CONTENTS

Learning Swedish the Sjölundens way .............. 1
By Elsie Ekström Martin

Behind the scenes of Allt för Sverige .............. 4
By Elisabeth Thorsell

News from the Swenson Center .................... 7

Genealogy kicks! ....................................... 8
By Norman (Pono) Sandin

Handwriting example 41 ............................ 11

In Memoriam: Priscilla Sorknes .................... 13
By Elisabeth Thorsell

The shot seen 'round the world ..................... 14
By Dennis L. Johnson

Bits & Pieces ........................................... 15

A murderer in the family ............................ 16
By Agneta Lindau Persson

Finding Johanna Albertina Johansson? ............. 19
By Jill Seaholm

A health declaration from S/S Indiana ............. 21
By Norman (Pono) Sandin

Per Rumpilipump – again ............................ 22
By Jacqueline Maxeiner

A secret in the Swedish CD:s and DVD:s .......... 23
By Elisabeth Thorsell

My Biography ............................................ 24
By Clara Sophia Swanson

Solution to the Handwriting problem 41 .......... 26

Book Reviews ........................................... 27

Interesting Web Sites .................................. 30

Genealogical Queries ................................. 31

The Last Page ........................................... 32

Cover picture:
A nice picture in the wintertime: The raising of the Midsummer pole at Sjölundens.
(Photo by Elsie E. Martin). See page 1!
Learning Swedish the Sjölunden way

Spending some time in the summer learning Swedish can be a good way for youngsters to connect to their roots

By Elsie Ekström Martin

In the acclaimed “north woods” of Minnesota, youngsters between the ages of eight and seventeen come together each year to study Swedish language and culture. They are known as villagers, participants in the Swedish language village Sjölunden.

The history
Perhaps unknown to many Swedish/Americans, Sjölunden has been in existence since 1975. Gerhard Haukabo, a German professor at Concordia College, Moorhead, MN, originated the language villages. While raising his children, he recognized that they readily absorbed their bilingual heritage. Through his conception and direction, an immersion language program resulted in Concordia’s eventual 15 language villages. The Swedish language village, Sjölunden, became one of those villages.

Since the beginning of Sjölunden, interest has steadily grown. Parents in Minneapolis and St. Paul, MN, started an organization, “Friends of Sjölunden.” This group met at the American Swedish Institute and eagerly sought to raise funds through various promotional events in order to provide scholarships for young people to attend Sjölunden. “Friends of Sjölunden” functioned for approximately 20 years, but in the mid-1990’s the group disbanded when members’ children were no longer age-eligible.

The American Swedish Institute took the initiative to continue support, and for a period, scholarship funds were available through the generous contribution of an anonymous donor. In recent years, the American Swedish Institute resumed awarding an annual scholarship, which is announced in its newsletter, Poster.

Meanwhile, over the years, other Scandinavian language villages flourished; namely, the Norwegian (Skogfjorden) and Finnish (Salolampi) villages.

With community support, they succeeded in establishing permanent sites along the Turtle River Lake in Bemidji, MN. They were joined with already committed villages: German, Spanish, French, and Russian. It was a disappointment for the “Friends of Sjölunden” that the Swedish village did not have the economic backing to promote a permanent site. Nevertheless, a lingering wish for a future Sjölunden village was not forgotten. It was only a matter of time for Sjölunden to gain permanency.

The Sjölunden experience
Meanwhile, the exceptional experience enjoyed at Sjölunden and cher-
Instructions on how to spend Midsommarafon (Midsummer Eve).

ished by staff and alumni did not diminish. Remembered were the twice daily formal language lessons that were taught by native Swedes or Americans with extensive language training. In addition, folk dancing and singing in a new language fortified a young person's ability to remember and pronounce the new sounds.

Former Dean Linda Wallenberg, who even in 2014 continued on staff, promoted language learning in a traditional "total physical response." This technique manifested itself in numerous ways: morning gymnastics were incorporated into flag raising, cheers (involving gestures and songs) were vocalized at meal times, and competitions throughout the day resounded in accomplishments between inspired groups. Evening programs often celebrated Swedish holidays by producing skits involving both staff and villagers. Sjölanden, as a positive Swedish encampment, has reflected itself in annual repeat attendance. It is a village with one of the highest retention rates among Concordia's language villages. A quote from a former ten-year villager reinforced the feeling shared by many, "There was never a bad day at Sjölanden!"

Donations help!
Opportunities to assist in developing Sjölanden have come to fruition. The Todd Bachman and Fred Nelson families, both former participants in "Friends of Sjölanden," have donated decorative landscaping and library furnishings respectively. The Raymond and Florence Berglund Foundation, St. Paul, MN, through a kinship relationship with staff and villagers, has honored its connection by providing generous funding for capital investments. Much to the gratification of former "Friends of Sjölanden," funding from the Berglund Foundation resulted in finally actualizing Sjölanden as a permanent site on Turtle River Lake, Bemidji, Minnesota.

To summarize development, which began as a vävstuga (weaving studio) constructed along the architectural lines of a Swedish coastal village, Sjölanden now includes a båthus (boat house), a haven of stugor (cabins), and recently the bibliotek (library). The addition of the bibliotek in the month of August, 2014, addressed the next step in language learning and augmented traditional oral/aural instruction. Swedish, with its phonetic spelling, aides a villager's ability to sound out words, which results in increased vocabulary and greater reading comprehension. The acquired reading skill invited villagers to explore the extensive collection of classical and folkloric materials in the bibliotek. Available to villagers and Elderhostel attendees alike, the Sjölanden bibliotek is considered unique in that it contains more Swedish young people's books than any similar collection outside of Sweden.

Scholarships
For a Swedish/American parent and/or grandparent, tuition for Sjölanden is relatively costly. More scholarships are needed for young people to participate in this enriching experience. In communities throughout the United States, Vasa Order of America and local Swedish/American clubs have promoted scholarships designated for Sjölanden. Doris and Kenneth Berglund, along with other private donors, have contributed scholarship funds. These contributions are funneled to Concordia College's Passport Scholarship Program and retrieved as "Sjolunden"
scholarships for applicants to access. The American Swedish Institute also offers an annual $1,000 scholarship.

The future
Regarding further development of the village, monetary contributions to the permanent site are welcome. Since the year 2007, the Raymond and Florence Berglund Foundation has accounted for ongoing developments of the staff cabin, a villager cabin and a library. In all, the Berglund Foundation has contributed over $1,000,000 to Sjölund through its yearly matching philanthropic grant. In the future, buildings projected for the permanent site are a dining hall and an additional cabin.

To learn more about Sjölund and Concordia College Language Villages, log onto the web site (see page 30) or call: 218-299-3094.

Villagers sample traditional Swedish food as well as international cuisine enjoyed in modern Sweden. Köttbullar (meatballs), kräftor (crayfish), pannkakor (pancakes, here as pannkakstärtan), and kanelbullar (cinnamon buns) are a few examples of traditional Swedish fare.

Villagers eat three main meals each day at Sjölund. Classical Swedish food is typically hearty and varies according to region.

In 1849, a Lutheran pastor from northern Sweden named Lars Paul Esbjörn was joined by more than 100 Swedish pioneers in leaving their homeland and sailing for seventy days on the crowded freighter Cobden to New York. From there, they continued their journey along waterways of the Hudson River, the Erie Canal, around the Great Lakes, to Chicago and then by canal boats to Peru, Illinois. From Peru, the baggage, the women, and the children were put on wagon trains to Andover, Illinois. The rest of the party went on foot.

Due to illness, lack of food, and lodging, the majority left the group in Andover and went their separate ways. Only Pastor Esbjörn and a handful of his faithful followers remained in Andover to build the first church. Construction began in 1851. Cholera struck the community and the basement of the church became a hospital for the people with cholera. There is no steeple because the wood was needed for coffins.

On April 25 and 26 of 2015, this legacy will be celebrated during a reunion in Andover. Presentations on the history and legacy of the Augustana Synod will be offered on the first day of the gathering, with worship services on Sunday featuring Evangelical Lutheran Church in America Presiding Bishop Elizabeth Eaton and Northern Illinois Synod Bishop Gary Wollersheim.

The Augustana Choir will perform both during worship and at a special concert on Sunday at Augustana Lutheran Church in Andover.

Registration is open to all interested persons, and more information can be found at our web site, see p. 30.
Behind the scenes of *Allt för Sverige*

- *Fika* with Leif Mörkfors, the researcher

**By Elisabeth Thorsell**

After having eagerly watched season 4 of the reality show *Allt för Sverige*, I was excited to have a chat with Leif Mörkfors, who is the chief researcher for the show. Leif and I have known about each other for a long time, but only met once before in spite of the fact that we live in the same area of our hometown Järfalla. Leif came to my home, and we had a nice *fika* together.

The former researcher for *Allt för Sverige*, Helena Stark (see SAG 2013/2), unfortunately died in 2013. The producers needed a new researcher. Leif was among those who were interviewed, as he has vast experience in Swedish research. He has, for instance, also done research for the Swedish version of *Who Do You Think You Are?* He got the job as chief researcher. He worked in company with Fredrik Mejster, a young and enthusiastic researcher.

The casting started at the end of 2013 in America, where more than 2,000 e-mails were sent out to various Swedish organizations and individuals, and also promoted on social media such as Facebook.

The conditions for interested people were that they should be below age 70, had never visited Scandinavia, and had Swedish roots. The casting people had to check all applications and find the ones most fitting these requirements. It was also important that the applicant had an outgoing personality, which would make a good impression on TV. After the first sorting, perhaps about 50 persons were still possible contestants, and they were scrutinized, even by using Skype. At this time some that had almost made the program the previous year were considered again for the new season. Then people from the Swedish producer came to the U.S. to meet with the proposed participants, and when they had decided which people were to be in the new season, the work for Leif and Fredrik started.

**A lot of things to do**

They had to make sure that the information about the immigrant was correct, find the origins in Sweden, and follow the lines backwards, hopefully finding interesting stories about the individuals. As the grand prize for the winner of *Allt för Sverige* is to meet with the Swedish family, they also had to start a few generations back and go forward and trace the families. They had to find living relatives for all 10 contestants, as nobody knew who was going to win! This is fairly easy to do in most cases, as there are CD-databases of the Swedish population, and the Swedish Death Index and other databases, and the possibility of checking probates, but it can be very time-consuming, and there was not much time for Leif and Fredrik to do all this before the filming started in late May. They had to work almost around the clock to get it done in time, but they did it!

This research all over Sweden has given Leif and Fredrik many new experiences and some exciting finds. Leif mentioned that they were hunting for an unknown father, the mother had given birth on the island of Ljuserö, north of Stockholm. She was not mentioned in the parish clerical survey, only in the birth records. The researchers tried to find her in the moving-in records, but these started too late to cover the time when she was in the parish. On a hunch they contacted the local heritage society (*hembygdsföreningen*) and asked if it was possible to visit their archives? The chairperson was new, and did not know too much about the contents of the archive, but she allowed Leif and Fredrik to visit.

There were many files and archival boxes and they browsed through a lot of them. Suddenly they found a box with older moving-in and -out records, and hundreds of those little testimonies (*flyttningsbetyg*) that people brought with them when they...
moved from parish to parish. In these records they found the missing information about the unwed mother, and later could find her origins in the parish of Malung in Dalarna. It even turned out that she was related to Leif’s ancestors! She also was related to the Linjo family, of which some members went to Bishop Hill with the prophet Erik Jansson. Leif and Fredrik also notified the Stockholm City Archives (Stockholms Stadsarkiv) about their find, and now the records are safe at the archive.

Another big find was when Leif was doing research in Dalsland on the ancestors of John Olson (the final winner of the show). John has part of his roots in Håbol in western Dalsland.

John’s grandfather’s grandmother (farfars farmor) Anna Kajsa Jandsdotter was born on 7 Nov. 1839 in nearby Ör parish, daughter of clockmaker Jan Andersson (b. 15 Feb. 1813 in Ör), and his first wife Lisa Olsdotter (b. 1817 in Ör, died in Näset, Ör, on 13 Feb. 1861).

On 21 Sep. 1865 Jan remarried in Håbol to Kristina Sofia Bågenholm (b. 2 Aug. 1833 in Ed). They first lived at his old home Näset in Ör, but in 1868 moved to Gåserud in Håbol, where they seem to have taken over her parental home, Gåserudsstugan, which is now the local heritage museum (hembygdsgård). Jan Andersson died in this house on 21 Apr. 1889, and his wife Kristina 8 Feb. 1907, also in Håbol.

Leif had been scouring Dalsland for a photo of Jan Anderson, but nobody could tell him if there even was one. When the filming crew came to this house, almost the first thing they saw was a photo of an old man, who turned out to be Jan Andersson, and his wife! See picture to the right.

Leif Mörkfors is a Swedish professional genealogist. His web site is www.tillbakablicken.se, His e-mail: <tillbakablicken@gmail.com>
Your link to your history!

NEW! The Swedish Census database (Folkräkning) for 1910 will be completed during 2015. It will be released on a DVD.

NEW! The SCB extracts of B, M, and D are now available from 1860 to 1944. A new year is released in January when 70 years have passed.

Stockholm Tax Rolls
Mantalslängder and Kronotaxeringslängder from 1652 to 1915. Indexes too for some of them.

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One of the released prisoners in the SVAR prison records.

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We particularly encourage graduate American history. It is not intended to be used for genealogical research.

The Swenson Center, up to $2,500, is open to anyone doing academic research on any aspect of Swedish-American studies, and his wife Dagmar. The Olsson award is a reimbursement of travel and living expenses associated with your visit to the Swenson Center, up to $2,500, and is open to anyone doing academic research on any aspect of Swedish-American history. It is not intended to be used for genealogical research. We particularly encourage graduate students and younger scholars to apply. The minimum stay required at the Swenson Center is three weeks, and the award must be used within one year of notification. Following the completion of your study at the Swenson Center, you will be expected to write a short article summarizing your project and use of the Swenson Center's materials for publication in our quarterly journal and on our website.

Anyone interested in applying for the research award should submit a two- to three-page proposal to the Swenson Center outlining the proposed research topic. The proposal should also include a current curriculum vitae, as well as a statement showing how the resources of the Swenson Center are appropriate for the particular project. Depending on your area of research, you may encounter a significant number of our resources in the Swedish language.

The deadline for applications is 1 May 2015. See web address for the scholars.

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Swedish-language newspapers archived online

In the late 19th century, when huddled masses of Swedes began arriving in America in droves, they looked for whatever help and comfort they could find in adjusting to their strange new home. Relatives who preceded them established communities of countrymen, including the church.

And for the 1.3 million Swedes who left their homeland for the promise of good farmland in the Midwest or jobs in industrial centers like Chicago, a flourishing Swedish-language press also helped ease the traumatic transition.

Now, an international partnership of the Royal Swedish Library, the American Swedish Institute, the Minnesota Historical Society, and the Swenson Swedish Immigration Research Center at Augustana College in Rock Island, Ill., is leading an effort to digitize some of the more than 600 Swedish-language newspapers that were published in the United States in the 19th and early 20th centuries.

The project not only will preserve a part of the immigrant story particularly significant to Minnesota, which became the most Swedish of the states, but it also will allow scholars, genealogists, and curious descendants to easily access those newspapers for research - eventually including a translatable form.

One of the most popular and successful of those newspapers, *Svenska Amerikanska Posten* (The Swedish American Post), was published in Minneapolis from 1885 to 1940. Its innovative owner and publisher, Swan Turnblad, bequeathed both the newspaper and his fine mansion on Park Avenue in Minneapolis to the American Swedish Institute, which he founded.

The ASI houses in its collection bound copies of the newspaper's complete run.

"These newspapers were extremely important to the Swedish-American community," said Bruce Karstadt, president and CEO of the American Swedish Institute, adding that his organization is excited about the digitization project. "The Swedish-language immigrant press was one of the largest foreign-language press in America, second only to the German-language press."

The Swedish-language press, like those of other immigrant communities, not only brought news from the homeland in the native language, but was instructive in the ways of American culture, Karstadt said, from social issues and politics to more practical information like cooking with unfamiliar foods.

"These were important tools that helped immigrants adapt to their new lives in the United States and become a part of American society," Karstadt said.

The Minnesota Historical Society has been in the business of digitizing newspapers for nearly a decade, said Jennifer Jones, director of library and collections. Collecting and preserving newspapers is part of the society's mission, mandated by state law requiring all newspapers that publish public notices to archive their publications.

Now, the project that first started in 2008 is heading to completion, and Jones expects the Swedish-language newspapers will go online by late next year.

Genealogy kicks!

A longtime genealogist tells about some of his thrills

By Norman Sandin (Pono)

I know that some of you who read the things I write about genealogy think I'm nuts and I admit that before I started I might have thought the same thing, but there are some parts of it that are real kicks. Granted, the data input and organizational activities are pretty boring. That's why my website, database, charts, and files are never quite up to date. It is more fun researching! Long before I started seriously researching my ancestry, my ex-wife and I tried to contact contemporaries on both sides and gather as much data as they had and were willing to share. We filled two large notebooks with data about aunts, uncles, cousins, and their spouses.

After retirement, I got into the ancestry of my mother and father, whose parents immigrated from Sweden to the U.S.A. Since all four of my grandparents were from Sweden, in pursuing my own ancestry I became very familiar with Swedish records and found that they were accurate, quite extensive, and readily available.

That initial effort resulted in the discovery of some 567 direct ancestors and many more siblings, spouses, and in-laws. Every one of these discoveries was a kick and I suppose that might have been enough, but apparently I am obsessive, compulsive, or otherwise committed to filling in blanks, such that I looked for other trees to climb. Once in a while a discovery gives me a big kick. I'd like to share a few of these with you to see if you get a feeling for what I'm seeking.

1. What became of great-uncle Erik?

My father's father, Karl Erik (b. 1873 Ljusnarsberg [Örebro län]) was born out of wedlock. His mother, Brita Stina Jansdotter (b. 1846 Ljusnarsberg) married two years later and grandpa took his surname from her husband, Per Erik Sandin (b. 1840 Ramsberg, Örebro län).

Three years later grandpa's half-brother, Erik Victor Sandin (b. 1878 Ljusnarsberg), joined the family. Grandpa immigrated to “Amerika” in 1891 when he was 18 and never saw Erik again. Grandpa told the family that Erik also immigrated, but I had no luck finding him in the U.S.A.

As the years passed, more and more Swedish records were released, and more and more have been made available online. Some time ago, I found church records indicating that Erik made arrangements to immigrate in 1898 when he was 20 years old. But still no indication in the U.S. records or the Swedish records of such a journey. Another batch of church records became available and I found Erik after the scheduled date of departure. With help, I found that instead of immigrating, he had become a chauffeur, married a girl from Norway, lived some in Sweden and some in Norway, and died in 1902 when he was only 24 years old.

The mystery of Uncle Erik was now solved. But wait, I followed his bride, Inga Sofia Jensine Andersen, only to find that Erik had left her pregnant, and a son was born in 1903. This research and the balance of this story all took a lot of time and effort, but let me condense it. Erik's orphan son, Victor Birger Sandin immigrated to the U.S., settled in Washington State, had two sons, and eventually, I am now in touch with one of his sons, Vern Sandin, a half-first cousin!

Mamie and Clarence Sandin, Norman's parents.
2. We are all related (apparently)

Two of my mother’s (Mamie Eleanora Tillner [b. 17 July 1896 in Bessemer, MI]) sisters (Beyda Cecelia and Edna Emelia) married two young men who happened to be Lindberg brothers, Evald Theodore and Karlton Axel.

This concentration of relationships provided an opportunity that was difficult to ignore. To add to the temptation, the brothers had Swedish ancestry. Their father was called Charles Lindberg, born in 1867 in Nordmark, Värmland. Research in Swedish sources was by now familiar to me. The older sister and her husband had two daughters while the younger had one son. These three are my first cousins. These cousins were (and the two remaining are) quick to inform me of family events to keep the contemporary trees current.

A few years ago I dug out several generations of Lindberg ancestry and shared a nearly 200 page report and some charts with these first cousins. Included in that report was a bit of data I found about the wife of the male cousin. The two female cousins (Jean Charlotte and Janet Charlene Lindberg [sisters]) married two men who happened to be brothers named Wiersbe. Once again I was faced with the opportunity and temptation of digging into a concentration of genes and once again I succumbed to the temptation.

I didn’t get very far with the Wiersbe line because the paternal grandfather of the brothers came from Germany and I really don’t know my way around German records. However, the maternal grandparents were born in Sweden and immigrated to the U.S.A., so I was off and running. As usual, some of the lines petered out after about four generations, but one eventually went out to nine generations with earliest births in the mid-1600s.

A birth in 1806 on that line took place in the parish of Hallefors (Örebro län) where some of my ancestors came from. This encouraged me to go on, and the next generation produced a man named Nils Nilsson Zander (b. 1775 Hällefors), which rang a bell. I checked my database and, sure enough, I had that very person listed. He was not a direct ancestor, but I had significant information about him. To make a long story short, the maternal grandfather of the Zander I ran into was Sven Larsson (b. 1726 Hällefors) and he married twice.

His first wife had a daughter that led to the Wiersbe line and his second wife had a daughter that led to my line. The Wiersbe brothers who married my two first cousins turn out to be half fourth cousins once removed!

The “half” is due to our lines coming from two different wives of our common ancestor, Sven Larsson. Now that alone was a big thrill, but on closer examination, Sven’s boupp-teckning was one that I had translated and have online. The Swedish boupp-teckning is kind of like probate papers, but includes an inventory of the deceased’s estate with values, information about heirs, and sometimes an indication of the estate’s distribution. It is a wealth of insight into the life of the deceased.

I was not done yet. Another boupp-teckning I have online was for Sven’s son-in-law, the husband of Sven’s daughter who is in the Wiersbe line, and the father of the Zander I first ran into. Even though this person was not in my direct ancestry, I chose to translate the boupp-teckning to see if any items listed could be identified as the same ones that were passed down from Sven. There’s still more. I wrote and put online two Ponograms that describe the life of Sven from the eyes of Sven’s widow, using his boupp-teckning as a source for details.

And then there is the frosting on the cake of discovery. When I made the announcement of my discovery of the common ancestor, I heard from a 5th cousin in Sweden who now lives just two miles from the Sven Larson farm Hyttbacken and on the same property of the Zander farm Södra Torpen! The kicks just keep coming.

To summarize, the Lindberg sisters are my first cousins through my mother’s side, and they married Wiersbe brothers who are my half fourth cousins once removed through my father’s side!
The pulpit in Grängärde church. Made during the 1600s.

3. Four brothers marry four sisters
Per Nilsson Västgöte (b. ca 1586 in Lekeryd (Jönköpings län) was an ancient ancestor who I learned quite a lot about. Per and his wife Sara Olofsdotter had several children including four daughters, Elisabet, Kerstin, Kari, and Margreta Persdottrar who were born between 1643 and 1653. Per had a good friend, neighbor, and business associate named Wellam Bononi, who lived as a mining farmer (bergsman) in Hällsjön, in Grängärde parish (W).

Wellam and his wife Sara Märtensdotter had several children including five sons, Frans, Erik, Märten, Abraham, and Wellam Wellamssoner, born between 1632 and 1649. Nature and proximity prevailed, and between 1664 and 1674 all four of Per’s daughters found matches with four of Wellam’s sons!

The part that tickled me the most was that while the parents (Per and Sara) of the four sisters were my direct relatives, it was their son Hans Persson (b. 1632 Grängärde (Dalarna län) who perpetuated my line, not one of the four sisters, and furthermore Hans did not marry Wellam’s only daughter.

4. Did Grandma travel alone at 19 years old?
Early in my research, I was able to find in the church records that my maternal grandmother Fredrika Johanesdotter (b. 1872 Artemark (Alvsborgs län) came to the U.S.A. in 1891, when she was 19 years old.

I was shocked that a girl of that age would have the courage to make a journey like that alone. But then, her mother and her sister had died, her older brother had immigrated, and all that was left of the family was a younger brother. Her father Johan­nes Andersson (b. 1846 Artemark) had been away in the U.S.A. for several years while she was cared for by her father’s mother, Anna Swends­dotter (b. 1810 Artemark).

When he returned he remarried and my grandma didn’t get along with the new wife, so grandma was probably incentivized to get away from home for a new life. But did she travel alone?

New records shed light on the story. It turns out that grandma’s older brother Albin Johanesson (b. 1868 Artemark) apparently returned from the U.S.A. for the sole purpose of picking up and traveling with grandma in her grand journey! I breathed a sigh of relief.

Afterword
I hope these four summaries give you a bit of the flavor of genealogy and why I spend so much time on it. The kicks are unexpected and really rewarding, but I’m told that the real benefit of the genealogy research is keeping my mind sharp. Is it working? You tell me.

The author is Norman Sandin (also called Pono). His e-mail is: <kapono@maui.net>

Editor’s note: Pono’s articles about bo­ruppteckningar, etc. can be found in SAG 2008/4, 2009/3, and 2009/4. There are also links to those articles, and more on page 30 in this issue.

The 1753 change of the Swedish calendar
Before 1753 Sweden still used the Julian calendar, while Pope Gregorius XIII had instituted the Gregorian calendar in 1582. The difference is that in 400 years there are 3 leapdays too many. The Gregorian calendar solved this problem by taking out the leapdays that fell on years ending in two Os and where the first figures were not divisible by four.

By 1753 they difference between the two calendars had grown to be 11 days. You may understand that this caused problems for inter­national trade when contracts were to be signed and when they went into force, and even within countries. Thus the Swedish government decided to change to the Gregorian calendar in 1753 instead of continuing using the Julian calendar.

That it was not easy to just take away 11 days is understandable. Even that far back in time there were contracts that stated when fees were to be paid, etc. There were also yearly markets that were supposed to be held on a special day at the end of February. They could not just be cancelled.

In the 1753 calendars the month of February ended on the 17th, after which March started. This change left space on the February page to inform people of when the taxes should be paid and when the markets should be held, and other useful information.

February was also called Göjemånad, which supposedly means “Snow month”.התוכן הורחב ונמצא במסמך אחר. נא ל.decrypt את המסמך והעזר באספקת התוכן המורחב.
Here the younger sister in the U.S is giving the older sister, still in Sweden, advice on what to bring and what to leave at home.

Unfortunately the first page of the letter is missing.

The letter was written in 1910 by Martha (Märta) Karlsson (b. 1 Sep. 1890 in Vrigstad,[F]) to her older sister Emmy (b. 22 Oct. 1888 in Vrigstad). Emmy left her home on 17 Sep. 1910, with a ticket for Racine, WI.

Martha had left Sweden on 4 Aug. 1906 to travel to Racine, WI, where she had her maternal uncles Gustaf and Justus, and her maternal aunt Amanda Carolina. (See SAG 2014:3, p. 18).

Martha stayed in America, married, had two sons, and then died of the flu in 1926.

Emmy returned to Sweden in 1916, married Josef Emanuel Rylander, and died 30 June 1972 in Vrigstad.

See page 26 for transcription and translation.
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Our dear friend **Priscilla Sorknes Grefsrud** passed away at her winter home in Sedona, AZ, on 31 December 2014, and is deeply missed by her family, son Mark “Nate” Nathaniel Grefsrud, daughter Pauline Gustafson, their spouses, grandchildren, and many friends in the U.S., Norway, and Sweden.

Priscilla was born in Moorhead, MN, where she now rests beside her husband Earl Grefsrud (1928–2012), a former pastor in the Mindekirken in Minneapolis.

Priscilla first worked as a teacher (English and/or German), and also taught piano lessons. Later she worked in a publishing house and then she found her true passion in genealogy. She was active in the re-activation of the *Solørlag of America*, about 30 years ago. This story was told in a book: *Vi er Solunger!: the beginnings of Solørlag in America*, that she published in 2011 with Caroline Herfindahl, and others.

Priscilla was fluent in Norwegian and Swedish, which was a big help when she took groups to Norway and also to the “slash-and-burn” Finn areas on the border of Sweden and Norway.

The Norwegian roots were closest to her heart, but she also had ancestors in Skåne in southern Sweden, where she visited with cousins.

In 1994 Priscilla joined forces with Nils William Olsson and became a vital part of the *Swedish American Genealogist Workshop*, that is still held every fall in Salt Lake City.

Priscilla taught classes in deciphering Gothic script, a script that was used by the Swedish clergy until the early 1800s.

It was a joy to meet with Priscilla and Earl in Salt Lake City when she was helping people with difficult documents, and he quietly reading his paperback novels in a calm corner. As a pastor he had had more than his share of church records.

One year my husband and I also visited with Priscilla and Earl at their summer home by Lake Viola in Wisconsin, and had a good time with caring hosts. It was a new part of the U.S. for us, and we enjoyed seeing hummingbirds and learning about the local flora.

We always talked about genealogy together, so I never saw the handicraft side of her, but she is said to have been a master knitter, especially of Norwegian sweaters, and also doing needlepoints and much more.

Priscilla was a person with a warm heart, and a fine understanding of other people, and will be greatly missed by all who knew her.

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**A SAG Workshop member shares her feelings:**

I will miss your kindness and your sweet nature and your beautiful smile. You made everyone at the SAG Workshop feel that you loved us, and we loved you back. It is hard to bear that we won’t see you again, but now you are with your beloved Earl. (We loved him too.) You will be remembered as a wonderful person.

Thank you for your wonderfully helpful handwriting lessons where you would explain that some scrawled and undecipherable letter was a beautiful example of a Gothic a. I learned so much about Gothic writing from you, although you were far better at reading it than any of us could hope to become.

My sympathies go out to your children and other family members.

By Judy Olson Baouab 7 Jan. 2015 on Facebook.

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*Elisabeth Thorsell*
The road from Grand Rapids, MN, to Hibbing and a string of towns on Minnesota's Iron Range, Highway 169, passes through the small town of Bovey just a few miles east of Grand Rapids. If you take a recently completed bypass, you miss the town completely. Yet there, soon after the end of World War I, is found the origins of a world famous photograph.

A commercial photographer, Eric Enstrom, had a small photo shop on main street in Bovey, where his business consisted mostly of taking photos of weddings, graduations, families, and others interested in one of the black and white formal photos of the day, usually in a small folder.

Enstrom had immigrated from Sweden some years earlier, and had been working in Minneapolis for a time, and eventually set up shop in this small town in northern Minnesota where he plied his trade. Although his income mainly came from the families that used his services to record their life events before the widespread use of inexpensive cameras, he also had an artist's eye for photos which were especially expressive. These he kept in a portfolio to submit at the annual Minnesota Photographers Association, in 1918.

One day, an old man showed up at his studio selling various household items such as foot-scrapers door-to-door. Something about his face caught Enstrom's eye, and he had the idea to use him as a subject for a photograph. "He had a kind face, there were no harsh lines in it" Enstrom said, in recalling the 1918 visit of Charles Wilden to his studio. The nation had been through a great war and done without many things, but still had much to be thankful for.

Enstrom thought that to bow his head in prayer would be characteristic of the face of the old visitor. On a table he placed a family book, some spectacles, a bowl of gruel, a loaf of bread, and a knife. He then had Wilden pose in an attitude of prayer, with folded hands to say grace before partaking of a humble meal. The pose came naturally to the elderly man, and the photo was taken. Enstrom later said, "This man doesn't have much of earthly goods, but he has more than most people because he has a thankful heart."

Little notice was taken of the photograph at the Photographers Convention, but Enstrom considered this photo his finest work of all he had taken. He placed a framed print in a prominent position in his window, and many people stopped in to buy one. As soon as one was sold, he printed another to take its place. The popularity spread, and he and his descendants received a steady income from sales over the years of the original and several colorized versions. Over the years it has become very popular, and is now to be found in many homes, churches, dining halls, and other locations in the U.S. and around the world.

Earlier this year a theatre group in Grand Rapids, The Grand Rapids Players, produced and performed a newly written play, Picturing Grace, a story developed from a photograph, written and directed by John Schroe-der of Grand Rapids.

The author is Dennis L. Johnson, who lives in Pottstown, PA. His e-mail is <l_viking@comcast.net>
The oldest man in the U.S. dies

His name was Conrad Johnson, but he was born in Kymbo, Skaraborg län, on 19 Jan. 1904 as Karl Konrad Oskarsson. His parents were Oskar Natanael Jansson and his wife Ida Maria Antoinetta Gahnström, who were farmers at Hulegården.

He immigrated 24 Feb. 1923, at age 19, under the name Jansson, with a ticket for New York, but finally settled as a carpenter in Rockford, IL, where he lived the rest of his life.

He passed away as the oldest verified male in the U.S. on 23 Dec. 2014, almost reaching 111 years. (Fred Olsson Funeral Home, Rockford, obit). Thanks to Annelie Jonsson for the information.

Kerstin Lane awarded the Sandburg medal

The Swedish-American Historical Society has awarded its Carl Sandburg Medal for 2014 to Kerstin Lane of Chicago for her services to the Swedish community. She was the first salaried executive director of the Swedish American Museum in Andersonville, Chicago. During her time there the museum grew in members and space. Congratulations from SAG! (SAHS Newsletter Nov. 2014)

Newborn Swedes 2014

<table>
<thead>
<tr>
<th>Girl’s names</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elsa</td>
<td>850</td>
</tr>
<tr>
<td>Alice</td>
<td>806</td>
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<tr>
<td>Maja</td>
<td>732</td>
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<td>Agnes</td>
<td>673</td>
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<tr>
<td>Lilly</td>
<td>646</td>
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<td>Olivia</td>
<td>626</td>
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<td>Julia</td>
<td>610</td>
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<td>Ebba</td>
<td>603</td>
</tr>
<tr>
<td>Linnea</td>
<td>594</td>
</tr>
<tr>
<td>Molly</td>
<td>579</td>
</tr>
</tbody>
</table>

The source for this list of the most popular names for newborns is the annual name statistics from the Central Bureau of Statistics of Sweden.

The most common names for all females are Anna and Eva; for all males Lars and Anders.

The Vikings are coming to Chicago

The Field Museum in Chicago is opening a large exhibition about the Vikings on 27 Feb. which ends on 4 Oct. 2015.

Through new archaeological discoveries and hundreds of rare Scandinavian artifacts, you can explore the power of mythology and the symbolism of Viking ships, gain fascinating insights into domestic life and death rituals, and understand the importance of travel and trade. The exhibition is organized in cooperation with the Swedish Historical Museum in Stockholm. (www.fieldmuseum.org)
A murderer in the family

BY AGNETA LINDAU PERSSON,
with research help from BLENDA PEHRSSON

About four years ago I started to research my family from Össjö and the surrounding area. I soon discovered a murder of a young girl. Ten-year-old Helena Olsdotter had been battered to death on the night of 10 November 1842 in a most vicious way by her cousin Christian. This happened 172 years ago and there were many other interesting things to research, but the murder of Helena captured my interest, and I wanted to find out what had really happened. This is what I found.

The year 1842
The 20-year-old Christian Andersson lived in Rigatorpet by Skillinge in Munka-Ljungby with his mother Kjerstina Hansdotter, his stepfather Carl Johan Didrick, and his half-brother Johan Daniel.1 Both the stepfather and Christian were employed at Skillinge manor. Christian was a dräng (farmhand), but his work did not go well. He was regarded as lazy, and had had several similar jobs, but had always left them too early or abruptly. The problem was his drinking.

Helena Olsdotter
In the middle of October Helena had come to Rigatorpet to help her faster (paternal aunt) Kjerstina Hansdotter. The intention was that she should stay the whole winter. From her home at Wennersborg in Tåstarp it was a walk of about 10 kilometers to Rigatorpet.

From what I could read in the documents, Christian was jealous because Helena had come to Rigatorpet. She took up too much space, and he was irritated by that. He was the illegitimate son, and the stepfather often mentioned all his faults. He was now 20 and no longer welcome in his own home.

Because of Helena, for three weeks he had shared a bed lying head to tail (skafottes) with the maid Kerstin Jönsdotter to be able to sleep.

During the fall Christian had been threshing at Skillinge manor. One night, not long before the murder, he had a nightmare and had been fighting in his sleep. When he awoke, he told the maid that he had dreamt of being in a fight. In the morning he stayed home from work to rest, and did not return there until the next day. Back at work he was admonished for being lazy, and because of the reprimand he lost his temper. He threw a packet of food at the wall and a glass bottle that broke. Then he grabbed a threshing rod and hit the table. By then the others had called the supervisor. It seems that afterwards he received a letter from the local clergyman about the need to improve his behavior, and that may have prompted what happened next.

The murder
On 9 November Christian had come home drunk, according to his mother. He had gone to bed in the same room where Helena and his half-brother Johan Daniel were sleeping. Then his mother Kjerstina had also gone to bed. Her husband was still at Skillinge working.

After a while Christian jumped out
Shillings manor, just south of Munka-Ljungby church. Built around 1780, it was a large estate with about 2500 acres of land, worked by farm laborers.

of bed and started to pound a stone on a paper on the floor (perhaps a letter of complaint). This behavior was so strange that Kjerstina went out to get help and returned with the farmhands Påhl Pålsson and Pehr Nilsson. The maid Kjersti Jönsson had been in the house that night and also heard about this incident. She quickly left for Skillinge manor to fetch her husband. According to her testimony later in the court she had never seen any signs of madness in Christian, except that he had been anxious before going to Holy Communion. But she did not know any reason for that.

Johan Daniel had also been awoken at this time and had seen Christian reading aloud from some paper. Helena had also been awoken by all the noise and started to cry because of his behavior. Christian had then grabbed a rifle that he had borrowed from the farmhand Pehr Pålsson earlier.

With the rifle he had approached the beds where Helena and Johan Daniel were lying and asked the girl if she was "a child of the Devil." Johan Daniel had answered that she was his cousin, and asked what he wanted. Then Christian says that he will pardon Johan Daniel, but that he will murder Helena as she was a changeling. Now Johan Daniel ran out of the house in just his underwear and rushed to the nearest neighbor.

According to Johan Daniel's testimony, Christian had not started to attack Helena while he was in the room. Nor had he ever seen any madness in Christian before, except occasionally when he was drunk and had become violent.

When Kjersti Jönsson, the maid, returned to the house with her husband, they did not dare go in, but stayed at the window. There was a light inside and they could see Christian pounding with the rifle on the body of the deceased, who was on the floor and already dead.

Then the farmhands Påhl Pålsson, Pehr Nilsson, and Sven Hellström from Freden, who had been sent for, arrived at Rigatorpet. The front door was open and from inside they could hear Christian saying "Who are you Satan's devils who have come here??"

He then came out through the door completely mad, and attacked Pehr Nilsson and hit him with his hand. Pål Pålsson and Sven Hellström had then held Christian until they could get more help. Together they had bound his arms and feet and managed to get him into the house. After half an hour he had calmed down. Inside the house they found bedding on the floor, a large pool of blood, and pieces of flesh from the dead girl. Outside of the house they found more body parts, which lay by the broken rifle. The butt of the rifle was found inside the house, on the floor and in the bed. Christian had, after Johan Daniel had run out to find help, killed Helena with the rifle.

Helena's death was recorded on 10 Nov. 1842 in Tästarp church records, as that was where her family was recorded.
Description of the victim and her killer:

In the court records there are usually at this time a description of both the victim and the perpetrator. Both physical traits and education are mentioned.

Here are the descriptions in this case:

Helena Olsdotter, b. 24 June 1832 in Tåstarp, daughter of the former soldier Ola Hansson Schill and his wife Bengta Månsdotter in Wennersborg in Tåstarp parish. Helena had good knowledge of religion for her age, and her conduct was modest, and she had a pious and good mind. She had never caused her parents any grief.

Christian Andersson, b. 1 April 1822 in Tåstarp, illegitimate son of Kjerstina Hansdotter. His father was said to be Anders Hansson. Christian’s mother and Helena’s father were siblings. Christian had gone to school in Munka-Ljungby parish school. He had learnt to read passably, had some knowledge of religion, and could write a little. He was at this time quite tall: 5 foot 9 and a quarter inches. He had dark hair and eyebrows. His eyes were brown. He had a straight nose and a round face. On the left side of the nose he had a scar, and on his left index finger a wart.

He was taken into custody on 11 Nov. 1842, and placed in the prison of Norra Åsbo härad in Angelholm. The date for the trial was set for 22 November 1842.

Footnote
1) Munka-Ljungby AI:3 (1839-1844) Bild 154 / sid 303

The author is Agneta Lindau Persson, who lives in Örkeljunga, Sweden. Her e-mail is <agneta.l-persson@hotmail.se>

To be continued!

Train to the market!

This picture shows how the people of Nordmark, north of Filipstad in Värmland, gather at the railway station around 1900 to take the train to the market in town.

The market is called Oxhälja, and still exists on the first weekend of September.

Thousands of people come to town to buy T-shirts, reindeer sausages, music CDs, locally produced honey, “homemade” candy, craft products and much more. The traditional lunch is cabbage soup (kålsoppa). (Photo from Nordmark Local Heritage Society.)
Finding Johanna Albertina Johansson.
Or maybe not

A research example

BY JILL SEAHOLM

We got a query at the Swenson Center about an immigrant Johanna Albertina Johansson, from Sibbarp in Halland county. She was born 22 June 1868 at Gödeby 5 in Sibbarp, a daughter of the åbo (tenant farmer) Johan Niklas Petersson and his wife Anna Beata Larsdotter.1

By 1885 her family had moved to the nearby parish of Dagsås, where her father owned a little house.2 Johanna Albertina left from there for America on 17 July 1885.

She left in the company of an older girl Anna Beata Andersdotter, born 23 Jan. 1858 in Dagsås, who left from her mother’s home at Dagsås 6.3 Johanna Albertina and Anna Beata left the port of Göteborg on 24 July 1885 with tickets for San Francisco.4

Anna Beata had a little daughter, Alma Hildur Mühl, born out-of-wedlock 28 Aug. 1877 in Dagsås, that she left with her mother. Later on Alma Hildur left for Clinton, IA, on 28 June 1895.5

The person that sent in the question about Johanna Albertina had already found that Anna Beata had come to the U.S. on the S/S Indiana that arrived in Philadelphia on 10 Aug. 1885, but no sign of Johanna Albertina.

Where was Johanna?

Now the question was how did Johanna Albertina get to America, and on which ship? These are the steps I took to try to find her.

The following sources have been searched: Swedish Passenger index database Emihamn 1869-1930; Index to New York passenger arrivals 1850-1891; Göteborg port police records at arkivdigital.net; free U.S. passenger arrival images at familysearch.org.

The first place I always look is in a set of New York arrival indexes 1850-1891, and I tried that, unsuccessfully. Then there are several tricks I use when a person is hard to find in arrival indexes.

After some time spent researching this in various indexes, I have a theory about Johanna Albertina’s arrival. I think she actually is on the S/S Indiana with the others that left Sweden with her on the Orlando but they have her on the manifest incorrectly.

I went to Emihamn and printed out a list of people whose contract/ticket numbers were consecutive with Johanna Albertina’s.

It felt to me like it was incomplete – the list was too short, so I went to the police records for Göteborg showing her departure on the Orlando and found that there were indeed additional names at the bottom of the page that were not in Emihamn.6 In the end this did not matter to my search, but I did not

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1 Gbg: Göteborgs poliskammare (-1900) EIX:27 (1885-1885) Image 1080 / page 213. (Arkiv Digital)
I know that at the time. I first used this list when unsuccessfully searching the above New York arrival indexes. After New York did not work, I went to familysearch.org and found the S/S Indiana’s manifest images and printed them all out; there were only a dozen pages.

The Indiana’s manifest had been hand-copied from the departure manifest, but rather than copying them in order, they were grouped semi-alphabetically by last name. I went to the J-names and found a suspicious-looking 17-year-old John Johanson from Sweden, a clerk, listed there.

From experience I know that indexes to images like this are full of data entry errors and it is common to find people listed with the wrong gender, age, country of origin, etc. and I have seen my share of transcription errors in Swedish parish records and Swedish-American church records too. So, out of habit, it did not occur to me to dismiss this person because he was labelled as a male.

Next I went one-by-one through the S/S Orlando registration list and compared about 25 names (I started with contract #473, Pelli family) to the names on the Indiana manifest, and I found every one of them. On the manifest, some names had been copied with errors equal to what I think was the Johanna vs. John error.

On the S/S Indiana manifest there are several mistakes in names, gender, and other matters, just for these 25 persons, and I am also listing them here the way they are on the manifest and how they should be:

*Börjesson, John, 4, male, from Norway; should be Johanna, 4, female, from Sweden.
*Johansson, John, 17, male; should be Johanna, female.
*Niska, Noth, 22, male; first name should be Mathilda, 72, female
*Nersson, Frank, 22, male; should be Frans Persson.
*Petti: husband, wife, and two children from Sweden; should be Pelli: mother and three children from Finland. They rearranged the group and made a husband out of the 5-year-old son.

Unfortunately this is a theory that I cannot prove because the records I would use to prove it are (I think) in error, but from my experience with transcription errors and the above examples that fit the error pattern, I do not feel the need to look to any further arrival ports or ships. I really think this John Johanson is the right Johanna (Albertina) Johansson. Anna Beata Anderson was also found on this list as Anna B. Anderson, but listed as being a wife, which she was not.

To try to solidify the theory, I searched Emihamn for other 17-year-olds with the initials J.J. or A.J., male or female, leaving Sweden or Copenhagen 20-29 July 1885, and apart from this Johanna Albertina there were no others.

Had the names been copied to the Indiana manifest in order and not grouped alphabetically, one would have seen the pattern and known it was actually the missing Johanna.

Footnotes:
1) Sibbarp CI:2 (1862-1881) Image 41 / page 37.
2) Dagsås AI:4 (1883-1899) Image 360 / page 32.
4) Emihamn.
5) Emihamn. She left Göteborg on 2 Aug. 1895.

Jill Seaholm is the head genealogist at the Swenson Center. Her e-mail is: <jillseaholm@augustana.edu>
An interesting document

This document was found in front of the Passenger Manifest from the S/S Indiana. See citation on previous page.
Per Rumpilipump Stendahl has a descendant in Illinois!

A case of serendipity

BY JAQUELINE ANDERSON MAXEINER

Example 40 on page 11, I realized that this article was of great personal interest to me. Per Rumpilipump Stendahl is my 6th great-grandfather. I am descended through his daughter, Maria.”

The sender was Jacque Maxeiner, a SAG Workshop member, and below are her ancestors on that line. Maybe the names and places ring a bell in somebody else’s mind? If so, let SAG know.

   Wife Marta Jonsdotter, born 09 Jul. 1693 in Nöbbele, Kron.


   Husband Lars Larsson Stadig, born 17 Mar. 1766 in Björkñas, Tingsås, Kron.


   Wife Bengta Svensdotter, born 10 Jul. 1861 in #18 Norje, Blek., died 9 Jan. 1944 in Shickley, Fillmore Co., NE, U.S.A.


9 Jacqueline Louise Anderson Maxeiner. (Her e-mail is <jacqueam@sbcglobal.net>)

Swedish American Genealogist 2014:4
A secret in the Swedish CD:s and DVD:s

BY ELISABETH THORSELL

All the Swedish CD:s and DVD:s published by the Swedish Federation of Genealogical Societies (Sveriges Släktforskarförbund) have been programmed by the same programmer, Johan Gidlof, who is otherwise working in the Stockholm City Archives (Stockholms Stadsarkiv). Being both an archivist and a programmer he knows what tools the researchers need.

One of the more underused functions is the listsearch, which is usually available for some parts of the search window.

For instance, if you wish to search for someone named Carlsson, you may by using the listsearch search for Carlsson, Carlson, Karlsson, Karlson and other variations of this surname (Efternamn). Buttons are also available for given names (Förnamn), place of birth (Födelseort), and place of death (Dödsort).

When you click on the listsearch button, you come to this window:

Here you can scroll down to the name/names you want, or enter the one at a time in the field at the bottom. When you find a name you want, just do a right-click, and there will be a red tick mark beside the chosen name. When you have filled in all the names you want, then go down to the traffic light in the lower left corner and click on that.

Now you are back at the search window, and you will see all the names you marked in the Efternamn field.

You can not change them now unless you again click on the listsearch button and then use the Clear (Rensa) button, which takes away all the tick marks, and you have to start again.

Next do the same for the Förnamn (given names) and then click on Sök (search), and the names will appear on the left-hand panel. To the right you have the details on the person that is marked by a color bar. Scroll down and the details change.

On top of the right-hand panel there are buttons for the clipboard and the printer. On some of the CD:s and DVD:s there is also an American flag, which changes some words into English.

The listsearch utility is a way of making searching for names of people and places so much easier.

And it is not only found on the Federation CD:s and DVD:s, but also on the Värmlands Kyrkboksregister, Jönköpingsbygdens church book index, and many more. They are all based on a Federation program that member societies can use.
Biography of Mrs. Clara Sophia Swanson

(Miss Frisk, Mrs. John Nordquist, Mrs. Carl Swanson)

This was written in 1926 by an old immigrant who left Sweden in 1868

Clara Sophia Swanson was born February 9, 1842, to Christina and Gustaf Frisk in Svinhult socken, or parish in Östergotland, Sweden. As it was the custom to have all babies christened at church as soon as possible after birth, she was taken to the church the same day, in order to be christened. The church was located a distance of one Swedish mil from her birthplace (six or seven miles in English miles). There happened to be a service that day as it was during the Lenten season and she was given the name Clara Sophia.

There were no public schools at that time, but around 1845 the first schools in that district were opened. Two of her older brothers attended the first school. Although she started going to school at the age of eight, her father had taught her to read so that when she was six years of age she was given her catechism. In 1922 she gave this same catechism to her son-in-law. These schools, which were conducted by the organist of the local church, lasted for a school term of about two months out of every year and subjects taught at that time were basically reading, spelling, and religious instruction.

Her father (Gustaf Frisk) was a soldier in the standing army for forty-two years. For this reason he had to spend some time away from home at the military encampments every year. At the age of sixty-one years, he was retired on a pension.

At the age of fourteen, Clara Sophia started to work and after working four months she received as her wages, five and a half crowns, one pair of shoes, one apron, one half pound of wool, and about three yards of home-made linen cloth. It was the custom at that time to pay a person's wages partly in wearing apparel.

Confirmation and work

The following winter, she was confirmed at Västra Ryd church along with fifteen other members of the class. The minister's name was Reverend Carl Fredrik Watz. He was a very stern man and on that particular confirmation Sunday, the examination lasted five hours and the entire class had to stand the whole time.

At the age of sixteen, she started to work away from home all the time. All servants who were to move to another place had to do so either on April 24, or October 24, these being the dates so designated; otherwise known as "moving days." The girls had to work in the fields during the haying and harvesting seasons as there were no machines, and all the work in the fields was done in a primitive manner with scythes, hand rakes, etc.

They also had to do all the milking and take care of the cattle. They had to feed the cattle and during the winter months the girls had to lead the cattle out to water. The snow would often be knee-deep. The men would go out and cut down timber and haul it home in order to use it for fuel, etc.

The women had to prepare the flax, wool, etc., and their winter evenings were spent spinning, weaving, knitting, and sewing. The servant girls did not help with the cooking since this wifely function was done by the lady of the house.

At that time there was no special forms of amusement among the young people in the community. Some time before this, dancing had been very popular, but a big religious revival, which had gone through that part of the county, had put a stop to dancing. They had to work late and had little time for amusements, but, occasionally, a large crowd of young people would gather, going up and down the highways talking and singing. There were a great many lakes, so in the winter, skating was enjoyed by many. Coasting was also enjoyed since there was a great deal of snow.

Leaving for America

On October 27, 1868, she and an older brother left home to come to America. As they had a distance of five Swedish mil to the railroad station, Näs sjö, they hired a man to take them and their baggage, but they had to walk most of the way as he was afraid the load was too heavy for the horse. They sailed from Gothenburg on October 30, crossing the North Sea, which was so rough on account of a storm, it took them three days to cross it. They landed at Hull, England, but had to wait six hours for the tide before they could land. They left Hull early the next morning and arrived at Liverpool in the afternoon. They rushed to the steamer, which they boarded the same evening, sailing the following morning.

In the evening of the sixth day, a severe storm broke which lasted two days. No one was allowed to go on deck during that time, and no cooking could be done, and they had to eat their lunches cold. Everything on deck was broken to pieces, so it was
a pitiful sight which met them when they could go up on deck after the storm diminished.

They landed in New York on November 18 after a fifteen-day trip across the Atlantic Ocean. They stayed at Castle Garden one night and left the next afternoon.

The train was very uncomfortable with no accommodations whatsoever. It was also very crowded, so one night she crawled under the seat and laid on the floor to sleep. They traveled mostly at night with the train sidetracked during the day.

At one place, simply because the immigrants had lunch with them and didn’t buy anything at the lunch counter, the manager locked the pump so they couldn’t have even a drink of water. However, they discovered another water pump not far away, so they had a drink after all.

The train was carried across Lake Erie on a ferry boat, which landed at Detroit, Michigan. They had a ten hour wait there and as it was a beautiful afternoon, they took advantage of it and took a long walk. Detroit was the most beautiful place they saw during their trip.

From Detroit to Chicago, they had a fast ride. There were a great many people crowded into one car, but they didn’t mind it as they were anxious to arrive at their destination. At Chicago, they spent several hours at an “Immigrants Home,” then boarded the train once more, bound for Alton, Illinois. There they visited friends for a few days.

In the meantime, another member of the party borrowed some money promising to send it to them as soon as he reached Galesburg, a distance of sixteen miles. There they found the man; since the money didn’t come, she and her brother had to walk to Galesburg in order to collect what he had borrowed from them. They then bought tickets to Oquawka Junction, IL. From there they went in a stage to Oquawka where their uncle lived as well as one sister, who had come from Sweden a few months earlier.

She stayed at her uncle’s home until after Christmas when she went to Burlington, Iowa, to look for work. She succeeded in getting a place, but stayed there only ten weeks, receiving at first one dollar a week and finally one dollar and fifty cents per week.

More work

After that she went to a place about one and a half miles from the city. These people had a fruit farm and also conducted a nursery. Here she was treated like a member of the family. Mrs. Leonard helped her with her sewing and taught her a great many other useful things. They were very religious people, having a family prayer every day at which the servants were allowed to be present. They also attended church mornings and evenings on Sundays and, rather than stay in the country or walk alone in the evenings, she attended the English church with them.

There being no one else out there to talk to in her own language, she learned to understand and to speak the English language more fluently than the majority at that time. She lived there nearly three years, her wages being from one dollar and fifty cents per week at first to two dollars and twenty-five cents before she quit. Prices had not returned to normal after the Civil War, so there was nothing left for luxuries.

Marriage

On December 7, 1871, she was married to John Nordquist, a shoemaker by trade. He was a widower with three sons. In April, 1873, they moved to Montgomery County, IA, where he bought land four miles east of Red Oak. There were a great many Swedish people farming a settlement there at that time. The price of the land averaged about ten dollars an acre. He and one son made the trip overland, but she and her baby boy came on the train as the railroad had been finished some time before.

Life in Iowa

The country at that time was wild prairie – no trees or bushes of any kind. The men drove to the R.R. banks and dug up sprouts of cottonwood trees and replanted them on their farms. These and poplars grew very fast and served as a protection for their homes, stock, and orchards from the severe storms. They carried sprouts of young trees several miles to replant on their farms, cared for them, and watched as they grew into large trees.

In order to get lumber for building purposes, fencing, and fuel, her husband and two others bought five acres of timber land thirteen miles away and all of this had to be hauled by a team and wagon.

There were large sloughs running through the farms where slough grass several feet tall grew and this was used for roofs and walls for their barns and cattle sheds. The country was overrun with snakes, especially rattlesnakes and blue racers. At one time she saw one snake over six feet long, which one of her stepsons shot. Their homes were built of common barn lumber, mostly one or two rooms and no plastering – just a single thickness of the boards.

July 4, 1873, was an unusually hot, sultry day and that night there was a terrible wind and thunderstorm, accompanied by hail, which lasted all night. The next day being Sunday, they went to church. There were no bridges and they had to drive across the sloughs where the water was so deep it went up into the wagon box as lumber wagons were the only means of conveyance at that time.

As they came into town and drove by the large, three-story brick school house, which had been built a short time before and which is still in use in 1926, they saw large piles of glass lying on the ground, as every window pane on the north side of the building was broken by the hail.

The text was submitted by Charles E. West, a relative of Clara Sophia's.

He lives in Algona, IA.

His e-mail is <cewest@netamumail>
Transcription

First page:
tag ej med dig mer
ännu väl behöver,
o tag ej med dig några
linnen eller strumpor
eller skor just nog (....)
atreda dig på resan
önnogot rent att byta
om vid framkomsten,
men ställ dig ej några
nya klädnings eller dräkter
tag utaf det du har
ved du tror du kan
begangna, för då du kommer
hit så tar jag dig ner
till en utaf de stora
butikerna i staden
o då kan [du] köpa färdig-
sytt allt vad du
behöfver från topp
till tå men försök
att få något sällskap
jag vill ej råda dig

Second page:
att gå ensam jag
måste nu sluta jag har
brådtom skall skrifva
mera nästa gång jag
hoppas att jag snart får
höra från er en vecka
ifrån i dag då är jag
20 år gam/m/al ja det
är förunderligt vad
tiden går fort de
hjärtligaste hälsningar
till eder alla jag
förblifver din älskande
syster Martha

Translation

Do not bring anything you do not need, and do not bring any linen or stockings or shoes, just enough to make do during the trip. But do not order any new dresses or suits, just take whatever you already have and what you think you can use. When you are coming here I will take you to one of the largest stores in the city. And then you can buy ready-made everything you need from top to toe. But try to get someone to accompany you, I do not wish to give advice (second page) to you to go alone. I have to stop now, I am in a hurry, I will write more next time. I hope to hear from you a week from today then I will be 20 years old, it is strange how time passes. The most cordial greetings to all of you. I remain your loving sister Martha.

Editors’ note:
From the information in the letter, when Martha mentions her birthday, one can guess that the letter was written on 24 August, as she was born 1 Sep. 1890.

The letter and photos were submitted by Suzanne Wallace. Her e-mail is <jsw0731@frontier.com>
Book Reviews

Here you will find information about interesting books on the immigration experience, genealogical manuals, books on Swedish customs, and much more. We welcome contacts with SAG readers, suggestions on books to review perhaps.

If you want to review a book yourself, please contact the SAG Editor, at sag@etgenealogy.se so we know what you are working on.

A small place in Wisconsin


Holmen, Wisconsin, is a small city of some 7,000 people located near the Mississippi River, fifteen miles north of the “big city” of La Crosse.

When Arlan Helgeson (born in 1921) was young, it was a tight-knit village of 500 or 600 residents, almost entirely Norwegian in ethnic background. Helgeson, a retired professor of history, dean of the graduate school, and acting provost of Illinois State University, has written this charming and unaffected memoir of childhood through high-school graduation in what one now can hardly resist calling a Wisconsin Lake Wobegon. There was no Our Lady of Perpetual Responsibility, since the only church in town at that time, the Holmen Lutheran Church, was the spiritual home of ninety percent of the populace. The cheer for the Holmen Vikings was Lutefisk and lefse! Copenhagen Snuss! Holmen High School Won’t let loose! Snuff was also the stuff of Helgeson’s teaching; with the Scandinavian awareness of Leif Erickson, he writes “after I became a history professor I always told my classes that when Columbus approached the West Indies he was hailed by a canoe full of Indians who called out: ‘Har du naa Copenhagen Snuss?’”

Holmen in the 1920s and 1930s was a place where Norwegian—although adulterated sometimes to the extent of “Jeg skal sveepe snow ifraa sidevalken”—was in common parlance. Here the food included lutefisk, lefse, romme grout (rommegrot), head cheese, the blood sausage krub (klub), and sandbakkles (sandbakkels), while the holiday traditions kept the Christmas Fooling of jahr bukken (julebukken), groups going door-to-door in disguises to have their identities guessed and to receive yuletide treats.

It was also the place of a seemingly idyllic boyhood: fishing in the millpond, sledding and skiing on the Bare Spot, teaching your dog to ride on your bike, making toys, slingshots, bows and arrows, using your trusty BB gun or .22 rifle, keeping your Boy Scout diary, brewing root beer, and living amongst colorful local characters. The young Helgeson made some money by trapping gophers and other rodents for the five-cent bounty, retrieving milk bottles for the creamery for another nickel apiece, and later by “pitching bundles” in the threshing of grain. For there was a darker side as well: it was the Depression, and his father never had steady work after losing his job with the county due to seizures, while his mother took in laundry and did housework for others, as well as renting rooms to boarders for fear of losing the house. Even darker were the diseases: polio, diphtheria, scarlet fever, blood poisoning, and especially tuberculosis, which carried away friends and relatives before their time.

In fifty-seven short chapters, Helgeson records the small-town activities still familiar to me a generation later in a different place: the unchanging Memorial Day ritual with recitation of “In Flanders Field” and the Gettysburg Address; the ceremonial volleys by the veterans’ rifle squad, “rubbering” on the party-line telephones, the Civil War-era tunes in The Golden Book of Favorite Songs, and even the classic “Have you got Prince Albert in the can?” prank call.

Familiar to me, too, as a child of a “mixed marriage” — my mother’s ancestry was Swedish, but we lived on my Norwegian grandfather’s farm and went to the Norwegian Lutheran church a half-mile down the road — was the mostly good-natured joking of “A Swede is a Norwegian with his brains knocked out” (readily reversible) and “Ten thousand svedes ran tru da weeds, chased by vun Norwegian.”

Here we come to the point of reviewing this book in SAG. Helgeson includes some family history, particularly about his mother’s parents, who were Norwegian immigrants. He knew them and had to speak Norwegian with them. But, while his

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Swedish American Genealogist 2014:4

27
paternal grandparents had died before his birth, he was well aware that the Helgeson heritage was Swedish. In fact, as he only learned years later on a visit to Norway, he spoke "a little Sveedish." His Norwegian was "laced with Swedish (with the rules of grammar being freely violated in both languages)," but no one had ever bothered to tell him that.

Helgeson takes pride in his great-grandfather, Johannes Helgeson, as an early settler from Sweden, and he writes of the Helgeson family cemetery out in the country. He and his Wall cousins lived in the last houses on State Street in Holmen before it turns into Halfway Creek Road. Although Helgeson does not speak to it directly, three miles up this road lies the Halfway Creek Lutheran Church, an historically Norwegian institution from 1856, which is proud of being the original home of what became Luther College in Decorah, Iowa. The church lies at the entrance to Sweden Coulee, and it was here, in Svenskedalen as recorded in the church records, that Johannes Helgeson, Niklas Eriksson Wall, and a few other Swedes established themselves from 1852 onwards. There was a tiny Swedish presence at an early date in western Wisconsin, nowhere recorded, as far as I know, in the standard literature of Swedish settlement. This was no doubt because it was too small to establish any Swedish institution, with the Swedes quickly intermarrying with the much more numerous Norwegians and integrating into the Norwegian Lutheran church. Only Otto Robert Landelius’s Swedish Place-Names in North America records Sweden Coulee as a place and includes Holmen among "Additional Place-Names of Probable Swedish Origin in Wisconsin."

The Johannes Helgeson (Heljeson) family, including seven children and a related farm hand, along with Niklas Wall – who married a Helgeson daughter – arrived in New York in 1852 among 46 Swedes on a small iron-trade schooner, the Arethusa. They, as well as most of the other passengers, were the first emigrants from their parishes in Västergötland. In November of that year, Heljesson wrote a "Letter from America" that was published in the Swedish newspaper Göteborgs Handels- och Sjöfartstidning in the spring of 1853. That led to another small Swedish settlement of Baptists across the Mississippi River in Minnesota, an interesting story in itself, but beyond the scope of this book review. For now, it suffices that, in the lingo of this day, the über-Scandinavian small-town of Helgeson's youth, with its Swedish tinge, is so affectionately recalled in his book. In 2009, the 88-year-old Helgeson and a cousin were the only remaining members of the Swedish-descended Helgeson-Wall enclave in Holmen.

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Swedes of Cleveland


Lilly Setterdahl and her late husband Lennart devoted their careers to first microfilming the Swedish-American church records, and later to tracking the oral histories of Swedish immigrants to America. Lilly has also written about the S/S Titanic. Swedes were the third largest ethnic group on board the Titanic, after the Americans and British.

This book contains a brief history of the Swedish immigrants living in Cleveland. Cleveland was settled in the 1820's & 1830's due to the completion of the Ohio-Erie Canal, although Swedes didn’t begin arriving until the 1870's. Among the items mentioned are that many steel workers came from Värmland and from other parts of the U.S. Machinists and carpenters were the most common occupations in Cleveland in the early 1900's. Their political affiliation was dominantly Republican. There are articles on the businesses established by Swedes, histories of the churches, and the organizations they formed. Some obtained the education necessary to become professionals.

For most people mentioned in the book the information given includes the immigrants' background in Sweden, their voyage to America, first jobs, struggles, and achievements. This information was obtained primarily through extensive interviews by Lennart Setterdahl and research in records in the U.S.

If you have family mentioned in this book you are very lucky because you will probably learn valuable information about them.

The section containing augmented histories covers iron workers, Swedes with roots in Halland, and Swedes from other provinces.

Additional items include a reprint of the 1898 Swedish City Directory of Cleveland, Appendix to Norden-skjold Lodge, a list of voice recordings made by the Setterdahls, and a name index to this book.

Elisabeth Thorsell
SAG editor

Janet Frye
(This review first published in Tidningen 2014:4, the journal of the Swedish American Genealogical Society of Minnesota).

Swedes in Canada!

The long awaited book by Elinor Berglund Barr about the Swedes in Canada: Invisible immigrants will now be released by the University of Toronto Press in the middle of April 2015.

The book can be preordered from the publishers by using the link on page 30.
Interesting Web Sites

Database of early Jamestown, NY, Swedes:

Search engine for German surnames: http://meta.genealogy.net/search/index

Swedish Language Village at Sjölunden: www.ConcordiaLanguageVillages.org

The Olsson scholarship: http://bit.ly/OlssonAward

People in Rice and Steele Counties, MN: http://www.dalbydata.com/

Augustana Reunion at the Jenny Lind chapel: jennylindchapel.org


Old Mill Museum Swedish Workshop flyer:
https://ks-mcphersoncounty2.civicplus.com/DocumentCenter/View/2087

Swedish-American newspapers on microfilm at Swenson Center:
http://www.augustana.edu/general-information/swenson-center/library/newspapers-on-microfilm

Swedes in Canada: Invisible immigrants:

Scanned family history books on FamilySearch:
https://books.familysearch.org/primo_library/libweb/action/search.do?vid=FHD_PUBLIC

The official site for Sweden: http://www.visitsweden.com/sweden/

Links to Pono Sandins article on page 8
Sven Larsson bouptideckning: http://www.sandinfamily.com/genealogy-resources/larsson-sven-bp/1-l-s-bp.htm

Interview with the Widow Ponogram: http://www.sandinfamily.com/ponograms/026-interview-w-widow-1.htm


All Ponograms: http://www.sandinfamily.com/ponograms/

Genealogy resources (incl. pictorial dictionary for bouptideckning words):
http://www.sandinfamily.com/genealogy-resources/g-sources-all.htm

Genealogy without documentation is mythology
Genealogical Queries

Genealogical queries from subscribers to *Swedish American Genealogist* will be listed here free of charge on a “space available” basis. The editor reserves the right to edit these queries to conform to a general format. The inquirer is responsible for the contents of the query.

We would like to hear about your success if you receive useful information as a result of placing a query in this publication. Please send us your feedback, and we will endeavor to report your new discoveries in this section of the journal.

**Unknown family from Värmland**

This picture was taken in Karlstad, Värmland, by Alma Carlson, Photographer - probably around 1900.

It was with the photos of my grandmother Kristina Persdotter (b. Jan 1876 in Dalby, Värmland) and may be of her first husband’s family. He was Julius Albin Ullman, b. 1 March 1873 in Karlstad. Married 20 May 1899 in Karlstad. He died 29 May 1901 in Karlstad.

My relatives in Dalby do not recognize any of the individuals in this photo.

Any information would be greatly appreciated.

Ann Wick, 1642 Madrona Beach Road, Olympia, 98502-8856 WA
E-mail: skogkatt@earthlink.net

**Editor's note:** According to the Swedish National Index of Photographers (*Nationella fotografregistret*) Alma’s real name was Alma Carlzon, born in 1868 in Gryt (E), died 1956 in Karlstad. Several pictures taken by her in Karlstad are known.

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**A picture from Montana in 1946**

My father was a mining engineer in Sweden. When World War II ended he and a friend, also a mining engineer, left Göteborg on 8 April 1946 on the first ship available to the general public from Sweden to the U.S., the *S/S Drottningholm*.

My father and his friend spent the next four months travelling all over the U.S., studying new techniques for mining, but he also had time to visit with relatives in Upper Michigan.

I suppose he took photos, but what is now left are postcards like this one.

*Elisabeth Thorsell*
Dear friends,

We are now past the middle of the winter, which here in the Stockholm area has been kind of an on-and-off winter. A couple of cold days has suddenly become a couple of warm days, and then cold again!

As you might have heard, the next Swedish census, the 1910, has been promised for a couple of years, but to get the best quality it has been slow work checking the accuracy and eliminating wrong birthdates, etc., so there are no people born in the 1600s in the database. Now only a few parishes in the Göteborg area and Värmland are missing. Hopefully it will be available on a DVD during summer.

Another project has been started, to add deaths from 1860 until 1901 to the Swedish Death Index (Sveriges dödbok). This is a huge undertaking as all of it has to be transcribed from the death records by volunteers, as there are no computer indexes to just copy and merge into the master database. Several societies have already done this for their areas and are willing to help with extracts from their databases. The project is now aimed to be ready by 2018, if all goes well,

The 1910 is a project from SVAR, and the new Death Index is a project by the Swedish Federation of Genealogical Societies.

A topic that is very popular here right now is taking part of DNA testing. There are lectures held in many societies, and there has lately been formed a national network, the Swedish Association for Genetic Genealogy (Svenska Sällskapet för Genetisk Genealogi [SSGG]). This society aims to educate interested persons on how to interpret the results of DNA testing, and also inform about the various testing possibilities.

I have not done any DNA testing myself, but would love to hear from SAG readers who have done so, and are interested to share their stories with others.

Maybe some of you are planning to visit Sweden and perhaps meet relatives in the summer? There is a good link on p. 30!

Till next time!

Elisabeth Thorsell

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**Help us promote the SAG journal!**

Do you belong to a Swedish genealogy or other Swedish interest group? Even a group that only sometimes focuses on Sweden? We are happy to supply SAG back issues and subscription brochures for you to use as handouts.

If you will have a raffle or drawing, we can even provide a certificate for a 1-year subscription to SAG for you to give away.

Contact Jill Seaholm at <jillseaholm@augustana.edu>, or 309.794.7204. Thank you!

---

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### Abbreviations

**Table 1.** Abbreviations for Swedish provinces (landskap) used by *Swedish American Genealogist* (as of March 2000) and *Sveriges Släktforskarförbund* (the Federation of Swedish Genealogical Societies, Stockholm [SSF]).

<table>
<thead>
<tr>
<th>Landskap (Province)</th>
<th>SAG &amp; SSF Abbr.</th>
<th>Landskap (Province)</th>
<th>SAG &amp; SSF Abbr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blekinge</td>
<td>Blek.</td>
<td>Närke</td>
<td>Närk.</td>
</tr>
<tr>
<td>Bohuslän</td>
<td>Bohu.</td>
<td>Skåne</td>
<td>Skån.</td>
</tr>
<tr>
<td>Dalarna</td>
<td>Dala.</td>
<td>Småland</td>
<td>Smål.</td>
</tr>
<tr>
<td>Dalsland</td>
<td>Dals.</td>
<td>Södermanland</td>
<td>Södm.</td>
</tr>
<tr>
<td>Gotland</td>
<td>Gotl.</td>
<td>Uppland</td>
<td>Uppl.</td>
</tr>
<tr>
<td>Gästrikland</td>
<td>Gäst.</td>
<td>Värmland</td>
<td>Värm.</td>
</tr>
<tr>
<td>Halland</td>
<td>Hall.</td>
<td>Västerbotten</td>
<td>Väbo.</td>
</tr>
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<td>Hälsingland</td>
<td>Håls.</td>
<td>Västergötland</td>
<td>Vägö.</td>
</tr>
<tr>
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<td>Väsm.</td>
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<td>Jämt.</td>
<td>Ångermanland</td>
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<td>Östg.</td>
</tr>
<tr>
<td>Norrbotten</td>
<td>Nobo.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 2.** Abbreviations and codes for Swedish counties (län) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyrån* (SCB) (the Central Bureau of Statistics, Stockholm).

<table>
<thead>
<tr>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
<th>Län (County)</th>
<th>SAG Abbr.</th>
<th>SCB Abbr.</th>
<th>SCB Code</th>
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<tr>
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<td>Dlrm.</td>
<td>W</td>
<td></td>
<td>Södermanland</td>
<td>Söd.</td>
<td>Södm.</td>
<td>D</td>
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<tr>
<td>Gotland</td>
<td>Gotl.</td>
<td>I</td>
<td></td>
<td>Uppsala</td>
<td>Upps.</td>
<td>Upps.</td>
<td>C</td>
</tr>
<tr>
<td>Gävleborg</td>
<td>Gävl.</td>
<td>X</td>
<td></td>
<td>Värmland</td>
<td>Värml.</td>
<td>Värml.</td>
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<tr>
<td>Halland</td>
<td>Hall.</td>
<td>N</td>
<td></td>
<td>Västerbotten</td>
<td>Vbn.</td>
<td>Vbtn.</td>
<td>AC</td>
</tr>
<tr>
<td>Kalmar</td>
<td>Kalm.</td>
<td>H</td>
<td></td>
<td>Västra Götaland &lt;sup&gt;c&lt;/sup&gt;</td>
<td>Vgöt.</td>
<td>-</td>
<td>O</td>
</tr>
<tr>
<td>Kronoberg</td>
<td>Kron.</td>
<td>G</td>
<td></td>
<td>Örebro</td>
<td>Öre.</td>
<td>Öreb.</td>
<td>T</td>
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<td>Östg.</td>
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<tr>
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<td>M</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<sup>a</sup> formerly Kopparberg (Kopp.; W) län.

<sup>b</sup> includes the former counties (län) of Malmohus (Malm.; M) and Kristianstad (Krist.; L).

<sup>c</sup> includes the former counties (län) of Göteborg and Bohus (Göt.; O), Skaraborg (Skar.; R), and Älvsborg (Ålvs.; P).
The counties (län) as they were before 1991.

The provinces (landskap).