vols.), Family collections for twenty-nine families, Family lineages for two families

Genealogy Bridge USA-Bulgaria:
Djebaroffs from Lovech-Ugurchin and the Ancestry of Linda Gebaroff

by Lolita Nikolova, with an introduction by Linda Gebaroff

Introduction

Even as a small child I've always had a fascination with our family ancestry. I think everyone feels a deep inner need to connect with their roots. For some of us it is the call of an ancient ancestral voice from long ago, a call we must heed. Very little was known about our family in Bulgaria except for the stories my father entertained us with at the family dinner table while we were growing up. I had high expectations of finding family connections through the Internet but soon found out how difficult that can be when your family comes from the other side of the world. It became evident the only way I was going to learn about my family was to make direct contact with Bulgaria. Knowing who to contact in other countries for family listings is a near impossible task when you don't know the language.

Just by chance one day when I was making inquiries online about something else it came about that I asked someone how I could research my family. I was referred to Lolita which turned out to be a major breakthrough in my search. Lolita and I worked together through e-mail communication for many months gathering information that would further our research. She didn't have much to go on, just a few dates, various spellings of the family name, family rumors and legends and a few photos.

With the help of Ms Penka Cherneva, Ms Pavlina Ilieva and Ms Maya Tsankova from the Lovech Regional State Archives and the Lovech Civil Registration Office and of Ventsislav Andreev (the Methodist Church in Lovech) she was eventually able to piece together a rich and fascinating history of our family. I never imagined she'd uncover so much history that I can claim as my own.

Setting of the Gebaroff lineage quest

Bulgarian genealogy has developed primarily as a historical discipline, but interest in it as a personal pastime is growing. Because most of the documentation is found only in Bulgaria, tracing the Bulgarian ancestry of Americans, in most cases, requires visiting the institutions there who possess primary records (regional state archives, civil registration offices, churches) and secondary records (museums, libraries, etc.). Correspondence, message boards on the Internet, and other means of communication provide a way to contact living descendants of shared lines and other people interested in Bulgarian genealogy.

This case study attempts to demonstrate how the scientific genealogy method was incorporated to study the ancestors of Djebaroff/Djabaroff/Djabarski.[1] In turn, it offers insights into some of the typical and specific characteristics and peculiarities of tracing specific Bulgarian ancestors. The Djebaroffs resided in the Lovech District of

north central Bulgaria. Results were obtained from two field research trips in March and November 2006. The work was sponsored by Linda Gebaroff of Seattle, Washington. I tried to locate the specific place of origin for Linda's grandfather, Andrew Gebaroff/Djebaroff (b. about 1883 in Bulgaria). Andrew was a native Bulgarian who migrated in 1901 first to Canada and then to the U.S. He was followed by his sister, Vassila Djebaroff/Gebaroff.[2]

Bulgaria which is situated in the central portion the Balkans, between Serbia and Macedonia on the west and the

Fig. 1 - Modern Bulgaria

Black Sea on the east, Romania on the north, and Greece and Turkey on the south.

Before the trip, American records pointed to two possible places of origin for Linda Gebaroff's Bulgarian ancestors: Sofia, the capital of Bulgaria, and Lovech. The former was known as a birthplace of Andrew and the latter

was given in some American documents as the birth place of Vassila.[3] I chose to go to Lovech first because a search of Sofia civil registration records on microfilm at the Family History Library found no results for Djebaroff,[4] and Lovech is a smaller city making it easier to explore available records.

The effort documented below will demonstrate the various sources and methods used for this genealogy research and we will stress some general scientific problems that make researching Bulgarian ancestry in depth difficult.

Fig. 2 - The Levech-Ugarchin area of Bulgaria

Note that Gebaroff and Djebarov are spelled differently. Yet they have a similar pronunciation. Other variants of the surname mentioned in the article are Djebaroff, Djabaroff, Djabarev and Djabarski and Zhabar/Zhabarski. Some of these variations occur because the Cyrillic alphabet by which Bulgarian is written can be transcribed in different ways.[5] Others result simply from the spelling preference of the ancestor. Also, there are Americanized versions of Bulgarian first names, e.g. Andrej is the Bulgarian variant for the English name, Andrew.

The methods used for this research evolved. First, I began searching for the death records of the parents of Andrew Gebaroff in the Lovech Civil Registration Office. Then, I moved toward collecting all available primary and secondary records, and gathering oral data still obtainable from living persons about Djabaroff/Djabarski. This is, in fact, one of the most successful ways to get results and especially in correlating oral data with documentary records. The research would not be successful without the assistance of Bulgarians who were involved in the project and helped generously.

Bulgarian naming patterns

To better understand this case study, I need to review the way full Bulgarian names are formed. Bulgarians usually have three names: first, middle and surname. Historically, the first name was exclusively Bulgarian. During the oppression by the Ottoman Empire (14th century–1878), Bulgarians kept their Christian names. This practice continued during independence (1878-1946), and under the

Soviet sponsored regime (1946-1990). My name, Lolita, a nickname for Dolores, is not a Bulgarian name and is an exception to this rule. Bulgarians usually named their children and grandchildren after grandparents, parents, or close relatives. As we will see in the name occurrences found in this article, the number of names used in different lineages is small.
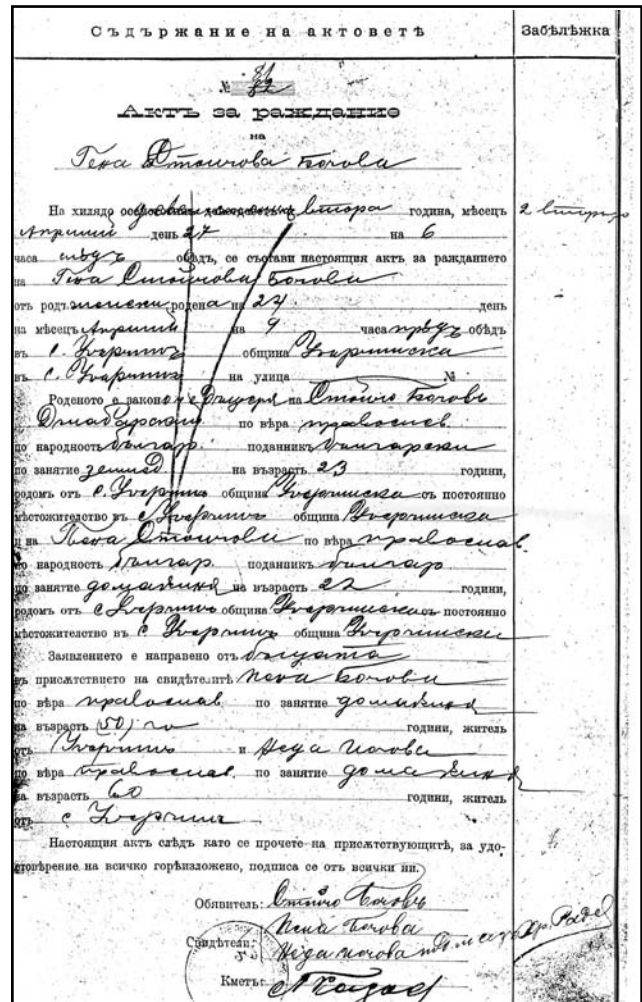

Fig. 3 - Birth entry for Gena Stoilova Bochova. Patronymic was from the father's first name and surname was from father's middle name. The family name Dzhabarski was lost in this record.

The middle name today is a patronymic based on the first name of the father, adding the masculine suffix -ov/-off or the feminine suffix -ova. For instance, since my father's first name is Petur, my middle name is Petrova.

The surname is also a patronymic but it persists over many generations. When a woman marries today, she keeps her middle name, but she can change her surname to the surname patronymic of her husband. Other possibilities are for her to use a hyphenated name (e.g. Georgiev [her surname]-Petrov [husband's surname]) or just keep her surname without any change.

Researching the records in the Lovech, I documented other naming traditions. In some time periods, after a marriage a female would change both her middle and her surname. At other times, for her surname she would adopt the surname of her husband. Also, it happens that the surname was not always persistent. With every new generation the middle name became the surname and the first name of the father was transformed in the normal manner into a middle name (see Fig. 3). Both patterns–the changing of the surname and a persistent surname (see Fig.

Vassil Djabarski found during onsite research (Fig. 5). Because of the variant naming patters, the only way to reach identify complete family groups and to extend lineages is to gather as many records as possible and to try to correlate as much data as possible.

Lovech, the place of origin, and the name Djabarski/ Djebaroff

Difficulties in tracing the Djabarski/Djebaroff/Djabaroff ancestry was already recognized in the U.S. since American

Fig. 4 - Birth entry for Danka Marinova Zhabarska. Patronymic was from father's first name. She kept the family name of Zhabarska. This is a typical naming pattern in modern Bulgaria.

Fig. 5 - A sample family list believed to show the household of Vassil Djabasrki Komitata. Listed are his wife Marijka, daughter Koprina and son Petko (wife Fiika).

4)–as our case study demonstrates, could occur at the same time. Additionally, I also documented cases where surnames which derive from Djabar could be found in some vital records of a given person and not in others for the same person.

Regarding Djabarov/Djabaroff/Djebaroff, it appears that the surname occurs frequently in Lovech along with the variant of Djabarski. This is illustrated in the family lists of

documents do not provide identical information about the places of birth and the dates of birth of Andrej and Vassila Djebaroff. Also, in researching the distribution of the surnames in Bulgaria, Djebaroff was not noted as occuring Lovech.[6] In an earlier research effort sponsored by Linda Gebaroff, no information about Djebaroffs in Lovech area was received.

Lovech (known in the past as *Altun Lovech*, or "Golden Lovech" and today as "the town of lilacs") is located in north central Bulgaria.[7] Evidence of human occupation goes back to the prehistoric period. A small golden treasure from the

Early Bronze Age (about the 3rd millennium BCE) was discovered in a cave outside Lovech.

During the struggle for independence from the Turkish Empire in the late 1860s and early 1870s, Bulgaria's most prominent freedom-fighter and national hero, Vasil Levski, chose Lovech as the capital of his revolutionary organization, Located in the center of Bulgaria, it is on the crossroad from both north to south and east to west. Today, Lovech is renowned for a covered bridge known as *Kolyo Ficheto* over the Osum River,[8] and for having the second biggest zoo in the country, located in Stratesh Park on the hill above the city. There is a massive monument to Vasil Levski that towers above the old city. The Velur leather factory in Lovech employs traditional manufacturing techniques from 19th century and is world famous.

Fig. 6 - Vassil Djabarski Komitata

In the latter 19th century Lovech enjoyed a stable economy. According to the contemporary travelers, the city consisted of about 20,000 residents (about the same as the population of Sofia at that time). There is a note preserved from the Russian military headquarters: "If the army of Your Majesty is able to hold Lovech, it will be a blessing from the heaven, since it is richer than many other cities and is known by its population as Altun Lovech."[9]

Lovech continues to be an important trade, economic, and administrative region. However, due to an economic crisis after 1878 (the year of Bulgarian independence), the population plummeted as many migrated elsewhere.[10] In the 20th century, the city reflects the typical characteristics of urban immigration– the moving from the villages to the city and from the city to the capital Sofia or other bigger cities or abroad. Andrew Gebaroff chose to cross the ocean and arrived in America with a letter of introduction from the Methodist Church in Lovech.[11] He graduated in the U.S. and worked as a teacher and was an excellent gardener. Andrew died in Seattle in 1958.

There are two versions concerning the origin of the Djabarov among Bulgarian family names. According to the Lovech Museum curator, Penka Kuzmanova, the name was made up during the Turkish period when a Turk came into the home of a future Djabarski and named him *djabar*, meaning an obstinate man. However, my consultation with a specialist in Turkish did not uncover a Turkish word close to "djabar" with such a meaning. The second version is that the Djabarov name came from the Arabic-Turkish word meaning "oppressor."[12]

We still need to research the origin of the name.[13] Presently, the name Djebar can be found all over the world, as can be determined by searching the Internet. Using Latin script, Dzhabarski can be found under Djabarski, Dzhabarski or Dzhabarov/Dzhabaroff with variations. The sound "zh" in the case of Djebarski/Djabarski/Djabaroff was transcribed with "j" which is more popular and will be used below.

Onsite research

Since Lovech was the residence of my mother for more than thirty years and I had studied and worked there before going to the university in 1978, doing genealogy in this city was an extremely emotional and exciting task for me. Also, I believed that my colleagues from the Lovech Museum of History would assist me. I contacted the Lovech Civil Registration Office and Lovech Regional State Archive a few weeks before the first trip in March 2006. These two institutions belong to different administrative hierarchies in the Bulgarian government. But they are related, genealogically speaking, because older records from the Civil Registration Office are eventually transferred to the Regional Archive.

Arriving in Lovech in March 2006, I first visited the civil registration office. The clerks were very cooperative. However, Bulgarian civil registration began only in 1893.[14] Still, since many church books were lost or destroyed, they are in many cases the only records for the Bulgarian population. In the case of Lovech, earlier civil registration records are available in the Regional State Archive, while the records from the beginning of the 20th century and later are in the Civil Registration Office, though it should be noted that the books for some years are missing from the files of that office. Conveniently, the Regional State Archive is located the former headquarters of the local Communist

Party just across the square from the Civil Registration Office in downtown Lovech.

At the very beginning of my visit, the archivist, Pavlina Ilieva, introduced me to Penka Cherneva, who was acting director, and our conversation was very productive. Penka provided an offprint of her article about a company, the co-owner of which was a Djabarski. So, from the very beginning of my research in the Archive, I learned that Djabarskis had resided in Lovech. In addition, talking about my genealogy experience, I mentioned about the onsite research I had previously conducted at the Museum of Sacred Art in Zadar, Croatia, where I had found family lists. Penka responded that they also had several such lists. It was a great boon to learn that these lists existed in Bulgaria.[15] They are known also as a type of census record.[16]

During my onsite research, I also met the Methodist priest, Ventsislav Andreev (a former clerk at the Ministry of Culture in Sofia), the Orthodox priest, Lyubomir Kazashki, the Director of the Museum of History, Ivan Lalev, and curators from the same museum (especially Penka Kuzmanova) and other people who were friendly and assisted in the research. Because of some additional problems to be resolved, we also contacted by the phone the Svishtov, Veliko Turnovo and Sofia Regional State Archives, the Mayor's offices in Golyama Zhelyazna and Malka Zhelyazna, etc. In all cases, I received prompt and comprehensive information from the clerks working there.

Especially fruitful was my collaboration with Ventsislav Andreev. The Methodist Church in Lovech was founded in the 1880s. Since Andrej Djebaroff, the grandfather of Linda Gebaroff, was a Methodist, Ventsislav Andreev was motivated to learn more about one of the earliest member of his church who had immigrated to the U.S. His effort resulted in finding additional documentary evidence, including a family tree of Djabaroff/Djabarski from Ugurchin and updated information with a possible place in the tree for Andrew Gebaroff (Fig. 7).

Main findings and problems

At the beginning of my research, I was discouraged when I visited the Civil Registration Office and obtained little results. The most valuable discovery was the death record of a Dina Djabarska, who died widow at age ninety in 1926.[17] Dina was the name of the mother of Andrew and Vassila according to the American family records, but the age of this Dina made it unlikely that it was the record of the sought after parent. The certificate reads:

No. 267. Death certificate for the death of Dina Tsvyatkova Djabarska. 1926 on 9 Dec at 9:00 am came to me, the deputy mayor Georgi K. Arnaudov, responsible for the citizens in Lovech Municipality, Lovech Okoliya, Pleven District, Getso [Gecho] Georgiev, fifty, a clerk in Lovech, and Stoyan Vulchev, fifty, a policeman from Lovech, the first a son-in-law and the second a relative of the deceased and claimed that Dina Tsvyatkova

Djabarska, ninety, a housekeeper in Lovech, a daughter of Stoyan Petkov and Tota Stoyanova died on 8 December 1926, at 5:00 pm, deceased from Marasm. Sinilis [old age].

As a result of this claim and the certificate from the municipality doctor we certify the death of Dina Tsvyatkova Djabarska and issue this Act which has been signed from me, after reading it to the witnesses.

Signatures: K Arnaudov, G Georgiev, St Velchev.

We learned from a family list at the Regional State Archive that when elderly, Dina Djabarska lived in the house of her daughter and son-in-law, Gecho Georgiev Tsvyatkov. It is interesting to note that Gecho was listed in the household list as a housekeeper, meaning he had no specific profession. The name of Dina's daughter was Tota, named after the grandmother. Because Dina was probably not the mother of Andrej and Vassila, I did not pursue this line further.

Afterwards, my research on Djabarski/Djebaroff focused on records in the Lovech Regional State Archive, since most of the valuable information was located there. In March 2006, I researched the family lists, while in November 2006, I researched the civil registers of Lovech and surrounding places, especially the town of Ugurchin. There are no indexes for the civil registers of Lovech and Ugurchin, so to obtain the data, I had to page through the registers, entry by entry.

During my first and second research field trip, I located many entries concerning Djebarski (with variations) who resided in Lovech and Ugurchin in the civil registration records. This surname is not found in other villages of the Lovech District. There is a rumor that Petko Djabarski (b. 1780) came to Ugurchin from Zhelyazna. We called the mayor's offices of Golyama Zhelyazna and Malka Zhelyazna, but the response was that the surname Djabarski and its variations was not found there.[18]

Turning from the account of my research efforts, I will summarize the sources searched and some genealogical conclusions concerning the Djabaroffs who lived in Lovech and surrounding area. They include:
•Civil registration death records (1920, 1921, 1922, 1924, 1925, 1926, and 1928) in the Lovech Civil Registration Office. There is a gap in the records between those in the Regional State Archive and 1920, when they begin in this office.
•Family lists from the first region of Lovech and civil registers from Lovech, Ugurchin and other places around Lovech in the Lovech Regional State Archive.
•Articles about Djabarskis/Djabaroffs and a chapter in a book about Vassil Djabarski in the Lovech Museum of History.
•A current Lovech phonebook with several Djabarski listings.
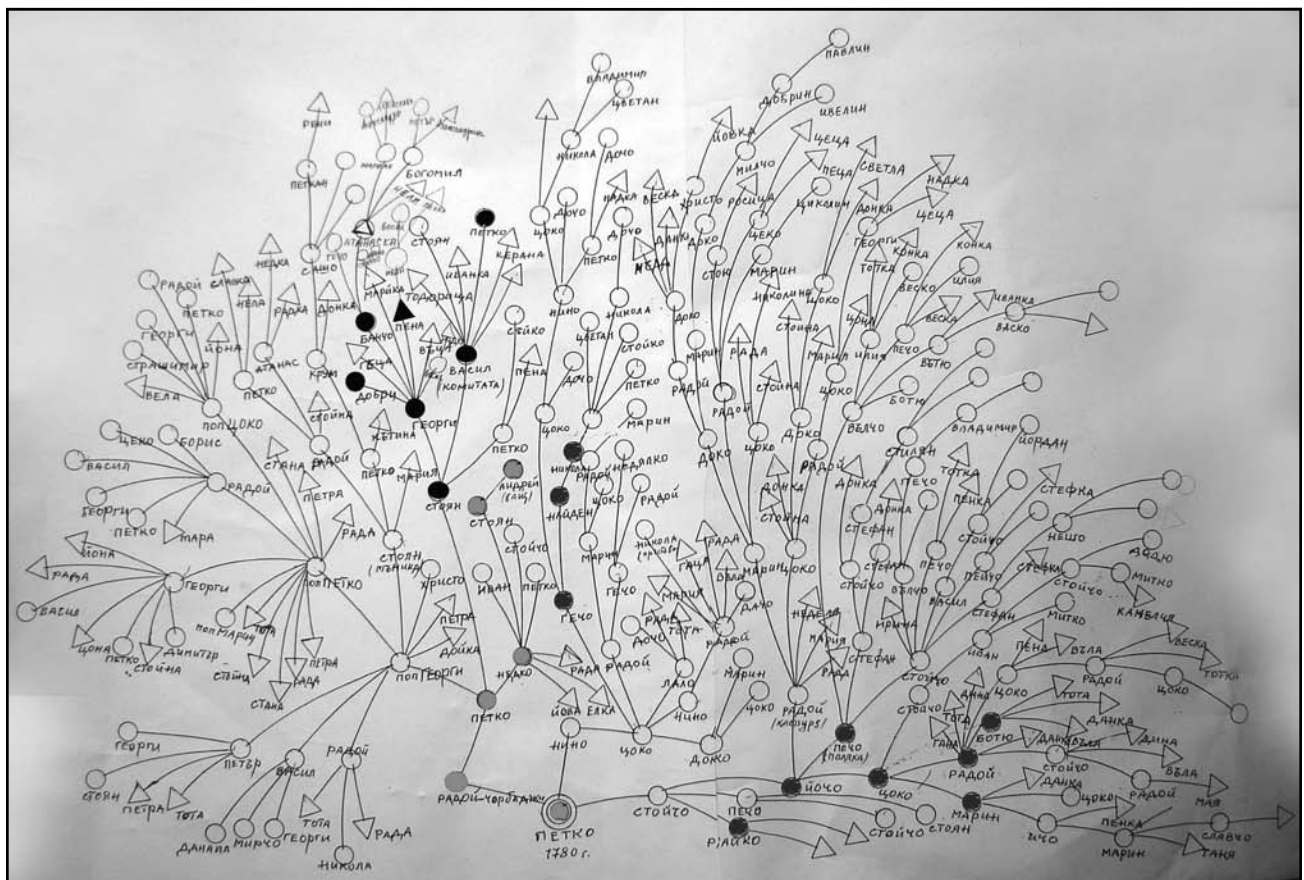•Personal knowledge of Penka Kuzmanova, a curator in the Lovech Museum concerning living and deceased Djabaroffs

Fig. 7 - Family tree of Djabaroff/Djebarski

•Telephone calls with different clerks from Sofia, Lovech, Svishtov, Veliko Turnovo, Golyama Zhelyazna, Malka Zhelyazna.

•Personal knowledge and findings of Ventsislav Andreev of the Lovech Methodist Church who continued the research after my first visit in March 2006.[19]

One of the items I began with from the family archive of Linda Gebaroff was a photo purported to be Andrej Gebaroff's father. I found the same photo in a book published in 1934 about Vassil Stoyanov Djabarski who was born on 5 March 1851 in the village of Ugurchin. His father, whose name is not noted in the book, was a cooper who moved to the city of Lovech when Vassil was three. Vassil had five brothers and one sister. Since he is one of the most prominent Djabarskis from Lovech, we will briefly outline some incidents from his biography.

At the age of sixteen, Vassil began to study the craft of furrier (*kyurkchiya*), and after that of shoemaker (*papukchiya*) for four years under his brother Petko. But he left those trades and began to make pottery. All of these are among the most popular crafts practiced in Lovech. While studying the craft of pottery making, he obtained a collection of songs published in Bucharest, Romania, by Lyuben Karavelov. This fostered a nationalist sentiment in him to

fight for Bulgarian freedom. In 1872, at the age of twenty-one he, went to Gyurgevo, Romania, where he found other Bulgarians organizing to return and fight the Turks.

During the summer of 1872, it is probable that Vassil lived in the city of Pitesh, Romania. For the winter, he moved to Stolniche, in the Pitesh District, where he worked as a miller. Everywhere he followed the news of Bulgarian fighting groups (*cheti*) being formed. When the construction of the railroad for Hungary started, he went to work there. He learned about the *cheta* of Hristo Botev, who planned to cross the border in 1876 to fight for Bulgarian freedom. He left his work and went to join Hristo Botev in Ploesht, Romania, but the group had already departed. So, Vassil moved to another Romanian city, Aleksandria, where worked until the spring of 1877. At that time Vassil learned about volunteers gathering with the Russian Army to fight the Turks.[20] He signed on to be a volunteer (*opulchenets*) and became a member of the 6th *Cheta* under the leadership of Colonel Belyaev, subordinate to the army of General Stoletov, head of the Bulgarian volunteers. After training for forty days, they went into Bulgaria.

Vassil participated in all battles of the 6th *Cheta* at Kazanluk, Zlataritsa, Elena by Bebrovo, Bezek, Krustets, Zelena Durvo, Shejnovo, and Shipka. After the war, the volunteers went to the town of Kotel where they stayed until

peace was negotiated. In Plovdiv, he trained for the Bulgarian Army, but in 1878 it was disbanded and Vassil Djabarski came back to Lovech. There he started a trade in leather and agricultural products. His native intelligence made him a valuable member of the Municipality Committee, of the District Committee, and as a deputy in Parliament, 1890-1900.

His biography, written in 1934, described him as a healthy man, age eighty-three, who had fathered nine children, of which two sons and three daughters were living. The living children were his oldest son, Stoyan Djabarski, a lawyer married to Tanka Vekilska, and a younger son, Petyu Djabarski, who had become a prominent trader in leather. One of his daughters was married to Dochko Nanov, a wealthy man from Lovech.

While noting only five of nine children as living, the biographer may have assumed the other children were dead, when, in fact, a son unnamed in the biography but possibly Andrew, along with a similarly unnamed daughter, possibly Vassila, might have immigrated to the United States, a circumstance unknown to the author. However, in the American records, the father of Andrew and Vassila was named Stoyan (one version) and Stefan (second version), rather than Vassil. So, we had to find direct evidence to connect the Bulgarian Americans, Andrej and Vassila Djebaroff with the correct ancestors from Lovech.

During research in the Regional State Archive, an entry was located in the family lists that matches the biography of Vassil Djabarski (see Fig. 5). This is the household of Vassil and Maria Djabarski. In one of the family lists, Stoyan and Petko (variant of Petyu) are listed as their sons, as well as three daughters whose names were not mentioned in the above mentioned book: Todoritsa, Nedka and Koprina. The mother of Vassil was Tota Stoyanova Djabarska (b. 1800).

As was mentioned above, valuable information about the Djebaroffs was shared by Penka Kuzmanova, a curator in the Lovech Museum of History who has gathered information about Djebaroff families for several years. According to her, the father of Vassil Djabarski "Komitata" (the Leader) was Stoyan Georgiev Djabarski, and that Vassil had a brother named Georgi Stoyanov Djabarski. She thinks that these conclusions are still tenuous because of people with similar names and the incomplete civil registration record.

Thanks to the efforts of the Methodist priest, Ventsislav Andreev and his collaborators, a pedigree about Djabaroffs from Ugurchin was located and the family tree was updated with oral information from living members of Djabarov/Djabarski families (Fig 7). In this tree a sibling of Vassil is Georgi, confirming the information from Penka. The father of Andrej Djebaroff was Nedko (named Stoyan in Figure 8), a son of a brother of Vassil Djabarski's father, also named Stoyan. However, to correlate this information with data from the available records was extremely difficult and in some cases almost impossible, for different reasons. According to the family tree, the grandfather of Vassil was Petko and not Georgi which should be the grandfather's first

name if the name of the father of Vassil was really Stoyan Georgiev Djabarski, as stated by Penka Kuzmanova.

An important a result of this recent research was the discovery of civil registry death entry of Dona Vulova nee Petkova Zjabarova who died 19 Aug 1903 in Ugurchin, Lovech at age 100 (Figure 8). Her father was Petko Djabaroff, and her mother was Mare. Dona, (b. about 1803). According to the family tree of Djabaroff, the founder of Djabaroff clan in Ugurchin was Petko Djabaroff, the probable father of Dona (b. in 1780). Her husband, Vulo Penov Pezhgor, was still alive and they had been married for eighty years (having married in about 1823).

Another important finding is the death entry of Pena Rajkova, who died on 17 Dec 1889 in Ugurchin. She married Bocho Rajkov about 1849. In the death entry, the name of her father is listed as Rajko Zhabarski, who could be a grandson of Petko Djabaroff (b. 1790) and a son of Stojcho, and respectively a close fourth generation ancestor of Andrej Gebaroff.

During the second onsite research visit, a family list was found for a grandson of Petko Djabarov (the earliest know ancestors for now), known from the family tree as Yocho, and in the records as Icho. His family group sheet was constructed from the death records of his sons: Tsoko Ichov Zhabar (d. 30 May 1906) and Pecho Ichov Dzhabarski (d. 26 Jan. 1905).[21] The name of the mother was Rada. The death records for the Icho's sons show that they carried two different variations of the surname Djabaroff: Zhabar and Dzhabarski. The connection between Zhabar and Dhzabarski is very important in connecting other families to the lineage. For instance, we have Rajko Zhabarski, father Pena mentioned above. My guess is that Rajko is in fact Radoj-Chorbadzhiyata from the family tree. If it is not true, than either we do not have all early Djabaroffs on the family tree or some of Zhabarskis had another progenitor in Ugurchin.

Among the family lists in the Lovech Regional Archives in March 2006, I found Georgi St. Djabarski. If "St." means Stoyanov [it could be also Stefanoff, but less likely), he is most probably the brother of Vassil Djabarski. The family list documents three generations of this household (Georgi and some of his children and grandchildren). The wife of Georgi St. Djabarski was Tota. For us it is important to note that she was listed as Tota Georgieva Djabarska. Her middle name was most probably derived from her husband's given name. They had at least five children: Dobri, Vassil, Pena, Vutsa, and Bancho. Dobri and Vassil were married. Dobri and family lived with the parents. Vassil and family lived close by, on Aleko Kuzevv Street in Lovech. On the family tree of Djabarski/Djabaroff we can see seven children of Georgi (Figure 7), but on the whole it confirms our guess from March 2006 that the family list pertains to a brother of Vassil Djabarski and respectively a relative of Andrej Djebaroff.

In March 2006, I found a family list for another Djabarski born in Ugurchin, Mincho Vasilev Djabarski (b. 1878). His household lived on Knyaz Emertinski Street in Lovech. The father of Mincho was Vassil Djabarski. I

Fig. 8 - Civil death entry for Dona Vuleva, probable daughter of Petko Djabaroff, the earliest Djabaroff ancestor.

concluded this Vassil was different from the famous Vassil because we know his children were born in Lovech. Theoretically, it is possible that the family of the famous Vassil first lived in Ugurchin. But living in Ugurchin is not mentioned in the biography. This and the fact that the family tree of Djabarski does not include a Mincho tentatively confirms my hypothesis.

Among the newly found records is the family list of Stoyan Petkov Dzhabarski, a son of Petko Djabarski. Born in Lovech in 1877, he married Yonka and had at least two children. It is still unclear how this family is related to the

Vassil Djabarski Komitata and respectively to the ancestry of Andrej Djebaroff.

The most difficult part of this project was to gather all available information about Djabarski/Djabaroff/ Djebaroff, since in some documents the family name is listed and other it is listed as a middle name. In other words the family name did not persist over time. It was really surprising that no consistent pattern was found in the years after independence in 1878. This possibly reflects naming traditions for even earlier periods. In some cases the surname persisted over generations, but in other cases, the surname changed. On the whole, the research in November 2006 confirmed the prevalence of the Djabarski/Djebaroff surname in Lovech and in Ugurchin, though no documents directly link Andrej and Vassila's to their parents. A next step is to try correlating the data from the tree with the available data from the civil registers searching not only for Djabarski/Djebaroff surname and variations, but also for the first and middle names showing links between generations. It might result in more hypotheses and raise new questions as well. For instance, the father of Andrej could be Stoyan Nedkov Petkov and not Stoyan Nedkov Djabarov/Djabarski.

Conclusions

The genealogy bridge that we tried to build connecting Gebaroff/Djebaroff from the U.S. to their homeland in Bulgaria was successful on the whole despite all the difficulties encountered during the research. The scientific method that was followed–gathering all possible primary documents and searching for documents to verify any oral and secondary information–gave a sure foundation for the present and future research of Djabaroffs from Lovech and generally from Bulgaria.

It is problematic that church books are missing to research the ancestry in the Lovech District, while the civil registers began only in 1893. Family lists supported the study for the city of Lovech, but not for the town Ugurchin, the place of origin for the Djabarski family. One of the biggest problems was the absence in many cases of persistent surnames during the 19th century that in turns means that many Djabarski ancestors were registered under different names. An additional obstacle was the fact that Djabarski itself was a name of Turkish and not of Bulgarian origin. I concluded that this was the possible reason in some cases we see Zhabar, a Bulgarian variant, instead Djabar in the records.

Generally speaking, the instability of the surnames in many cases, together with the fact that only late civil records exists, makes constructing Bulgarian ancestry a difficult exercise in Eastern European research. Nevertheless, continued attempts to search a variety of primary and secondary records may result in a gradual increase of knowledge on the searched lineages and ancestors as demonstrated by this case study.

Our search for primary documents was rewarded since we located Djabarski/Djebaroff in two principle places: Ugurchin and Lovech. No proof was found for the rumor of

a Zhelyazna origin for the Djabarski family. Most likely Djabarski was adopted as a surname by a rich Bulgarian to improve trade relations with the Turks and a branch of Djabarski family settled in Ugurchin. The ancestors of the Djabarski family might have been known by other names. For now, all we know is that it later became a prevalent name in the Lovech area.[22]

The American records and the fortuitous fact that there were prominent Djabarski in Lovech (especially the parliamentary deputy, Vassil Djabarski) as well as living members of the Djabarski family who retain memories of their ancestors was extremely valueable and helped move this project forward. After only two onsite searches we can hypothetically propose a four-generation extension of Andrej Djebaroff ancestry going back to the ancestor Petko Djabarski/Djabarov and provide primary records that document the most like family pedigree that can be updated as new evidence is found. We learned that Vassil Djabarski, whose photo was kept as a picture of the father of Andrew in the American family archive of Linda Gebaroff, was a prominent resident of Lovech and if not a direct, he was most probably a close relative of the family of Andrew. New variations of Djabarski were documented in the civil registers (Zhabar, Zhabarski, etc.). Also, comparing documents for the same person helped identify variant names.

In this case study, we demonstrated how to scientifically build a Bulgarian ancestry of the American family Djebaroff. Further research might possibly add many new valuable data and update some of the information.

In terms of theoretical genealogy, this case study shows that in building a genealogy bridge, documents and shared oral information go hand in hand. While scientific research can clean up some myths on a genealogy tree, new hypotheses and new facts come along that need further consideration and possible updates.

Acknowledgments

Last but not least, I would like to thank all Bulgarians in Utah and in the U.S. and their friends who have been creating and reproducing one of the most expressive subcultures in American society and are an essential social resource in our attempt to contribute to the genealogy and cultural bridging between the U.S. and Bulgaria.

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Endnotes

1. See L. (Lolita) Nikolova, "Notes on Theoretical Anthropology and Genealogy as Fields of Anthropology," in: L. Nikolova, et al., Prehistoric Archaeology & Anthropological Theory and Education (RPRP 6-7). Salt Lake City & Karlovo: International Institute of Anthropology, 2005: 107-109. For a treatise on Bulgarian genealogy see A. (Antoaneta) Zapryanova-Todorova, Genealogiya, ili, kak da izsledvame svoya rod? [Genealogy, or how to research our kin], A guide to genealogical research methodology. Sofia: Biblioteka "Nov Den", 1994.

2. For general information about Bulgarian Americans see N. G. Altankov, The Bulgarian-Americans. Palo Alto: Ragusan Press, 1979; and V. Trajkov, Istoriya na bulgarskata emigratsiia v Severna Amerika : ot nachaloto i prez sredata na XIX v. do 80-te godini na XX vek [History of the Bulgarian emigration in Northern America: From the

beginning and during the middle of the 19th century to the 1980s]. Sofia: University Press "St. Kliment Okhridski," 1993.

3. Lovech is about 150 kilometers from Sofia, the capital of Bulgaria.

4. Sofiya (Bulgaria). Civil Registry. Civil registration, 1893-1912 [no.: 1k/6/1-180], for Sofiya, Sofiya, Bulgaria. Filmed at the Sofiya City Archive by the Genealogical Society of Utah [GSU]. On sixty-five microfilms.

5. A useful Web site for the transcription of the Bulgarian Cyrillic is found at <www.rootsweb.com/~bgrwgw/ researchguide/tips.html>.

6. Stefan Ilchev. Речник на личните и фамилни имена у Българите [Gazetteer of Bulgarian Personal and Family Names]. Sofia: Bulgarian Academy of Science, 1969.

7. A short history of this city is available at <en.wikipedia.org/wiki/Lovech>.

8. Pictures are taken from Web sites <vermontbridges.com/ cbmail.bag1.htm> and <www.answers.com/topic/covered-bridge-lovech>.

9. Penka Cherneva.. "Towards the Popov-Dzhabarski Joint Stock Company Activity Lovech–Sofia (1924-1947)." Archiven pregled no. 2 (1991): offprint.

10. Ibid.

11. Family tradition as related by Linda Gebaroff.

12. Stefan Ilchiev, *op cit*., p. 164.

13. One version of the name is Jabar (Zhabar). This variant comes from the village of Ugurchin, Lovech District, where we can trace some of the earliest Djabarski/Djebaroff families in north central Bulgaria. Jabar is pronounced the same as Djabar. However, in Bulgarian there is no clear semantic connection to djabar, because *jaba* means "a frog." Perhaps the surname was altered from its Turkish origin to be a more Bulgarian sounding name. It is no surprise that in the family tree of Djabarski from Ugurchin, the son of the progenitor was *chorbadzhiya* (a rich Bulgarian who collaborated with the Turkish rulers). One of the possible explanations of the Turkish surname, an exception to the rule of Christian surnames, is this trade connection with Turks.

14. Some civil registration registers from the Sofia and Pazardzhik districts have been filmed by the GSU. You can find references in the Family History Library Catalog [FHLC] <www.familysearch.org>. There is a Bulgarian law protecting personal data (Cf. <www.paragraf22.com/ pravo/zakoni/zakoni-d/73105.html>). To use the State Archives and the civil registration offices for genealogical research you first need to contact and ask for permission and explain the purpose of your inquiry.

15. Family lists were created in the period 1906-1925. Lovech was divided into three regions (rayons). Djabarski families were found for the time being in the first region.

16. Similar family books exist for Russia and other Eastern European countries. They can be found under a the topical heading "Census" under any particular place name in the FHLC.

17. In this article the name will be cited according to the spelling in any particular document. At this point it should be

noted that Djabarski and Djabaroff are identical family names and are just different way to make a last name from the root "Gebar" and variations. In some years or in some families one way or the other was preferred.

18. The reaction of the mayor's office in Malka Zhelyazna is of note: "There has never been a Turkish population in our village." However, because of the peculiarities of naming patterns, as we have pointed out in this article, Djabarski could have existed but was lost in the 19th century in some villages other than Ugurchin, where it persisted. Even there, some descendants of Djabarski did not maintain the surname in the later 19th and earlier 20th centuries.

19. The old cemetery of Lovech consists of many graves without preserved names, as well as many graves are destroyed. For this reason, we left the cemetery for eventual future visit. No data were gathered for now from the Ugurchin cemetery as well.

20. For more information see <www.digsys.bg/books/ history/liberat.html>.

21. Documents from the Regional State Archive in Lovech.

22. An additional that might be investigated are the so-called *Danuchni registri* (Tax registers) from the period when Bulgaria was within the political borders of the Turkish Empire.

Lolita Nikolova, Ph.D, International Institute of Anthropology, 29 S State Street #206, Salt Lake City, UT 84111,. Tel.: (801) 363 3123, e-mail: <lnikolova@iianthropology.org>. I dedicate this article to the 170th anniversary of the birth of Vassil Levski, the Bulgarian national hero who chose Lovech for a center of his revolutionary organization in early 1870s. I appreciate the interest of Linda Gebaroff in her Bulgarian ancestral roots. This project was assisted by the clerks of the Lovech Regional State Archive and Lovech Civil Registration Office, as well as the priest of the Lovech Methodist Church who involved other volunteers to research Djabarski lineages. On 18 July 2007 in Karlovo (the national celebration of Vassil Levski's anniversary) this information will be present in a special poster about Andrew Gebaroff and his ancestry. A native Bulgarian, he immigrated to America and contributed to the American culture with his professional skills and his innovative printing program, which was introduced in one of the American schools where he taught. It will be incorporated in an exhibit of books and media-donations to the Karlovo City Library and along with posters about other Bulgarians abroad and their contributions to the development of the world culture.

The Story of Sarah from Ivatzevichi

by Leonid Smilovitsky, Ph.D.

Sarah Kopeliansky of Ivatzevichi was the lone member of her immediate family to survive World War II. This story recreates her pre-war life, recounts her service with partisans fighting the Germans, and her fate to the present. Ivatzevichi belonged to Poland when she was born but is now located in Belarus.

From the history of the townlet

According to the Lithuanian Record, the estate of Ivatzevichi was transferred in 1519 to Jewish merchants from Grodno.[1] From 1654 Ivatzevichi was known as the estate of Yan Victorian, Judge of Slonim, Elder of Skidel and Mosty. For a century it was part of the Slonim District, Novohrudok Province, in the Grand Duchy of Lithuania. It was annexed by the Russian Empire in 1795. Not far off was "Merechevshchina," the ancestral estate of Kosciusko.[2] During 1863-1864, Ivatzevichi constituted part of the area involved in the uprising of Kastus Kalinovski against the Tsar's government.[3]

The laying of the railroad from Brest to Moscow began next to Ivatzevichi in 1871. A small settlement arose where people engaged in forestry, ran a small distillery, a brick factory, and a water mill. During World War I, Ivatzevichi was occupied by the German armies of Kaiser Wilhelm II, and in 1919-1920 by those of Poland. After a brief rule by Soviet forces, July-August 1920, it came under Polish rule and from 1921-1939 belonged to the Kosovo District, Polesye Province.

The family

Sarah was born 9 September 1925 to Ben-Zion and Miriam Kopeliansky. Ben-Zion, born in Kletzk, had studied economic, politics and law in the Higher Commerce School in Warsaw. He was a handsome man, tall and always well-dressed in the latest style. Ben-Zion's cousins went to America in 1900, but he decided to remain in the old country.

After their wedding, the young couple moved to Ivatzevichi, where they helped Miriam's brother Chaim Rozhansky. Miriam's father Jacob originally had a business of timber, pressed straw, and fodder. He had come to Ivatzevichi from Pinsk, where he had married Sarah Livshitz [Leibeschütz], and had nine children. After Jacob's death, his business was inherited in equal parts by Ben-Zion Kopeliansky and Chaim Rozhansky.

Miriam observed the traditions of Judaism, although she rarely showed up in the synagogue. In the housework she was helped by the village girl Ustina, who she trusted. Occasionally, Ustina brought in a friend from the army for an overnight stay. Sarah did not understand what they were doing. She would enter the kitchen for a glass of water or a sandwich in the hope of "catching" them.

The Kopelianskys spoke Yiddish and Polish. Ben-Zion subscribed to Hebrew periodicals from Palestine, including the newspaper Davar. The journals and newspaper files were bound and shared with friends. Benzoin never returned from Warsaw without gifts. To his daughter he brought sweets; to his wife cuts of cloth, woolen fabric, fur collars for vests and dresses, even silver buttons.

Fig. 1 - Sarah in Ivatzevichi, 1934

Pre-war Ivatzevichi

The townlet had a relatively modern layout. Streets were laid out parallel to each other. The Kopeliansky's house consisted of three large rooms, a spacious kitchen, and accessory rooms. It was a solid timber building, like the majority of Ivatzevichi structures. Ben-Zion's diploma, signed by his twenty-nine professors, hung in a place of

honor in the dining room. Sarah was very proud of her father's achievement.

The population of the townlet totaled about 3,000 inhabitants. Ivatzevichi was surrounded by remarkable pine forests with mushroom spotted floors. Sarah and friends used to go to the woods together where they hanged hammocks, read books, or simply had fun with children's games. Sometimes they would go to the mill, where they played hide-and-seek, and rolled a barrow on rails up and down. If someone had a sliver in their hand, Sarah was better then others at extracting it with a needle.

After 1921, Poles from Poznań were transferred to Ivatzevichi in order to change the demographic composition of the place, which had a Belarus majority. Belarus villages and hamlets dotted the landscape. Relations were friendly

Fig. 2 - Chaim and Miriam Rozhansky
and an unidentified girl, 1912

among Jews, Poles, Belorussians, and Ukrainians. There was nothing to covet as most people lived from hand to mouth. In Ben-Zion's and Chaim's business, most of the employees were Ukrainian. They chopped timber in Telekhany and in Sviataya Volya, conveyed it to Ivatzevichi on narrow-gauge rails, where it was loaded on flatcars and sent all over Poland.

The forests of Ivatzevichi abounded with magnificent pine, spruce, oak, and hornbeam. The pride of the region was its eleven lakes, the largest being Lake Vygonoshchansk.

The dense Belovezha Forest began near Telekhany. The area was traversed by the stream named Grivda, a tributary of the Shchara River, which flowed into the Neman. People went there from Warsaw, Brest, and Grodno to hunt for elks, boars, deer, rabbits, beaver, otter, and wolves. The most extensive of untouched Belarus swamps was near Ivatzevichi. A canal through the Oginsk, Vygonoshchansk and Vulka-Telekhany lakes connected the Yasselda River with the Shchara River, and consequently, the Black Sea with the Baltic.[4]

Jewish life

The Jews were a minority in Ivatzevichi–a shoemaker, a tailor, a barber, a blacksmith, and a baker. Despite the small size of the community, there was a rabbi and a little synagogue. Since there was no cemetery, Jews were taken to Casava for burial. Sarah rarely went to the synagogue, but without fail went on Yom Kippur and Rosh Hashanah. For the Passover meal, the relatives with their children all gathered at the Kopelianskys. On Purim the little ones received sweets, and there was much rejoicing. Ben-Zion loved to treat guests with delicacies that he brought back from his travels: honey, cheese and village bread; berries and mushrooms; exotic fruit, bananas, grapes, and canned pineapple; goat cheese, and various smoked foods.

The little girls loved to spend time in the smithy, observing how old Moshe cleverly shoed horses. The master blacksmith would lower the hot iron into the flaming furnace, strike it with a small hammer, then fit the horseshoe to the horse's hoof. Sarah would run to the Jewish bakery to buy *bagele*. Leyt [Leight] the baker prepared wonderful bagels. He would pull them out of the oven and offer them, still hot, with butter and cherry jam. The Chomskys would invite Sarah on Saturday to taste their *cholent*, which she found uncommonly tasty. The elder Chomsky was very religious and always prayed. A shoemaker, he would hold the wooden nails in his mouth, which he smartly inserted in the slits of the soles and fastened with a hammer. Sarah could watch his movements for hours; finding it more entertaining than the circus. Uncle Chaim, Miriam's brother, often took his niece to the milk bar, where she took part in a chocolate lottery.

Across the road there was a pharmacy, where Shapiro, a short old man (to Sarah everybody in those days was old) prepared compounds according to the prescriptions of Doctor Kozlovsky. Sarah would sit there for hours and help package powders and medicines. Her memory retains images of the long cabinets with white jars with Latin labels. Shapiro used to say that Sarah was the future bride of his son, who studied at a university in Warsaw, and who seldom visited his father. The little girl was then ten years old. Shapiro was very happy with his joke, introducing his little neighbor as a bride.

Sarah remained an only child in the family. Her father required her to apply herself to her studies, which she found agreeable. Every day, after attending Polish school, Sarah had a private tutor, who would come even during school

vacations. She studied Tenach, Chumash, "Palestinography," Hebrew grammar and even delved into the work of Rashi. Her mother inculcated in Sarah a love of reading. Eventually her beloved authors became Sigrid Undset, Jack London, Knut Hamsen, Romain Rolland, along with Polish and Russian authors whose works she devoured during the long winter evenings. This lasted until age twelve, when the time came to enter the Slonim gymnasium school in 1937. Travel to Slonim in those days took about an hour by train.

Slonim

The Kunitz Gymnasium in Slonim was considered the best educational institution in town. In their time, Miriam and Aunt Raya, Miriam's first-cousin, studied there. As all teachers and students were Jewish, Sarah felt at home. The students studies Hebrew four hours a week. Lessons on other subjects were taught in Polish. Miriam would often send Sarah a sponge cake, one of her favorites.

Slonim had Jewish organizations and a vibrant public life. Ben-Zion in did not approve of her participation in youth organizations. He was a committed Zionist and was ready to condemn all leftists. Nevertheless, in spite of his prohibition, Sarah attended meetings of Hashomer Hatzair, where she enjoyed listening to debates on "serious issues."

Sarah's behavior in the gymnasium was not always exemplary. She laughed a lot, conversed in class, and was even expelled from the classroom on occasion. The principal, named Teller, was sympathetic to Sarah. If he met her in the hallway, he would take her hand, ask why she was expelled, and then take her back to class with the words that "she won't do it again." She was always asked to present him flowers in the name of the class on his birthday.

The gymnasium had a wonderful atmosphere. Sarah easily made friends and soon became acquainted with Beno Plavsky, who was two grades older than she. Beno had her own room and her food was prepared by an attendant named Tanya. Sarah's best friend was Ada Gurvich. Sarah liked Yuta, a tall slender girl, with a long braid. There was also red-headed Milla, who used to ask in the middle of class what time it was, as she couldn't wait for the recess. Next to Sarah sat her cousin, Chayah Rozhansky, a serious student whose Latin translations Sarah used to crib.

Sarah's cousins lived on Ulanskaya Street, near the Shchara River. In their home she met Folle Zack, a blond boy with blue eyes, who was eyed by many girls. After lunch she and Folle would take walks on Paradnaya Street, where "everybody" gathered. On days off, Uncle Chaim Rozhansky would visit Sarah in Slonim. Sarah shared her girl's secrets with the Rozhansky elder daughter Lisa. Lisa tended Chaim's deaf-and-dumb sister and his blind father who also lived in the home on Ulanskaya.[5]

The coming of the Soviets

Everybody feared the onslaught of the Germans. Nobody expected anything good from Hitler. Given this, the Soviet Red Army was welcomed joyfully with flowers when it arrived on 17 September 1939. Most of the people lived

frugally. There was nothing to expropriate from a tailor, a shoemaker, a carpenter, or a glazier.

Ben-Zion voluntarily gave up his business and applied to go to Leningrad to continue his education. Eventually he moved to Baranovichi and took a job in a bank, where he received a good position, while Sarah's mother remained in Ivatzevichi. Since Sarah had to continue her studies, she lived with her father in Baranovichi, where they rented a room from a Jewish woman. Sarah's best friends were now Dvosha (Devorah) and Vanda Gvozdovich.

Fig. 3 - Sarah at the Gimnazia Kunitsy, 1937

Soviet schooling was simplistic. Under the Soviets, lessons had to be mastered by rote, without deviation. Only during the "Polish hour" was it normal in school to dispute, express one's own opinion, and share observations. The students were not accustomed to this, and Sarah once complained. Sophia Isaacovna, teacher of Russian language and literature, listened then answered, "With us it's different. And that's how it will be."

In January 1940, Ivatzevichi was included in the Casava District of the Brest *oblast*. It comprised 3,000 square kilometers, or nine percent of the *oblast* territory. The new district bordered on the west by the Berioza District, on the southwest-the Ivanovo District, on the south–the Pinsk District, on the east–the Baranovichi, Liakhovichi, and Gantzevichi Districts, on the northwest–the Pruzhany District, and on the north–the Slonim District of the Grodno *oblast*.

Ivatzevichi was strategically located, lying on the Brest-Minsk railroad, the Brest-Moscow highway, and at the crossroads of five other motor roads, which connected the area to Lithuania, Russia, Poland, and Germany.

German occupation

The Germans occupied the townlet on 24 June 1941, only two days after the declaration of war on Russia. The Nazis decreed the confiscation of all state property and all Jewish possessions. People were deprived of homes, livestock, bread, clothing, and other "wealth." Many Belorussians and Poles were also chased out of their homes, to make room for German military personnel. They instituted two jails and a police precinct in Ivatzevichi. Orders were issued establishing a curfew.[6] In the street, patrols would seize passers-by and if they were without papers, would declare them to be partisans. Those who resisted could be shot on the spot; or, best case, be sent to prison. At night the police would open fire without warning, and in the morning local inhabitants were forced to bury the victims in unmarked graves.[7] Thus, the Shimansky (five persons) and Multon (six persons) families perished in this manner.[8]

In jail people were cruelly tortured, starved, and beaten with sticks. The cells were overfilled. People died from lack of air, from beatings and from emaciation, or committed suicide. So perished the Bogudsky, Bogatyreva, and Shmir families. A man named Goyshchik was killed while being interrogated. The occupying power carried out public executions. A gallows was built on the plaza. Patriots named Tzak, Minchuk, Kludko, among others, were hanged for contact with the partisans and for sabotage. All inhabitants of Ivatzevichi were forced to witness the executions.[9]

The Germans changed the composition of the police a few times. They dismissed the Polish policemen, suspecting disloyalty and shot their officers. Later they recruited Belorussians into the police, and shortly thereafter, replaced them with Ukrainians.

Jewish ghetto

On the eve of the war, Ben-Zion and Sarah came to her mother in Ivatzevichi for a summer vacation. The Germans evicted them from their home together with her parents, and established a military headquarters there. Ben-Zion, Miriam, and Sarah settled, together with other Jewish families, in a small hotel which had ten rooms. The whole street was inhabited only by Jews; about two hundred people. Not all were original inhabitants, as the Jewish population of Ivatzevichi had been enlarged by refugees from other regions of Poland, previously seized by the Germans in September 1939.

The occupying power ordered Jews to attach yellow six-pointed stars in circles of fabric to their garments. In despair, Shapiro the Pharmacist poisoned himself. Ben-Zion Kopeliansky, being highly respected and knowing German, was appointed Elder over the Jews. He had a reputation as being honest and understanding, always ready to help. While it was good for the Jews to have a Jewish leader, the Germans wanted him to be their henchman.[10]

The Jewish ghetto was set up on the outskirts of the village, along a street that was parallel to the main street of Ivatzevichi and abutted the railroad station. It was fenced with barbed wire. Inmates were taken out to do cleaning or construction work, or loading and unloading trains at the station. The food ration was meager, consisting of 200 gr. of bread per day. Max Schulke and another named Bliffert were German officers that stood out for their cruelty.[11]

The Jews had premonitions concerning their fate but were defenseless. Villagers from the area would come into the ghetto, saying "Give us everything; you'll be killed anyway." The only escape was to the forest but once there, it was necessary to find the partisans. Sarah was friends with Jonah Yanovich, whose brother left for Palestine before the war. Jonah's mother begged Sarah to dissuade her son from going to the forest. She believed that is was impossible to survive there.

In February 1942, Ivatzevichi Jews were marched on foot to Kosovo. A snowstorm struck and some lost hands and feet to frostbite. Aunt Feiga lost her fingers, having given Sarah her mittens. In Kosovo they could not accommodate the mass of newcomers and two days later they were marched back. The Germans forced Jews to relinquish all their gold, including gold teeth. Sarah remembered a pile of valuables on the table in their room. Her father was ordered to deliver everything to the Germans.[12]

An alternate information source suggests that the Jews of Ivatzevichi were forced to march to Byten, rather than Kosovo, and in March rather than in February. They were grouped with Jews from nearby villages, totaling some 600 persons. They were required to leave all possessions at home and were only allowed to take what could be hand carried. Similar to the first story, it was very cold and people lost extremities to frostbite. After the Ivatzevichi Jews arrived, the Byten *Judenrat* tried to provide for them minimal necessities of life. They housed and fed them, and rendered medical first aid.[13]

Genocide

A trench was dug, ten meters long and five meters wide. Having been returned to Ivatzevichi, the inmates were counted. One of the German commanders favored Sarah's father. He liked Ben-Zion's practical qualities, rationality, and level-headedness. The German offered an escape but he would not go without his wife and daughter, while Sarah's mother refused to go without her sisters and brothers. So they decided to perish together. Ben-Zion's request was to be killed first. According to the testimony of Nina Lavrenchuk, standing at the edge of the ditch, Ben-Zion shouted: "We will be buried but death will find you too. Crows will pluck out your eyes." The act of genocide was carried out on 11 August 1942, in the early morning. The Jews were stripped naked, placed on the edge of the trench, then shot with automatic weapons. Lithuanian volunteers of the Punitive Battalion SS and local Ukrainians participated

in this action. After the murder, the Germans and the police appropriated the clothing and remaining personal belongings of the executed Jews.

Altogether during the years of occupation in Ivatzevichi, the Nazis tortured to death, shot, and hanged 350 persons of all ethnic groups, including 290 Jews. In the winter of 1945, a Soviet Commission was only able to identify by name, fifty-six of those shot, and among them thirty-nine Jews, thirteen Belorussians, and four Poles.[14] Among them were Sarah's parents, Ben-Zion and Miriam Kopeliansky; two of Miriam's sisters, Feiga Bassenson and Tzira Goralskaya; Miriam's brother Chaim Rozhanzky, and his children.[15]

Retreating before the advance of the Red Army in the summer of 1944, the Germans burned down most of the houses in Ivatzevichi. They drove away to Germany for forced labor no less than a hundred Belorussians, Russians, and Poles. In the Ivatzevichi area, they burned down twenty-six villages: Bobrovichi, Borki, Viada, Zatishye, Zybayly, Krasnitza, Mikhalin, Omelnaya, Tupichitzy, Khodoki, among others. Five of these villages were never rebuilt.[16] After the war, a monument, Guta-Mikhalin, was built over a mass grave, and a cemetery established for peaceful citizens, Soviet warriors, and partisans.[17]

Fig. 4 - The Guta-Mikhalin monument to WWII victims of the Ivatzevichi area

of her parents. The Ukrainian police station was near the house, while a German guard detail, on a high platform, kept round-the-clock watch over a sawmill nearby. Prior to harboring Sarah, Bylina had hidden a young physician from Warsaw named Beatiss. He was very popular for selflessly helping people in Ivatzevichi. Beatiss has arranged a rendezvous with partisans to join them. But the encounter was scheduled too late, the police came after the doctor, led by some of his former patients, and beat him to death with their sticks.

The partisans did not know that the doctor had perished. On market day, two contact women from the partisans appeared disguised as peasant women. Instead of finding the doctor, they found Sarah. In Ivatzevichi everyone knew Sarah by sight. In order to change her face, Bylina put a pea under her upper lip, tied a kerchief on her head, and attired her in a wide skirt with an embroidered village cover. She made Sarah rub her feet with ash. In this guise, Sarah departed. As she left, she saw Zelda Leight, the baker's daughter, hiding in the outhouse. The girls' eyes met and Zelda waved to her in silence. Sarah looked no different from the village girls. She walked barefoot with a basket of empty bottles in her hand. Her escort kept their distance in order not to be exposed as rescuers of a Jewess. Passing

Fig. 5 - Sarah's parents, Ben-Zion and Miriam, 1912

Sarah's escape

Just prior to the Ivatzevichi massacre, Bylina, an old Polish woman whom the Kopelianskys often helped, came to them, offering to save Sarah. Neither Bylina nor her adult single daughters had ever spoken to Sarah. They were Church-goers and always prayed before going to bed. Miriam did not want to let her daughter go but Ben-Zion insisted. Sarah spent about five days with the Bylinas. During the day she would sit in the garden among the long climbing beanstalks and at night she would be allowed into the house. On the morning of 11 August 1942, lying on a straw mattress, she heard the shots that put an end to the lives

houses, Sarah saw acquaintances that followed her with their gaze but did nothing to stop her.

Among the partisans

Sarah and her escorts made it safely to the village of Postaryn. After crossing a bridge over the stream Grivda, they were safe. The camp of the Shchors Partisan Command was located in the forest of Wolf's Lair. Because the Germans constantly hunted for the partisans, they were often forced to change location.

Sarah was accepted into the unit thanks to the reputation of her father, although the partisans had expected Dr.

Beatiss, not a sixteen-year-old girl. When she was brought from a villager's barn to the forest, she was surprised to see how close the camp was to Postaryn. Everything seemed unreal–a sunny August day, the sound of an accordion, bonfires surrounded by young people in quiet conversation.

The partisans asked Sarah what she could do. When they discovered that she had helped with packing medicines and knew a little about dosages, they assigned her to the medical section. She attended the wounded, fed them, bandaged them, and also carried out assignments in the kitchen. When Dr. Lubovich promised that the partisans would build a separate hut for Sarah, she naively asked where she could find sheets. Her naivete amused the partisans and her statement served for a long time as the butt of jokes. Among the partisans were people who had survived battles and prisons, some who had been in a Soviet jail or camp. They knew well how to find their way in the forest and stoically bore the privations of camp life. The partisans did not like being asked questions and were always on guard. When Sarah heard that the commanders were preparing to change camps and to march somewhere during winter, she became worried and inquired where exactly they were going. For this she received a categorical rebuke: "Why do you need to know where? Are you a spy?" They felt it was best to limit this information so that if someone was caught, they could not divulge the place.

Sarah's main treasure was photographs she had grabbed at the last moment. When she showed them to others, one person called her "bourgeois," for the pictures showed well-dressed people.

The situation of women in the forest was peculiar. The simplest thing was to find a protector. An acquaintance from Casava introduced Sarah to partisan life, advising her to attach herself to a man, who would guarantee that nobody else bothered her. For Sarah this was unthinkable. She had only lost her parents a week earlier and could not take this course. She was quickly recognized as a "touch-me-not" and was left alone. Soon, her clothes became tattered and she learned to be content with little. Sometimes other girls helped, sharing what their boys had brought from their forays into villages.

Within a hairbreadth of death

The partisans kept the Germans always on their guard, and the occupiers sought to eliminate the partisans at every opportunity. They wanted to assure their own security and teach a lesson to the local inhabitants. Punitive actions followed in succession as Nazis imposed fines, deported Belorussian youths to forced labor in Germany, burned villages and shot hostages.

To avoid Nazi reprisals, the medical unit in which Sarah served received orders to separate from the main command and relocate to a more safe place. The wounded on stretchers, the doctor, the cook, and several young nurses remained in a swamp, covered by tall reeds. It was categorically forbidden to light bonfires or to speak aloud. The people received dry rations of bread, animal fat, and

Fig. 6 - Sarah's partisan certificate

onions. They remained thus for five days until they were returned to the main force.

On the third day Sarah and her friends heard a commotion coming from patch of dry land in the swamp– German voices and the clang of metal pots. They spent a sleepless night. In the morning, the physician discovered through his binoculars a group of Germans coming toward them. Everyone expected the worst. The cook covered himself with dirt and dived into the ooze. Sarah said goodbye to life and closed her eyes. A feeling of helplessness and terror froze her body. Miraculously, at the last instant, less than five meters from them the soldiers changed direction and headed away. Never again would Sarah be so close to death.

Anti-Semitism

The situation of Jews among the Belorussian partisans was peculiar. On the one hand, all had a common enemy. On the other hand, the Jews had no refuge but the forest in case of conflict. While Belorussians could rejoin their families in the village where they lived before joining the partisans, the Jews were only accepted on the condition that they part with their parents, wives, and children.

The 52nd group (company) of the Shchors Command, in which Sarah found herself, was mixed, but the 54th group consisted almost entirely of Jews. In April 1943 she was transferred into the independent Suvorov Detachment, which in June-August 1943 operated as part of the Ponomarenko Brigade.[18]

The anti-Semites in this detachment did not dare raise their heads. The Jews were armed, stuck together, and others were afraid to start up with them. Every night the Jewish youths went on a periodical assignment. They attacked German posts and patrols, mined railroads, inflicted ruinous damage, inspiring great fear in the enemy. Zhora Kremen, Sarah's former classmate, was a partisan. In one operation, he lost his beloved, who died in his arms from loss of blood.

Discipline was strict in the detachment. By verdict of the partisan tribunal they shot a brave fighter named Fedia who had raped a woman in a neighboring village. This reaction was necessary as the partisans depended on the villagers to supply them with food, clothing and intelligence data. Death was the punishment for violation of orders or loss of a weapon. They executed a Jewish youth whose rifle had imperceptibly slipped off his sled during a march. He had dozed only momentarily and paid for it with his life. He had been a diligent and capable young man, who Sarah thought looked like Woody Allen. His death made an indelible impression on Sarah. She remembered forever the terror in the face of the condemned as he was being led to execution. They also shot a young Jewish woman named Raya, when they caught her napping while guarding the dugout of the detachment commander. She dozed while the fire she was supposed to maintain threatened the dugout in which lay the gravely ill commander. No harm was done, but the woman who had failed in her duty was still shot. The executioner was a partisan with whom Raya had an ephemeral tie. He was an actual criminal, who had escaped from jail with the arrival of the Germans, and later joined the partisans.

The situation for the Jews worsened when a man named Yegorov became the unit commander. During that time, the partisans had direct contact with the "mainland" and airplanes dropped in ammunition, provisions, and medicines. Later the airplanes began to land on improvised airfields built in forest clearings. The headquarters of the Belorussian partisan movement set the goal of gathering the forces of separate partisan detachments and groups for united action. Yegorov decided to transfer all those not directly involved in combat to a different place. Sarah found herself among those to be removed. Most of those designated to leave, besides a few older women, were Jews. They marched to a remote area. After a week of exile they brought the Jewish group back. Yegorov, summoned to Moscow, and died in a plane crash while en route.

A clumsy favor

Long months of forest life and the constant stress of danger, blunted ones caution. Men were depressed by the absence of female companionship. They could not always withstand temptation. Sarah was appointed assistant to a new doctor named Blumovitz. Their task became to distribute manganese crystals to men infected with venereal diseases which they contracted in surrounding villages. Sarah colored their alcohol supply with manganese to prevent patients from being tempted to steal it.

Misha Diachkov was a former patient or Sarah who loved literature. They had read poems together and discussed the books that had both read. Returning from a mission, Misha was arrested. The rumor was that one of Diahckov's subordinates committed a gross violation of military discipline, which had consequences for Misha. He sent for Sarah from where he was confined. Since she had colored as her alcohol, Sarah begged a glass of alcohol from a cook. An hour later she was summoned to headquarters where she faced a grim faced group of officers.

The ranking officer asked her by what right she had supplied a drink to the accused prisoner. Standing for the menacing men in her miserable tatters, she pleaded that it was a hot summer day, that Misha was a former patient whom she trusted, and that she saw no harm in succoring him, when he had just returned from a mission. It turned out that after taking the alcohol, Misha drunkenly cursed a partisan commander. Sarah might well have been executed before the morrow had not an unnamed superior from the headquarters of the partisan movement been present, having arrived from Moscow for an inspection. The physician Blumovitz was ordered to relieve Sarah of work in the medical section. She was appointed to kitchen duty.

In the kitchen

The kitchen was a dishonorable place to serve the detachment. The only permanent worker was the cook, who was given temporary helpers from time to time. The

availability of foodstuffs depended upon the success of the supply detachment's acquisition sorties. Destitute peasants would rarely supply much. Sometimes they were lucky enough to capture a German supply convoy headed to Germany. On rare occasions the partisans' supplies were replenished by food concentrates from across the front line brought in through the air bridge, when planes landed to collect the wounded. Partisan meals usually consisted of potatoes, onions, cabbage, and other vegetables, all cooked in huge pots with enormous pieces of animal fat. The soup was filling and satisfying but it ruined Sarah's stomach for the rest of her life. In the end she was forced to feed herself roasted potatoes as she could no longer bear heavy meals.

From time to time the partisans would capture a prisoner they could interrogate, and then they remembered Sarah. An orderly from the commander or chief of staff would go to the kitchen and demand that the cook release the girl to serve as an interpreter. During one sortie they took prisoner a young Belgian soldier who had been recruited by the *Wehrmacht*. He was very frightened and was overjoyed when Sarah started speaking to him in French. The prisoner was fed and was offered cigarettes but was shot after the interrogation. Nor did they spare a young German whom they also treated well before executing him.

War's end

During the summer of 1944 the partisans inflicted irreparable losses on the enemy. In coordination with the general headquarters of the Soviet Army, they blew up in a single night many kilometers of railroads in the occupied territory. The night sky lit up like daylight with the explosions, but few people knew that this was a unified operation named "Rail War," planned in Moscow. It was the first event of the "Bagration" operation, which eventually led to the complete liberation of the territory that is now in Belarus.

After that night the Germans persistently attacked the partisans. Were it not for the Pripiat River, they would have all been in dire straits. The partisans crossed it under massive German artillery fire and air attacks. It is difficult to ascertain the numbers of killed and wounded at this crossing. On the opposite shore, the partisans who survived were welcomed by the Red Army. This happened on 11 August 1944, exactly two years from the day when Sarah's parents had been shot in Ivatzevichi.

A different life

In August 1944 the partisans regrouped in Homel. Sarah, among others, was honored with a medal, "Partisan of the Patriotic War." Upon completing an accelerated course, she became a medical nurse in a specialized hospital for extreme cases. All the physicians turned out to be Jews: Eva Abramova from Moscow and Ludmilla Markovna were especially concerned with Sarah's fate. A surgeon from Odessa cussed horribly. His deputy physician was also a Jewish woman. The hospital was in Poznan, Poland, when victory was announced.

The hospital was located in a barracks abandoned by German *Luftwaffe* pilots. It was well appointed and comfortable. There, for the first time since school, Sarah allowed herself to be courted by a young man. Victor Nemirovsky, a twenty-six-year-old air force captain, an aviation engineer from Odessa. Things were exciting with Victor as he recited Russian classics by heart and painted watercolors. When Sarah fell ill with jaundice and was hospitalized, Victor visited almost daily. Their relationship deepened.
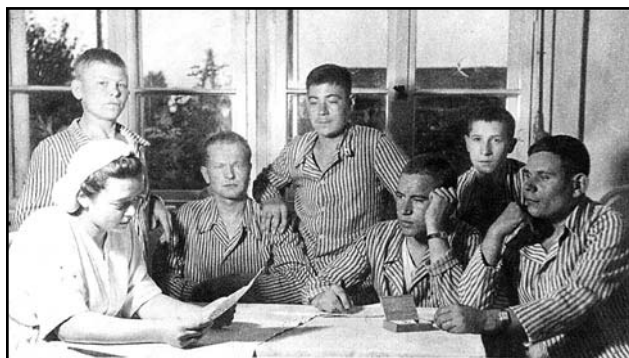

Fig. 7 - At the hospital in Poznań

Sarah recovered and they continued to meet often. Sarah's Jewish heritage did not concern Victor. He introduced her to the other members of his company. These were people full of optimism and cheerful plans for postwar life. Together they played the piano, told all kinds of funny stories, joked, danced, and watched films. Often they all gathered around Victor to listen to Chekhov's short stories and Pushkin's poems. Sarah was close to a marriage commitment with Victor and living in Russia, when the family intervened. Her relatives, Aunt Mania and her husband, and cousins Izy and Sioma, who had all returned from exile or evacuation, were convinced that to it would be impossible for a Jew to live comfortably in the Soviet Union. They were particularly concerned because Sarah was sincere and didn't hide her thoughts, which boded poorly for her safety.

After much deliberation, Sarah conceded to her relatives. At the age of twenty she had survived suffering, death, and loss of loved ones sufficient to fill several human lifetimes. With heavy heart, she sacrificed again, parting with Victor whom, by then, she had come to love.

Victor was not prepared to accept this breakup. He still felt that he could protect his beloved from misfortune. Still she ended the wonderful, pure, romantic relationship, seemingly full of hope for a happy future, free of death and separation. Deep down Sarah sensed that her heart mate could only be a Jew. Sarah was discharged and as a former Polish citizen, was left to go where she wished. She found relatives in Lodz and went to them.

Sarah lived with her uncle, a bookkeeper, and began looking for an occupation. Her fate was decided when she

met with a woman with whom she had served as a partisan. The old acquaintance worked in a home for Jewish orphans, who had survived the war in Catholic monasteries and Polish families. Their miraculous survival was due to the courage of benefactors who had accepted the children at the peril of their own lives and families.

This work was sponsored by a organization known under the neutral name "Coordination." Sarah began helping in the orphanage on Pietrowskego Street and became more and more absorbed in this work. They taught children to sing in Hebrew, cared for them as best they could. They received a small monetary allowance for each child. It was a difficult time. People were hungry and in need of necessities.

Meanwhile relatives sought a match for Sarah. Her aunt wanted to her to wed an engineer named Shatz. The man was much older and Sarah disliked him. Every time he visited, she jumped out the window and stood in the courtyard until he had left. After a short time the family set out for Palestine. Sarah was so absorbed in her work at "Coordination" that she decided to postpone emigration until later.

Working with the children, she met Adam Weisfelner. A year older than Sarah, he had likewise suffered through several concentration camps, including Langbilau, Annaberg, Blechhamer, and Wadenburg. Surviving only by a miracle, this handsome young fellow had a shy smile. Blond and without obvious Semitic traits, he often traveled to rural areas thanks to his "Polish" appearance, seeking Jewish children. Sarah and Adam worked together in an orphanage in the townlet of Petrolessye, Silesia.

Sarah and Adam left Poland in secret. They crossed the border to Czechoslovakia, to Austria, and to Germany. In Munich, Sarah worked two years in a Jewish women's organization. During that time she corresponded with a school friend from Slonim, Ada Gurvich, who was living in Australia. Ada arranged a sponsorship for Sarah and Adam. While the might have tried immigrating to Israel, the English were intercepting shiploads of illegal immigrants and detaining them in Cyprus.

Australia

Sarah and Adam were married and had a son Bob before departing for Australia, where they sought refuge from the hardship of war. The young couple arrived on 1 May 1949, after ten weeks of travel via the Panama Canal. It was a difficult beginning but they were happy and full of youthful vigor. Their first shelter in Australia was the "Belostok House" in Melbourne, where Sarah and her husband spent six weeks. Then they rented an apartment. Adam found work in General Motors plant making vehicle transmissions, while Sarah, with her knowledge of Hebrew, was appointed as a teacher in a Jewish kindergarten.

Adam and one of the kindergarten parents decided to open their own business. They invested $500 in a small shop making women's clothing, for which there was demand. Additional help came unexpectedly. Adam sent his wife and little son to summer camp, where Sarah met a pre-war acquaintance of her father. Chaim Milstein used to visit

Ivatzevichi to buy timber. He fondly remembered Ben-Zion. With Milstein's financial support, Adam changed partners and increased production. He purchased the best equipment from Germany and learned knitting women's garments. Soon he employed hundreds of workers. Later, Adam sold the factory and bought a supermarket.

During that time, Adam's father, Moshe Weisfelner, managed to emigrate from Kazakhstan to Israel. Sarah's cousins did the same. Sarah had first visited Israel in 1957 to see her cousins Khoma Lechter, Izzy Landsberg, and Adam's father Moshe. Sarah and Adam visited for two months nearly every year.

Sarah continued her studies at Melbourne University. She studied art, English and Russian literature, the history of Britain, philosophy and contemporary trends in religion (1963-68). Languages came to her easily. To facility speaking Yiddish, Polish, Hebrew, and Russian; she added German, French and Italian. Sarah worked as a guide in Melbourne's art museum for twenty-seven years.

Her son Bob finished his university schooling in Melbourne and began working in film production. Over the years he became a successful producer, creating television documentaries and dramas on a variety of subjects. Most of his work was dedicated to social and political themes, which proved to be popular. His most current work is a documentary about aborigines. He has two sons and a granddaughter.

In 1954, their daughter Barbara was born in Melbourne. Barbara grew up, graduated from an arts course and traveled around the world, visiting America, England, and France, then got "stuck" in Israel. Jerusalem enchanted her with its beauty and its people. Her desire to go anywhere else ended. Barbara continues to live in Jerusalem. She already has four sons, ranging in age from eight to twenty-three.

Adam not only became a successful businessman but engaged widely in philanthropic activities. He believed that money should "work," rather than support idle freeloaders. He was a hard worker who sincerely believed that Jewish well-being must be created by Jewish hands. Adam contributed to a stipend at the Hebrew University in Jerusalem, was a member of the Sponsoring Committee of the Weizmann Institute in Rehovot, and supported Aliyah in Jerusalem. Twice he organized, at his own expense, summer camps for children from needy families, and participated in many other philanthropic activities. In the 1990s Adam fell gravely ill, an echo of the war. The time spent in the Nazi camps ruined his health. Seeking to perpetuate the name of her husband, Sarah contributed a substantial sum to Tel-Aviv University endowing three stipends for doctoral theses in Adam's memory.

In Lieu of an epilogue

Sarah is now over eighty. Watching this woman, with her attentive and kind expression, it is difficult to recognize her age or to believe that she is from an era that is by now legendary. Sarah is full of contagious vivaciousness. Children and grandchildren treat her with awe. In 1995 they

visited Ivatzevichi, to see with their own eyes the places where the family history started. The townlet has become a city with a population of 25,000, center of the Ivatzevichi District with a population of 70,000. But there are no more Jews. The only exception was Nina Lavrenchuk, who told them how the inmates of the ghetto had been shot, and how Ben-Zion and Miriam Kopeliansky perished. They weren't able to discover the fate of the Bylina or of her daughters, the Catholic family that had extended a life-saving hand to Sarah and to Zelda Leight, the daughter of the local baker.

Sarah remembers daily the events of wartime, and has yet to find answers to many questions. Whence on earth so much hatred and cruelty? What does it take to make one

Fig. 8 - Ivatzevichi, winter 2006

person a killer and another a savior? What can be done to prevent the tragedy in her life being repeated in the life of another? Most probably we shall need to seek the answers in ourselves, and for this it is good to remember the past and its lessons.

Endnotes

1. In the third book of Judicial Acts of the Lithuanian Record, under 26 May 1519, there is a record of a deal between Nicholas Illinish and the Grodno Jews Isaac and Lazar for 500 "silver kopeks".
2. Andrej Thadeusz Bonaventura Kosciusko (1746-1817), leader of the liberation movement of the peoples of Poland, Belaruss and Lithuania, national hero of Poland and of the USA, honorary citizen of France. In 2004, Kosciusko's home in "Merechevshchina" was restored.
3. Kastus Kalinovski (1834-1864), Belorussian activist. He founded the revolutionary organization in Grodno, and led the revolt in Belaruss and in Lithuania; executed.
4. The Oginsky Canal was built in 1765-1775 by Mikhail Kasimirovich Oginsky, *Hetman* of the Grand Duchy of Lithuania, poet and philanthropist. It remained navigable till the beginning of WWII.

5. This whole family was wiped out by the Germans when they occupied Slonim in 1941.
6. National Archive of the Belarus Republic, *fond* 861, *opis* 1, *delo* 3, p. 53.
7. Record of places of compulsory detention of the civilian population in the occupied territory of the BSSR, 1941-1944 [Spravochnik o mestakh prinuditelnogo soderzhania naselenia na occupirovannoy terriotrii BSSR], Minsk, 2001, p. 89.
8. State archive of the Russian Federation (GARF) , *fond* 7021, *opis* 3, *delo* 19, p. 4.
9. Yad Vashem Archives, M-41/1010, p. 17.
10. Author's archive. Letter of Sarah Weis (Kopeliansky) from Melbourne, 10 May 2006.
11. Yad Vashem Archives, M-41/1010, p. 18.
12. Author's archive. Letter of Sarah Weis (Kopeliansky), 17 May 2006.
13. Moshe Pitkovsky, Pinkes Biten: der oyfkum un untergang fun a Yidisher kehile [The register of Byten: The Origins and Downfall of a Jewish Community], (Buenos Aires: Bitener Landslayt in Argentine, 1954), pp. 221-224.
14. "Acts of the Cooperative Commission of the USSR in the Ivatzevichi rural Soviet of 20 Jan. 1945." State Archive of the Brest Oblast, collect. 514, file 1, case 321, p. 19.
15. Deposition from interview of Mrs. Sara Weis, nee Kopelanska, to Sara Shmer, Archive Museum of Beit Lohamei ha-Gettatot.
16. "Settlements of the Ivatzevichi region." Administrative-territorial record of 1 Jan. 2005: Materials of the editors of the newspaper Ivatzevitzki Vestnik, Ivatzevichi 2005.
17. Pamiat Belarus, Book of the Republic, Minsk 1995, p. 71.
18. Partisanskiye formirovaniya Belorussii v gody Velikoy Otechestvennoy Voyny, 1941-1944 [Partisan Organizations of Belarus in the years of the Great Patriotic War, 1941-1944]. Brief data concerning the organizational structure of partisan units, brigades (regiments), detachments (battalions) and concerning their personnel, Minsk 1983, p. 129.

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Re-creating a Slovak Village

by John Matviya

I went to Slovakia to find my paternal roots without knowing anything about researching Slovak records. Years before, when I was concentrating my family history research on my "English half", Czechoslovakia was "behind the iron curtain." My father was sure that the Communists would have destroyed all church records. He did not expect that I could find any information about his parents' ancestry. But a decade after my dad passed away, Slovakia was a free nation and in the summer of 2000 I leapt at the chance to visit the homeland of my grandparents. I wanted to visit the villages of their births with the hope that at least I could see the area where they lived before they emigrated in 1910. I found much more.

My grandparents were from two Carpatho-Rusyn villages in the Cergov Mountains of Šariš County, in northeastern Slovakia. I was fortunate to have a Slovak friend who lived in Košice and was both my driver and interpreter. In the village of Jakovany I found second

discovered, among other data, the names and vital dates of my grandparents' parents, siblings, and grandparents. My trip to Slovakia was wonderful and allowed me to see the villages of my ancestors and attend mass in the church in which my grandparents were married. However, I later discovered that I could have "found" almost all of those records at home, on the Internet or at the local LDS Family History Center.

The 1869 census

Prior to World War I, Šariš County was a part of the northeastern most region of Austria-Hungary. In 1869, just two years after the "Compromise" that formed Austria-Hungary, and twenty years after the Hungarian revolutions that freed the serfs, a census was taken of the Empire. Unlike previous censuses whose purpose was to facilitate taxation of property, the 1869 Census attempted to identify all of the people in the empire, regardless of property ownership. This

0	1	2	3	4	5	6	7
		A lakók vezeték- és keresztneve, czime és rangja Priezvisko a krstné	Neme Pohlavie	Születése éve Rok na-	Vallása Náboženstvo	Családi állapota Rodinský	Hivatása vagy Povolanie alebo

Fig. 1 - Column headings 0-7 for 1869 census return (left page)

cousins from my grandmother's family. They were able to provide first-person stories and information about their family. A few miles to the west was the small village of Milpoš where my grandfather was born. Although my surname is uncommon in America, we were told when we entered the village, "Go knock on any door … there are Matvija's everywhere!" However, no one remembered my grandfather and therefore had nothing to share. Instead I began to discover the wealth of written documentation that exists on our Slovak ancestors. And you do not always have to go to Slovakia to get it.

The cemetery behind the Greek Catholic Church in Milpoš was one source of information. Although it was surprising to see so many with my surname in granite, most of the gravestones were less than 100 years old, and were of little help. The real "finds" came with a visit to the archives in the city of Prešov. There I was introduced to large metrical ledgers containing the Greek Catholic Church records and to the returns of the 1869 Hungarian Census; not on microfilm copies, but the real thing. In those records I

makes it particularly useful to genealogists as nearly every village was included and a separate four-page form was completed for each household, apparently in order as the census taker walked through the village. Therefore on each form can often be found a complete nuclear family, or two or more related families. In addition, the numbers and types of livestock were recorded assisting the researcher in comparing relative net worth of their subject with others in the same village. See <www.iabsi.com/gen/public/CensusMain.htm#1869Census>.

The actual census form was a large sheet of paper folded in half and aligned vertically. On page one, the census taker, walking house to house from one end of the village to the other, recorded the name of the village and the number of the house (in sequence, beginning with "1"), then answered a number of questions about the structure of the house: number of stories and rooms; and whether or not there was an integral kitchen; animal stalls and pens. The forms I held in Prešov were printed in two languages: Hungarian and German. In other areas Slovak and Ukrainian were also

used. The inside pages of the form were for listing and describing each member of the household. On the last page the census taker tallied the numbers and kinds of livestock owned by the household.

I appreciated the opportunity to hold the actual census papers as well as the church ledgers but for the sake of preservation I wish that the Slovak archivists would limit such use and turn to microfilm for most researchers. Fortunately we can read these same documents on microfilm in many of our libraries.

Reading the census

With minimal translation, it is not difficult to understand the form enough to extract the important data. First, you need to obtain the correct microfilm for the village of interest. This is easy to do if your ancestors are from either the Presov or Lemko regions. The film numbers for these villages are listed on the Web site: <www.carpatho-rusyn.org/indexgen.htm>. If not, follow the search procedures.[1]

To find a specific surname within the village you will need to go to the second page for each house. Here the large, wordy, heading could intimidate the first-time user. However, it is not difficult to understand what each column

right half for females. These numbers are tallied at the bottom of the family list.
•Column 4: year of the person's birth.
•Column 5: the person's religion. In Milpoš, most were listed as "GK" for Greek Catholic. "RK" indicates Roman Catholic. Occasionally the word *Hebron* is found, meaning Jewish.
•Column 6: the individual's marital status: *nos* (married man), *ferj* or *ferjezett* (married woman), *notlen* (unmarried man), *hajadon* (unmarried woman) and *ozevegy* (widow).
•Columns 7-8: these columns are at the fold in the page and represent the person's occupation, with the job title to the left, and a specific job duty on the right. In Milpoš, most men were listed as *Zseller–napszam* (Tenant farmer–day laborer) with only a few *Telkes–gardasag* (Landowner–farmer). For other occupations, consult a good Hungarian-English dictionary or a Web site such as Bill Tarkulich's Eastern Slovakia research strategies page: <www.iabsi.com/gen/public/CensusMain.htm#1869Census>.
•Column 9: Birthplace. If the person was born in this village, the word *helyben* (local) will be written. Otherwise, the name of the village of birth will be listed.
•Columns 10-12: I did not bother with these columns having to do with length of residence (temporary or prolonged.)

8	9	10	11	12	13	14
Foglalkozási viszonya	Szülő-helye	Honossága	Jelenléte	Távolléte	A hely-beliek kö-zül	Jegyzet.
Okolnosti zamestnania	Rodisko	Domovin-stvo	Prítom-nosť	Vzdale-nosť	Z pomed-	Poznámka.

Fig. 2 - Column headings 8-14 for 1869 census return (right page)

represents. Without translating all of the words, here is what is in each column:
•Column 0: gives a number to each family unit living in that house
•Column 1: each family member is assigned a number in sequence. Number "1" is assigned to the "head of household", usually the husband and father, who is listed first in column , followed by his wife, and children, usually listed oldest to youngest, then other relatives or non-relatives. The name of each family member in column two usually has another Hungarian word written above it, describing the person's relationship: *neje* (wife); *gyermekei* or a similar looking word (children). Take note of the order of the listings, their ages and marital status. Married sons are often listed in their birth order followed by their wife, followed by their children, before the next child of the head of household. This can get confusing. Other relationships I have seen are *ozevegy* (widow) and *rokon* (other relative).
•Column 3: The gender of each family member is indicated by a "1" in the left half of this column for males and "1" in the

•Column 13: could the person read and write? *igem* (yes), *nom* (no).

I was able to get help in translating Hungarian words using the Family History Library [FHL] Hungarian Word List or Seuss' Handy Guide. Still, I had trouble with more than a few words that I could not find on these lists. I tapped another great source of help found in other researchers on bulletin board Web sites such as RootsWeb's <boards.ancestry.com/mbexec?htx=board&r=rw&p=localities.ceeurope>. I posted a query there asking for any help in Hungarian translation and quickly received the help I needed.

Re-creating an 1869 village

There were only four families listed in the 1869 census of Milpoš with my last name or one with a similar spelling but there were other surnames that I recognized from family stories. Coupled with the Greek Catholic Church Records also available on microfilm from the LDS, I was able to find my ancestors in Milpoš:

Fig. 3 - 1869 census return detail

Susana, No. 5 in the above list, was my grandfather's mother. Since my grandfather was not born until 1883, I would have to use other sources of information to track him down. However, I wanted to further explore the relationships between my family and others in the village. With only thirty-five households listed for the village, I decided to transcribe the records for all the families living there in 1869. I transcribed the information from each page of the census into an MS Excel spreadsheet. In this way I was able to sort the data to develop a snapshot of this village inhabited predominately by Greek Catholic tenant farmers:

VILLAGE OF MILPOŠ, ŠARIŠ COUNTY
1869 CENSUS

•Total number of houses: thirty-five; number of vacant houses: two. All occupied houses were one floor, one room, with storage closet, entrance and workroom; *except* for three with two-stories/two-rooms; three one-story with two-rooms; and seven of the one-room houses did not have a storage closet.
•Number of individuals: 249   Number of Females: 110; Males: 136
•Ages: newborn to 89. Average age: 23.6 years
•Religion: Greek Catholic–172; Roman Catholic–seventy-seven
•Occupations: tenant farmers (thirty-eight), living on charity (seven), soldiers (five), landowners (four), farmers (two), servants (two), shepherd (one)
•Birthplace: all but three were listed as "local" or "Milpos"
•Read or write? 217 no; twenty-three yes
•Livestock: twenty-nine cows and calves; twenty-one oxen; 305 sheep.

In my case, transcribing the records for all of the inhabitants of Milpoš gave me new insights into my family and tended to give credence to family stories. Suzana Matvija was not married when she bore my future grandfather, Andrew Matvija. However, my father told me that his father's father was "a prominent man in the village, named Figura." Was this a fact or merely wishful thinking? Regardless, the census provided evidence that this was at least possible. Only two of the thirty-three "head of households" owned land, and these two seemed to have lived on opposite ends of the town, given their house "number", with many tenant farmers in-between, perhaps on one of the two landholder's property. Suzana's father was a tenant farmer, living in House No. 25, only four houses away from the landowner, John Figura, perhaps his "land lord" . Figura indeed had three sons who were about the same age as Suzana. One of them was even named Andrew. Whether they were in love, or one of the landlord's sons was merely taking advantage of his station in life, it is likely that marriage between the daughter of a tenant farmer and the son of such a "prominent" man was out of the question. Three years after my grandfather's birth, Suzana married Mathias Mizerak, the son of another tenant farmer living on the other side of the village.

Transcribing all of the village census records only added to the questions in my mind. Suzana's surname was spelled Matvej in the census; were the families Matvej and Matvi closely related and if so, how? How was I related, if at all, to the many other familiar names among this small cluster of Rusyn-Slovaks? At this point I only had a snapshot of this village, as it appeared in 1869. More was needed to bring it back to life.

Church records

Church records for many of the parishes are also available on microfilm through the FHL. Although each of the Rusyn villages had their own Greek Catholic church, they often shared one priest, who resided in a central parish church and kept the official records for all of the satellite churches. For Milpoš, those records were kept at the church in L'utina. The church ledgers were standardized after 1860 with separate ledgers kept for births/baptisms, marriages and deaths. The Greek Catholic churches in America continued with this format. (Similar records pre-1860 are available but are more difficult to read.) Latin was the language of choice in the L'utina parish until the early 1890s

Fig. 4 - Baptismal record for Andreas Matvija

when the priest was required to use Hungarian. In each of these ledgers the actual events are numbered sequentially beginning January 1 of each calendar year. One column lists the village where the individual was born and I used this to easily find all of the individuals who had any connection to the village of Milpoš. The search of birth records quickly found my grandfather, Andreas Matvija, confirming family stories that he was born in May, 1883, to an unmarried woman named Susana.

Further searches through the church ledgers found that Susana later married Mathias Mizerak, also of Milpoš, on 16 November 1885. Over the following five years Susana would have four more children, two boys and two girls, all of who died before their second birthday. Suzana herself died on 1 July 1891 at the age of twenty-nine. My grandfather was raised by his grandmother.

Fig. 5 - Interior view of the Milpoš Greek Catholic Church

Although my grandfather's immediate line literally died out the church records helped assemble the family trees of his mother's sisters and that of their neighbors as well. It was not uncommon for villagers to marry someone in a neighboring village, although seldom beyond. Through these records I was able to identify many of the individuals listed in the 1869 census and my database kept growing. Before long I had over 1,600 individuals in the "family tree" of the village of Milpoš.

As noted earlier, many of the names in the 1869 census of Milpoš seemed familiar to me as family names I know from western Pennsylvania. My grandparents immigrated to America in 1909 and 1910, first settling near the town of Bradenville, Westmoreland County, PA. I continued my family research in Bradenville, at St. Mary's Greek Catholic Church, where my father was baptized in 1912. The early ledgers of the births, deaths and marriages of this church were very similar in format to that of Slovakia and as I looked for my father's baptismal record, there were those other surnames that I saw in the church records from Milpoš. According to the records from St. Mary's, many people of Milpoš immigrated to Bradenville, PA. The recorded marriages and deaths often completed the picture for an individual who was born in Milpoš; or a birth appeared of an American whose parents where born in Milpoš. These helped to further add to the Milpoš "Family Tree." Could I locate other descendants of that little village of Milpoš, now living in America?

I easily found Lisa Alzo by searching for "Milpoš" on the Internet. Lisa, the author of Three Slovak Women, wrote about her grandmother from Milpoš, and we soon made contact. We knew that there were other descendants from our village and other villages in that immediate area. Somehow we found them or they found us. We started a private MyFamily.com site for the descendants of Milpoš and the surrounding villages of L'utina, Hanigovce, Majden, and Jakovany and our members now number over fifty, some of whom live in Slovakia. We share our research, our photos and stories, and continue to grow the family tree of our villages. We have transformed several individual research projects into a vibrant virtual cluster community.

Endnote

1. The FHL has microfilms available for twelve of the fifteen former counties (*megye)* contained within the present-day boundaries of Slovakia, including Abauj-Torna, Bars, Esztergom, Gy r, Hajduszoboszló, Komárom, Nyiregyháza, Nyitra, Szentes, Szepes, Sáros, and Zemplén.

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Book Review

Lisa A. Alzo, with the Carnegie Library of Pittsburgh. <u>Pittsburgh's Immigrants</u>. Charleston, SC: Arcadia Publishing, 2006. 127 p. ISBN 0738545058.

Reviewed for the <u>FEEFHS Journal</u> by John B. Wright, Senior Librarian, Brigham Young University.

Abstract: <u>Pittsburgh's Immigrants</u> pays tribute to the hardworking men and women who made significant contributions to the growth and development of western Pennsylvania and left a legacy of rich and vibrant ethnic culture that endures to the present day. As part of the Images of America series, this volume celebrates the history of Pittsburgh and the surrounding areas of western Pennsylvania using archival photographs.

"For the past several decades, the city of Pittsburgh, Pennsylvania, has donned many monikers reflective of its geographic features, its industrial and manufacturing history, and the success of its many professional sports teams. Yet, the essence of this great American city is not defined by the height of the buildings that shape its dramatic skyline, the natural confluence of its famous three rivers, or its prominence as a major industrial center. The heart and soul of this great American city comes from its people." So writes Lisa Alzo in the introduction to <u>Pittsburgh's Immigrants</u>. As the title suggests, the heart and soul of Pittsburgh comes from the immigrant peoples who came to inhabit its streets and establish its neighborhoods: "the German North Side, the Polish South Side, the Italian Bloomfield, the Irish of Upper Lawrenceville as well as other immigrant enclaves in smaller cities and towns in the surrounding areas."

Primarily a selection of reproduced historical photographs (including a few maps and landscape paintings) taken from the holdings of the Carnegie Library of Pittsburgh, this book visually documents life in late 19th- and early 20th-century Pittsburgh. Alzo admits that she could not include everything, but has chosen a selection that best represents the key immigrant groups and the neighborhoods in which they lived. A lucid textual commentary places each image in its historical context These are grouped in the following categories which help explain the life of these many immigrant groups: Arrival, The "Steel City," Where they went, Famous faces, Daily life, At work, At play, At worship, Memorable events. A short bibliography suggests other titles for further reading and discovery for those interested in the development of Pittsburgh.

Alzo creates in this short volume a valuable source for anyone interested in the daily lives of immigrants to Pittsburgh. The visual primary source material offered in these pictures would breathe life into any offering of textual

primary source materials documenting life in Pittsburgh, especially late 19th- and early 20th-century Pittsburgh. By reading this book and seeing the images, any reader will gain a greater appreciation for the heart and soul of this city–its people. If there are any weaknesses in the book, it is that Alzo does not share what these images mean for her, but that
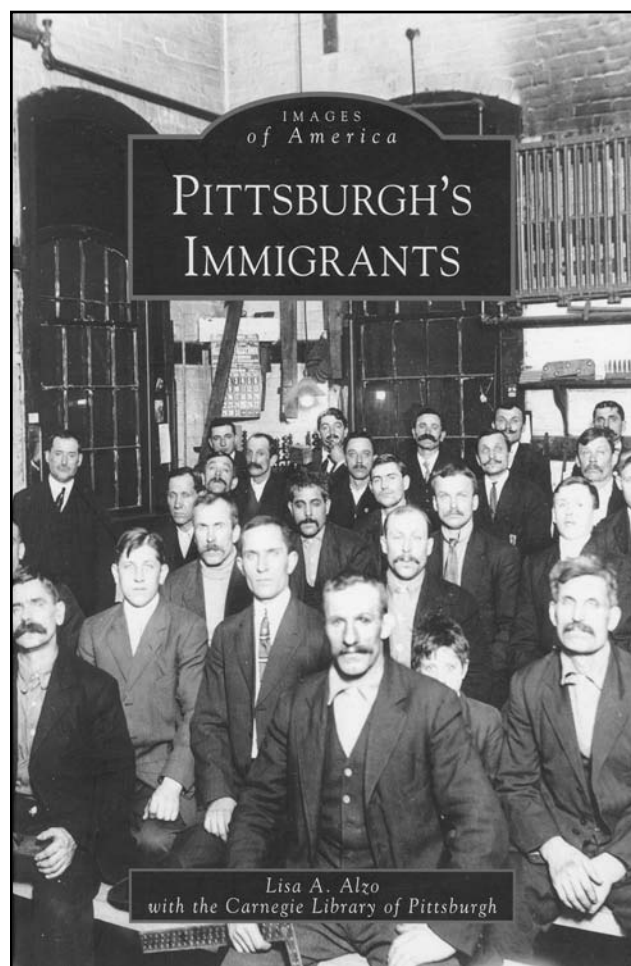
is not the intent of the book. Undoubtedly, through writing the short textual snapshots which are all factual and selecting appropriate visual photographs, Lisa Alzo has helped to bring life to the city. More importantly, she has breathed life into the meaning of her own family and consequently her own heart and soul. This will be the experience of all who read this book and have roots in Pittsburgh.

The Immigrant Ancestors Project Database

by Seth Kohrman

Mission of the Immigrant Ancestors Project

The mission of the Immigrant Ancestors Project [IAP] is to identify original emigration records from European countries in order to create a free online database containing the vital information of emigrants. This information may include the names of emigrants, their place of origin, their destination place, age, career, and marital and family status. The same information may also be available for the emigrant's family members.

Millions of immigrants have flooded the American continents over the last two centuries. Relatively few birthplaces, however, are documented for these immigrants. This lack of information is a major stumbling block for Americans searching their family history. They are able to follow their family lines within the United States, but it is very difficult to retrace their lineage back to a country of ancertral origin. The IAP can help make the connection to the country of origin.

Fig. 1 - The IAP-German Section (l.-r.) Chris Lewis, Bradley York, Raymond Wright and Seth Kohrman

IAP personnel begin the process of making documents available from the countries of origin by traveling to the countries. They stay in Europe during the spring and summer seasons of the year. Once there, IAP employees spend the majority of their time in archives. Their search is geared towards documents that have not been indexed in other databases. The list of documents that IAP personnel seek out include passenger lists, passport documents, emigration applications, emigration police case files, notary records, captain-passenger contracts, and convict transportation records. Because IAP employees discover lesser-known documents, persons searching for their own ancestry will gain access to documents that would normally be inaccessible to them.

The IAP team's digital technician creates digital versions of the documents through the means of a digital camera. Upon their return from Europe, the digital technician uploads the images of the original documents into the IAP drive where he then crops, cuts, and enhances the images. IAP supervisors place the images into groups called batches. Next, they upload the batches into the IAP extraction software and log them at the IAP Web site. At this point the batches are ready to be uploaded by volunteers.

IAP volunteers span the globe from North America and South America to Europe, Asia, Africa, and Australia. Many of them are fluent in more than one language. They give their time and talents freely in order to help the progression of the IAP. One may sign up at the IAP Web site to become a volunteer. After signing up, a volunteer will receive an e-mail with a link to the extraction software. They download the software and their first batch to their own home computer.

Once a volunteer finishes the first batch, s/he will upload it back to the IAP team. The IAP supervisors verify the extraction work of each volunteer to ensure a continued high quality of results. Finally, the supervisors upload the extracted emigration information into the online database.

IAP history

The IAP was founded by Dr. Raymond S. Wright III in 1996. Dr. Wright holds degrees in German and European History. He received his genealogical accreditation in German research from the International Commission for the Accreditation of Professional Genealogists.

At the time of the creation of the IAP, Dr. Wright was working as a Professor of Religion at Brigham Young University [BYU] in Provo, UT. He correctly identified the problem that so many Americans face when searching for the country of origin of their ancestors. Thus, he approached the BYU Religion Department and private donors for money to start the German Immigrant Ancestors Project. It began as the German Immigrant Ancestors Project for two reasons. The first is that German immigration to the United States makes up by far the largest immigration group to the U.S. at twenty percent. The second reason is because of the personal preference and expertise of Dr. Wright. The project began officially in 1996 under the umbrella of the BYU Religious Studies Center.

The IAP grew slowly but surely in its first few years of existence. In 2000 the campus administrators transferred it to the newly established BYU Center for Family History and Genealogy (June, 2000). Dr. Wright retired from his professorship at BYU in 2003 and was appointed as director of the Family History Library [FHL] in Salt Lake City. His successor as director of the IAP was Dr. George R. Ryskamp

Fig. 2 - IAP student team

an associate professor of History at Brigham Young University.

That same year, Dr. Ryskamp expanded the project to include a Spanish section. From that point on the name of the project was officially the Immigrant Ancestors Project. Further sections of the project were added in the following years: a British section and an Italian section in 2003, and French and Portuguese sections in 2004.

The IAP expanded in other ways as well. The search engine of the IAP database became fully functional online in 2003. The Web site and the database were both revamped in 2005. The IAP currently consists of about twenty employees and several BYU faculty coordinators. There are 600 volunteers from around the world. They have completed over 1700 batches in total. The database contains over 60,000 names.

A closer look at IAP

The key to the success that the IAP enjoys is its student staff. The project is headed by experts such as Dr. Wright (who is still the coordinator of the German section of the project) and Dr. Ryskamp. However, the rest of the IAP employees are full-time BYU students. They are only allowed to work twenty hours a week during the Fall and Winter semesters. Spring and Summer terms they may work forty hours a week, but it is really quite impressive how much work they accomplish considering the limited time they are permitted to work. Most of the IAP student employees are undergraduate students. Many of them are enrolled in the BYU family history program as majors or minors. Students in different programs bring with them other useful skills such as language ability, computer capabilities, and good interpersonal skills. The IAP Web site is translated into all of the languages of the individual sections of the project–English, German, Spanish, Italian, French, and Portuguese. In fact, many of the students are native speakers of their respective sections. The student serve as supervisors, researchers, translators, digital technicians, Web and graphic designers, software developers, extractors, verifiers, volunteer coordinators, and more. The BYU faculty advisors are present to ensure the high quality and professionalism of the IAP and to give the students the needed expertise and experience to guide the project.

Equally impressive are the IAP volunteers. They give their time, their talents, and their experience to support the cause of the IAP so that others, who do not have the ability or opportunity to search so thoroughly for their ancestors, may have easier access to sources such as the IAP database. It is impossible to tell the story of all 600 some of our volunteers in this article. However, I do wish to give them the collective gratitude of the employees of the IAP. The truth is that the IAP would not be able to accomplish all that it does without the selfless service of its wonderful volunteers. We invite everyone to sign up as volunteers for the project. One does not have to be a genealogical expert or a scholar to be a volunteer. The IAP has created online tutorials and helps to assist volunteers in learning more about old scripts, genealogical research, and extraction processes.

Private donors, individual archives throughout the world, and the FHL all work as partners to the IAP to ensure its continued success and progress.

Step-by-step IAP ancestor search

It is important that one who is searching for immigrated ancestors to start the research process elsewhere. The IAP database is not designed to be a starting point for ancestor searches, but rather for later on in the process. One should already have the name of the ancestor. In 1820 the United States Congress passed an act stating that arrival records should be kept. At this time the records included the name,

Fig. 3 - The IAP language selection

Fig. 4 - The IAP home page

age, occupation, country of origin, and deaths and births on sea. By 1893 these records also included the last place of residence of the immigrants. Lastly, in 1907 the city of birth for all immigrants was provided. The Web sites for Ellis Island (<www.ellisisland.org>) and Castle Garden (<www.castlegarden.org>) are good places to start searching for immigrated ancestors.

If you are interested in searching for your ancestors at the IAP database, you may do so at the project's official Web site <immigrants.byu.edu>.

You may select your language of choice by clicking on it (fig. 3), and that will lead you to the next page (fig. 4).

Next click on the "Search" tab to connect the database search engine (fig. 5).

Now, enter the name of the emigrant you are searching for. Once you have entered the name, click on the "Search" tab and that will take you to the next page (fig. 6).

I have typed in the German last name "Wagner" as an example. You can see from the screen shot that the search engine shows me the results of the search for this last name. Once you have found the name of the person you are

searching for, you may click on the name itself to view the vital information that was extracted and recorded for this person by the IAP volunteers and employees.

I used "Georg Wagner" as an example here. A list of the possible vital information to be recorded was given at the beginning of this article, but there is an example of that here with Georg. The volunteer who extracted from this document found the gender (obvious by his name but still essential), occupation, place of residence, and notes that may be helpful in finding out more about Georg in the future.

You will also see that the source information is listed. In the example of Georg, the archive where the documents are found is listed with a description of the record collection and the accompanying document identification number to permit requests for the original documents from the home archive. You may click on the "Request this record" tab and it will bring up this page.

When you have filled out the fields, click on "Create letter" and a request to the archive to order a specific document will come up. All you have to do is print it off and send it to the archive.

Fig. 5 - Ancestor search page

Fig. 6 - Search retrieval set

Fig. 7 - Ancestor personal information

Fig. 8 - Archive request creation

Step-by-step volunteer sign up

If you are interested in signing up as a volunteer for the IAP, you may do so at our Web site. You will need to click on the language of your choice first (fig. 3) and follow the link "Volunteer Now."

This page (fig. 9) explains the duties and work of the IAP volunteers. There are some basic outlines that we ask all of our volunteers to follow in order to keep up the production and efficiency of our extraction work. The first of these is that we ask all of those interested in volunteering for the IAP if they are willing and able to extract at least one batch every two to three weeks. This will vary according to the level of difficulty of the batches and the individual project sections. A potential volunteer must have Internet access in order to download the extraction software. Language ability is beneficial, and in some cases, necessary.

If you are still interested and capable at this point you may proceed to the next page by clicking on the "Sign Up" tab. Please fill out all of the fields. After you have finished entering your information into the fields and have clicked on the "Sign Up" tab, an automatic e-mail of welcome is sent to

you. Meanwhile, the IAP supervisors receive your information and assign you to a project. Then you will receive a second e-mail containing a link to the IAP extraction software. After you have downloaded the software to your own computer, e-mail your confirmation that you have done so. Finally, an IAP supervisor will activate your volunteer account. You will receive a third e-mail giving you the access code to open the software. You may then download a batch and began extracting!

Coming in 2007

The Immigrant Ancestors Project is constantly growing and changing to improve performance. We have some very exciting developments coming in 2007.

New Dutch section

IAP personnel are very excited to announce a new section to the project. Dr. Ryskamp, IAP director, has hired a student supervisor for the new Dutch section. The section is already underway. The Dutch supervisor is translating everything into Dutch and searching for documents. We are

Fig. 9 - What volunteers do

Fig. 10 - Volunteer sign up

not taking volunteers for the Dutch section yet, but that will be coming this year.

Script tutorial

The German section of the IAP has already created a new, online interactive script tutorial that assists volunteers in learning to read and transcribe the old German scripts. A test version of this script tutorial is already available online at <script.byu.edu>.

IAP newsletter

The German section of the IAP produces a monthly newsletter. This newsletter, the <u>Vorfahren</u> began in September of 2006 and is available in both English and German. It includes articles from Dr. Wright, student employees and volunteers. The articles include topics that will assist volunteers, family history and genealogical researchers, and other historical and statistical scholars. Newsletter versions for the other IAP sections are already under construction and will be available in 2007. If you are interested in learning more about any of the above-named attractions, please feel free to e-mail me at <IAP-German@byu.edu>.

Conclusion

The Immigrant Ancestors Project database is an important resource in the world of family history and genealogy because of its unique approach to finding emigrants, its employment of full time students, its effectiveness through dedicated volunteers, and the generosity it receives from private donors to keep it operating year after year.

The IAP approaches the research of European immigrants from the homeland of the immigrants themselves. Project personnel travel to immigrant home-lands in search of little knownrecords in national, regional, and local archives. They create digital images of these documents which are sent by means of the Internet to volunteers who extract the information about the emigrants which is then verified and placed in the free, online IAP database.

Professors of Brigham Young University direct each IAP national section with support from full-time students. Volunteers extract personal data for the immigrants to enter in the IAP database. Their work is reviewed by students, who verify each data set for accuracy.

Donors play a major role as well. Their contributions year after year enable the IAP to continue its valuable work by paying the costs of student wages. Donor generosity is providing both hobbyists and scholars with a database containing personal information about thousands of emigrants who left their homelands to create new homes in distant areas around the world.

The IAP will continue to flourish and grow in the years to come and we welcome everyone and anyone to join us in our journey.

Fig. 11 - IAP student work stations at the BYU Center for Family History and Genealogy

FEEFHS Convention 2006 Summary

by Mavis Menzies and Lev Finkelstein

The East European Genealogical Society (EEGS) and the Federation of East European Family History Societies (FEEFHS) held an extraordinary genealogical conference on 4-6 August 2006 in Winnipeg, Manitoba. Approximately 200 family historians attended the international conference from Canada (Alberta, British Columbia, Manitoba, Ontario, Prince Edward Island, Saskatchewan) and from the USA (California, Connecticut, Idaho, Maryland, Minnesota, New York, North Dakota, Utah, Washington) and two family historians from Hungary. The event was the largest multi-ethnic East European-oriented genealogical conference ever held in Manitoba.

Evaluations from attendees indicated that the conference was an exceptional event. Selection from among the positive comments are:
•Thank you for an excellent, well organized, well thought-out conference!
•Very informative and helpful!
•Enjoyed all presentations and thought speakers were all first class!
•Very good event, very happy I signed up. As a newbie to genealogy, this was very informative and exciting to me.
•Well worth all the expense of airfare etc.

The "Discovering Our Roots: from Europe to the New World" conference featured presentations by renowned specialists from the U.S.A. and Canada focusing on areas in present day Poland and Ukraine as well as the Russian, Austro-Hungarian, and German Empires. Thirty-four presentations covered research procedures, records, languages and scripts, sources, and many other topics. Additionally, there was a generic track for beginners of genealogy with general research topics. Other attractions included a syllabus, consultations with speakers, networking opportunities, a vendor and display room, banquet, Ask the Experts (Questions and Answers with the Speakers) and a Folklorama VIP Bus Tour.

The Syllabus was a 130 page booklet supplement to the presentations. The speakers submitted materials to be included that would provide attendees valuable data such as: copies of census, birth, marriage, and death records; maps; examples of old handwriting; and other resources. Greeting letters were included from Manitoba dignitaries such as The Honourable John Harvard, Lieutenant Governor; Gary Doer, Premier of Manitoba; Nancy Allan, Minister responsible for Multiculturalism; and Sam Katz, Mayor of Winnipeg.

A unique feature was the option for attendees to participate in a personal consultation with the speakers. To schedule for a consultation, the family historians indicated on their registration form their first and second choice of speakers. Consultations were held during the schedule of sessions. Speakers commented that the registrants attended the fifteen minute activity prepared with questions and documents. Attendees stated that the hands-on approach was excellent!

Networking opportunities included a sticker activity where the attendees identified their ethnic and/or geographic focus and affixed coloured dots to their name tag. Other family historians were then able to network with individuals searching in their areas of East Europe. In the Share Your Roots activity, the attendees wrote their surnames and/or villages on designated coloured post-it-notes and affixed them to alphabetical charts. Following the conference the information was computerized and forwarded to the attendees. Comments have been received on the attendee's successes in contacting other family historians. Denise Kolesar organized the Share Your Roots networking activity, collated the data and prepared the document that was distributed after the conference.

On attendee wrote "Not only do you put on a terrific conference but you come out with Registration info and 'Share Your Roots' data ... only a month plus after the Conference. I have already been in contact with several people from the Conference and will be contacting more in the future. I am certainly looking forward to the next conference."

Another wrote, "You'll be pleased and interested to hear that I have received an email from a conference attendee who saw the name of an ancestor I am researching. Her neighbor was a "Kruzcek", and she wondered if we were connected. I don't think we are, but then again, I haven't gotten much research info on that side of the family yet. Thanks again for facilitating this great networking scheme.

After the Saturday night banquet, Felix G. Kuehn spoke on the "Heroes and Villains of the Ukrainian Church of Western Canada." He provided a very entertaining historical presentation with regards to the Ukrainian clergy's activities, as well as other events at the time.

The conference coincided with Winnipeg's famous Folklorama Festival, an annual, two week event featuring over forty ethnic pavilions–the largest event of its kind in the world. On Sunday evening forty-seven conference attendees participated in a Folklorama VIP Bus Tour and attended the Alpine Pavilion, Ukraine-Kyiv Pavilion and Warsaw-Poland Pavilion. The attendees sampled ethnic foods, viewed cultural displays and ethnic entertainment. A delightful evening was enjoyed by all!

On Monday, 7 August several members of the Conference Committee and the speakers enjoyed a brunch at the Pancake House. Following the brunch the group toured various sites in Winnipeg, as well as Pioneer Days held at the

Some of the organizers, speakers and attendees of the Discovering Our Roots Conference

Mennonite Heritage Village in Steinbach, Manitoba. The celebration portrayed the lifestyle of early Steinbach residents.

The conference was organized by a dedicated team of committee members. Special thanks go to the Conference Co-Chairs and the Conference Committee for all their time, energy and hard work that made this event such a great success:

•Conference Co-Chairs: Virginia Braun and Lisa Haji Abbasi
•Recording Secretary: Maralyn A. Wellauer-Lenius
•Treasurer: Virginia Braun
•Audio Visual: Denise Kolesar
•Displays / Vendors: Bill Kuz and Daryl Dumanski
•Folklorama VIP Bus Tour: Lisa Haji Abbasi
•Networking Opportunities: Denise Kolesar and Mavis Menzies
•Publicity: Mavis Menzies
•Registration: Jim and Muriel Gambrel
•Speakers: Brian J. Lenius and Maralyn A. Wellauer-Lenius
•Speaker Consultations: Brian Lenius
•Syllabus: Kahlile B. Mehr
•Website: Brian J. Lenius and John B. Lenius
•FEEFHS Coordinator: Kahlile B. Mehr
•Volunteer Committee Chair, Les Recksiedler

Many volunteers assisted with registration, introducing speakers, monitoring the vendor room, as well as other duties: Lisa Haji Abbasi, Frances Andrusiak, Virginia Braun, Ed Demkiw, Peggy Jensen, Denise Kolesar, Bill Kuz, Beth Long, Mavis Menzies, Donald and Genevieve Ochocki, Dave Olinyk, Chris Radons, Janet Ringer, Jeanette and Wallace Robertson, John Schwandt and Elaine Taylor.

We greatly appreciate the efforts of our speakers to provide quality presentations: Lisa A. Alzo, Matthew Bielawa, Mary Bole, Elizabeth Briggs, Ed Brandt, Thomas K. Edlund, John J. Friesen, Denise Kolesar, Felix G. Kuehn, Brian J. Lenius:, Kahlile B. Mehr, Dave Obee, Daniel M. Schlyter, Maralyn A. Wellauer-Lenius, and Joan Whiston.

We need to also recognize the tremendous efforts of the EEGS president, Mavis Menzies, whose untiring behind-the-scenes efforts were the glue that kept the whole process moving forward to its successful conclusion.

Vendors included:
•Awakum Art (Felix Kuehn)
•Creative Memories (Cheryl Wall)
•East European Genealogical Society Inc.
•Edward R. Brandt Genealogy (Edward R. Brandt)
•Interlink Bookshop and Genealogical Services (Dave Obee)
•Maralyn Wellauer-Lenius and Brian Lenius
•National Institute of Genealogical Studies in Toronto, Ontario (Myrna Mackay)

Displays were provided by:
•East European Genealogical Society
•Federation of East European Family History Society
•Manitoba Genealogical Society Inc. and Branches

The New FEEFHS.org

by Joseph B. Everett, FEEFHS Webmaster

The FEEFHS Web site is one of the Internet's longest standing genealogical sites, a pioneer of the genealogical Internet community. Before there was Ancestry.com or FamilySearch.org, FEEFHS.org was quietly helping thousands of people connect with their East European heritage. It began in a time when the Internet consisted of little more than black text and blue hyperlinks. The popular FEEFHS map room, with full-color, detailed images of pre-World War I Europe, was one of the richest sources of graphic content on the Web. Over its dozen-year history, the site has grown much in size, but has changed little in terms of architecture and look and feel, until now. Over the past few months, FEEFHS.org has undergone a major overhaul, and in 2007 is unveiling its new look and improved features. Following are some of the highlights to help you get oriented to the new FEEFHS.org.

New look

The most obvious change to the site is its complete visual redesign. The new page layout gives the site a more up-to-date and consistent look and feel. Behind the scenes is a completely redesigned site architecture using a content management system that makes it much easier for the site to be maintained. Standard fonts, colors, and layouts make for a more visually appealing, and hopefully, easier to read site.

Easier navigation

The new page layout includes persistent navigational links across the top, so that you can quickly jump to the site's main sections: Member Pages, Events, Journal, Databases, Maps, About FEEFHS, Research, and e-News. Wherever you go on the site, you can quickly jump to other areas of the site, or get back to where you started. Each section of the site

The new face of FEEFHS.org

is designed with a logical organization to help you quickly access the information you are interested in. There is also a global keyword search to help you find any page within the site.

Better databases

The FEEFHS Web site has always had databases, but until now, these have not had a consistent format, or an effective means of search. The new Databases section contains reformatted versions of the old databases with much more powerful search capability. Instead of plain text in HTML, WordPerfect, or PDF, the data is now stored in a MySQL database, enabling display of data in rows and columns for greater readability, more like the online databases that Internet users are accustomed to using. With this new platform, you can search across any field, both in individual databases and globally across all databases. You can also use Boolean operators to search multiple fields simultaneously.

Event calendar

The new event calendar allows you to see upcoming events in the world of East European genealogy. The calendar includes events sponsored by FEEFHS, its many member organizations, and other groups. You can even contribute to the calendar by submitting information about events that you are aware of that relate to East European genealogy.

For FEEFHS sponsored events that require registration, such as annual conferences, you can register online and pay for your registration using your credit card or PayPal. Like the member registration, you can also still register for events the old fashioned way. However, hopefully many will find the online alternative to be convenient.

Transition

The overhaul of the site has been a major project that has taken many months to complete. Now that the site design is complete, there is a major undertaking currently underway

FEEFHS.org e-News page

FEEFHS.org Databases page

Member login

FEEFHS Members now have access to exclusive content on the Web site as a benefit of membership. Whether you are an individual member or a member of one of the many FEEFHS member organizations, you can use your secure member login to access this content. Currently, there is only a modest amount of exclusive content, but this will grow over time as exclusive articles, lecture notes, databases, and other content is added.

As part of the new member login feature, you can register to join FEEFHS or renew your membership online- and pay using your credit card or PayPal account. You can also view your own account and keep your personal information up to date. It will still be possible to renew by mail with a check, but the online registration provides a convenient alternative to those who prefer to handle such thing electronically.
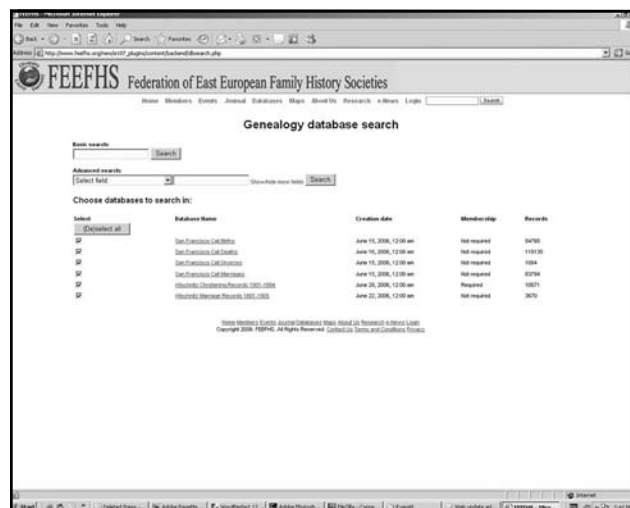
to transition all of the content from the old Web site to the new one, as well as updating and adding new content. This transition will take some time to complete. In the meantime, there will be a link from the home page to the old version of the site, so that you can still access those pages. We will keep the old site running until everything has been converted over. We ask for your patience as we complete this transition and hope that you will enjoy the new FEEFHS Web site as it unfolds.

Acknowledgements

FEEFHS would like to acknowledge the tremendous effort of the students from the Brigham Young University Marriott School of Management who participated in this Web project. They collectively contributed hundreds of hours of time over the past summer and fall to build the new site, under the direction of the Webmaster.

The following societies and organizations have homepages or Resource Guide listings on the FEEFHS
Web site at <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 NE 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

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

Bukovina Society of the Americas
P.O. Box 81
Ellis KS 67637-0081

Bukovina Székely Project
c/o Beth Long 12930 Via Valedor
San Diego CA 92129

BYU Harold B. Lee Library
P.O. Box 26889
Provo UT 84602

California Czech and Slovak Club
P.O. Box 20542
Castro Valley CA 94546-8542

Center for Jewish History, Genealogy Institute
15 W. 16th Street
New York NY 10011

Center for Mennonite Brethren Studies
169 Riverton Ave.
Winnipeg MB R2L E5 Canada

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 Geneal. 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 Press
1112 So. Mountain View Drive
Payson AZ 85541

Galizien German Descendants
2035 Dorsch Road
Walnut Creek CA 94598-1126

Genealogical Forum of Oregon, Inc.
2130 SW 5th Avenue
Portland OR 97201-4934

Genealogical Society of Utah
50 East North Temple, Rm. 599
Salt Lake City UT 84150-3400

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
P.O. Box 16312
St. Paul MN 55116-0312

German Research and Translation, Inc.
1001 South 1020 West
Woods Cross UT 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

Indian River Library
1600 21st Street
Verd Beach FL 32960

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 OR 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

The Linden Tree
1204 West Prospect
Cloquet MN 55720-1332

Mennonite Historical Library
c/o Goshen College1700 South Main Street
Goshen IN 46526-4724

Mennonite Library & Archives
300 East 27th Street
North Newton KS 67117-8061

Mesa Regional 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 OH   43211-1097

Picton Press
P.O. Box 250
Rockport ME 04856

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
c/o 12645 Rt 78
East Aurora NY 14052

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 Multi-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 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 Genealogy Research Center
6862 Palmer Court
Chino CA 91710-7343

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 AB T2P 2J3 Canada

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

Zichydorf (Banat) **Village Association**
2274 Baldwin Bay
Regina SK S4V 1H2 Canada

FEEFHS
Diversity Unity Harmony

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 $35 per year)
      ☐ 250–500 members   (dues $45 per year)
      ☐ Over 500 members   (dues $60 per year)

☐ **Individual Membership**   (dues $35 per year)

☐ **Family Membership**   (dues $40 per year for two family members sharing one *Journal* subscription)

☐ **Non Member Subscription to *FEEFHS Journal***

      ☐ Personal   ($35 per year)
      ☐ Library or Archive   ($40 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.)