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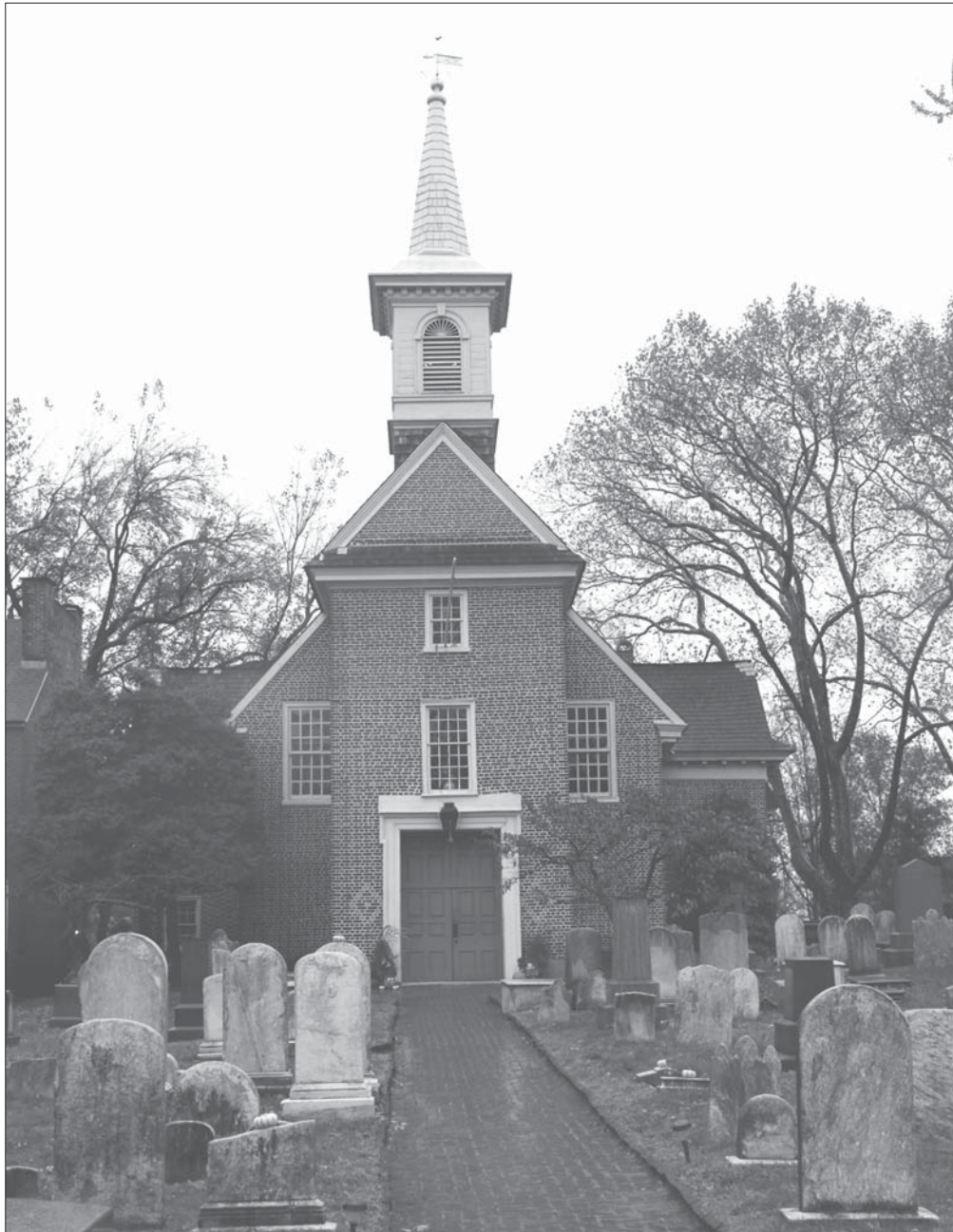
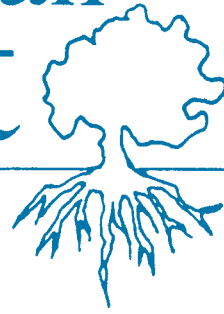
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CONTENTS

Meeting New Sweden	1
<i>By Jan Myhrvold</i>	
News from the Swenson Center	7
<i>By Lisa Huntsha</i>	
John Norquist, a “Good, Honest Swede”	8
<i>By John D. Norquist</i>	
Sophia Carolina Schön	10
<i>By Lars-Åke Wångstedt</i>	
Handwriting Example 33	12
Bits & Pieces	13
How to trace your Swedes	14
<i>By Mats Lönegren</i>	
Led by words (<i>bouppteckningar</i>)	16
<i>By Norman Sandin</i>	
Solution to the Handwriting problem 33	19
A mystery child	20
<i>By David Anderson</i>	
On citing Swedish records	23
<i>By Elisabeth Thorsell</i>	
Book Reviews	24
Interesting Web Sites	30
Genealogical Queries	31
The first Swede in Canada	31
The Last Page	32

Cover picture:

Gloria Dei, or Old Swedes’ Church in Philadelphia.
(Photo by Jan Myhrvold, Oct. 2012).

Meeting New Sweden

A Norwegian exploring the Forest Finn heritage

BY JAN MYHRVOLD

The annual New Sweden History Conference took place in Philadelphia on Nov. 3, 2012, with the theme “The Forest Finns of Europe, New Sweden, and North America.” In connection with this, Dr. Maud Wedin of Falun, Sweden, and I, Jan Myhrvold from Gerdrum, Norway, were invited to be lecturers.

As both Maud and I are especially interested in the Forest Finns, we also managed to set aside a few days after the conference, getting acquainted with New Sweden, and most importantly, visiting places with connections to the Forest Finns.

New Sweden is the name of the Swedish colony that was started in 1638 along the Delaware River in the future states of Pennsylvania, Delaware, and New Jersey. The first Forest Finns were deported there as they had farmed with the then prohibited method of “Slash and burn” agriculture (*svedjebränning*) in Sweden. The choice between a gruesome punishment and deportation to the “West Indies” was not difficult. The colonists of New Sweden sent messages to the “old country” about the fertile soil, and soon more shiploads of people came. Still, after the Dutch had taken over New Sweden in 1655, and the English had taken over in 1664, the immigration continued for some years. It is estimated that about 600 individuals immigrated. Even after the government became English, New Sweden was allowed to govern itself for some time with Swedish clergymen and Swedish law. The Church of Sweden did not leave New Sweden until 1789.

Wednesday Oct. 31

Because of “Hurricane Sandy,” Maud’s original flight was cancelled and she was transferred to a flight on the 31st. After arrival, she spent a day in New York and could clearly see the damage done by “Sandy.” The first thing she noticed was that the train from the airport to downtown did not run because there was no electricity.

Thursday Nov. 1

Maud took a bus to Philadelphia as the trains still did not run from New York. I arrived at Newark in the afternoon, and by then the trains ran to Philadelphia. I did not notice much damage from the storm of three days earlier.

Friday Nov. 2

After breakfast we visited the American Swedish Historical Museum

(ASHM) farther south in Philadelphia, and at the museum I saw for the first time trees that had blown down. Curator Carrie Hogan was our contact, and she gave us a lot of information. We bought a number of books in the museum shop, and had plenty of time to visit the great exhibitions about the Swedish immigration to the U.S. The ASHM has, as the name suggests, its focus on all epochs of the immigrating Swedes, not just New Sweden as I assumed at first. Later in the day we visited the Liberty Bell and Independence Hall, where the U.S. Declaration of Independence was signed by John Morton. For lunch we had a Philadelphia cheese steak sandwich, and then we did not eat anything more that day.

Saturday Nov. 3

This was another day with an early start. We went back to the museum



The American Swedish Historical Museum in Philadelphia, Pennsylvania.

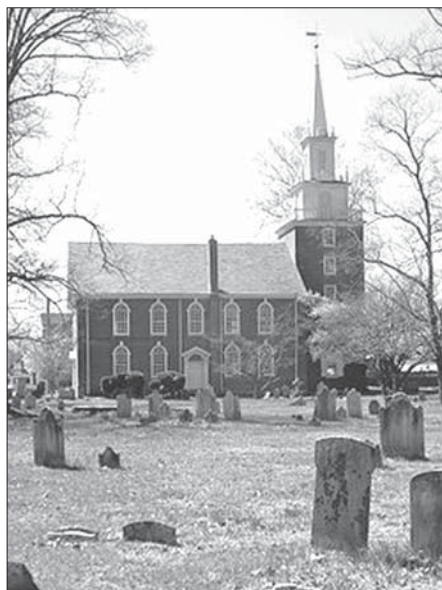
and had breakfast there. Kim-Eric Williams introduced Maud, who started with her lecture on “The Evolution of Forest Finn Culture in Finland and Scandinavia in the 16th and 17th Centuries.” Next was Ronald Hendrickson with his lecture on “On this shore a home established ...’: An Introduction to the Forest Finns in America.” My own lecture came next, its title was “Perspectives on Family Names and Migration before 1821: Studies on the Forest Finn Ethnicity in Dalarna and the Swedish-Norwegian Border Area.”

After lunch the archeology professor Lu Ann De Cunzo lectured on “The ‘Cultures of Agriculture in 17th-Century New Sweden.” At the end of the day we got a practical lecture by Frank Eld, who has studied the Finnish timber techniques in North America. His talk was titled “Finnish Vernacular Log Structures in New Sweden and North America.”

The about 140 participants of the conference were very interested, and were an inspiring group to talk to.

Sunday Nov. 4

Today we picked up our rental car. Even though it had a GPS, it did not take many minutes before we were lost. After a few days we understood the American system of signs and roads. Due to this mishap we found



Old Swedes Church, Swedesboro, New Jersey.

Racoon Creek, which was one of the settlers’ areas on the New Jersey side of the Delaware River.

We had brunch at a small restaurant in Swedesboro, which turned out to be the culinary highpoint of the trip. Alfred Nicolosi had offered to take us around to several points of interest. The first was the Trinity Church, also called Old Swedes’ Swedesboro, which was built in 1703. Here they kept a copy of the old church register, starting in 1713, where I found on page three several Finnish surnames. It was a somewhat exotic instance, when Finnish

surnames in an American church record, written in Swedish, are photographed by a Norwegian.

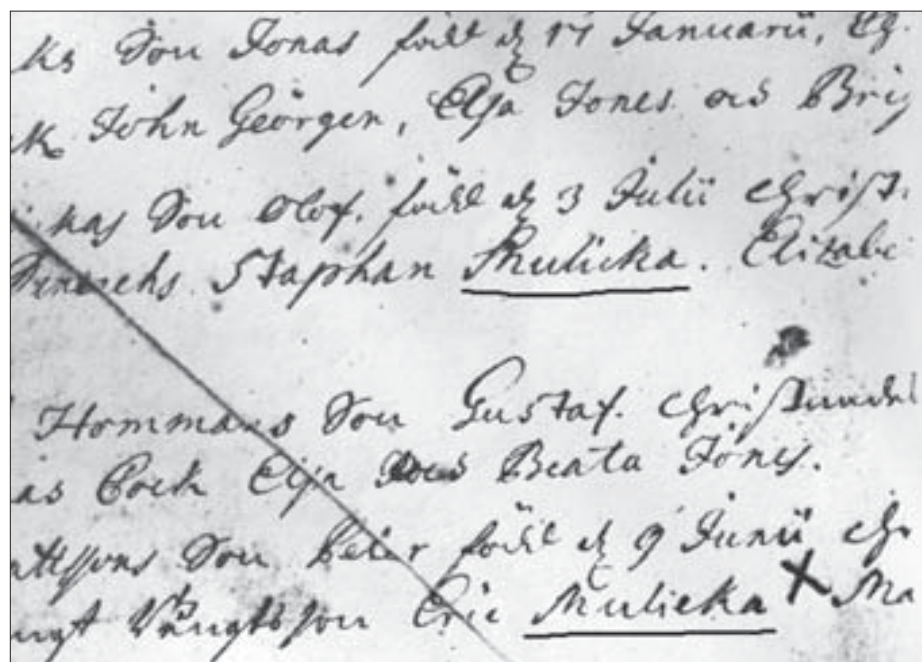
In the cemetery outside we found the family grave of Erik Pålsson Mullica. On the border of the cemetery we saw our first log cabin, “The Shorn Log Cabin.” It had been moved to Swedesboro, and was supposedly built at Racoon Creek by Morton Mortonson, the paternal grandfather of John Morton. As we had already heard about the “Morton Farmstead” and the “Morton Morton House,” that we planned to visit, we had the humorous idea of naming this place the “Morton Morton Morton House.”

Our schedule was strict so there was unfortunately not time to take more photos of the church records. Instead we were able to visit a house that is said to be the oldest wooden house in America, “The Nothnagle Log Cabin” in Gibbstown, New Jersey. The owners, Harry and Doris Rink, who live next door, were very happy to show us around. The house was built 1638-1645, according to the information sign, but research shows that it probably dates to no earlier than 1670.

Nicolosi had chosen a very ambitious program for us, and we soon continued our trip towards Delaware and the Winterthur Museum. This museum is the repository for the collections of Henry Francis du Pont, and has more than 90,000 artifacts that were used in the U.S. between 1630 and 1860. Our guided tour lasted 90 minutes, but we only saw a small part of the collections. We must return another time. We were unfortunately not allowed to take photos.

Monday Nov. 5

We had been invited to see the reconstructed ship *Kalmar Nyckel*. We arrived in good time so we could first visit the Holy Trinity (Old Swedes’) Church in Wilmington, Delaware, which is situated just a stone’s throw from the *Kalmar Nyckel* shipyard. Nearby is the Hendrickson House, which has been moved here from Crum Creek, some



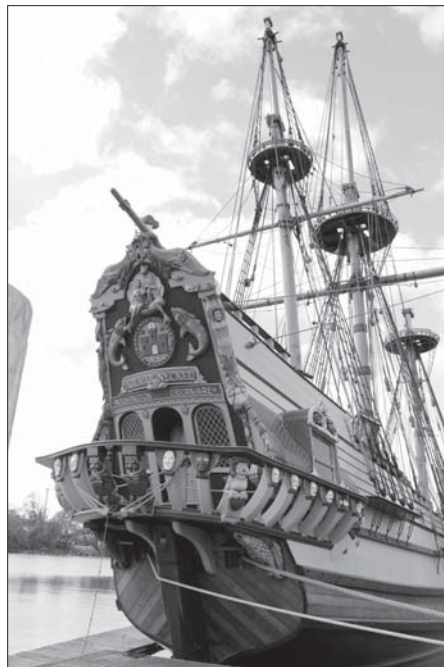
kilometers farther north.

At the church we also met again with Earl Seppala, whom we had met at the conference two days back. Seppala is one of the big enthusiasts, a retired engineer and retired U.S. Army colonel, who is a member of 11 volunteer societies and on the boards of eight of them. He is very active with the *Kalmar Nyckel* Foundation.

Now we moved to the shipyard, where the ship *Kalmar Nyckel* was built and launched in 1997. Sam Heed, who is Director of Education and Senior Historian of the Foundation, met us and took us on a privileged tour of the ship.

The original *Kalmar Nyckel* was one of the ships that kept the connection between the Motherland and New Sweden. The new *Kalmar Nyckel* is known as the Tall Ship of Delaware and is used by the state of Delaware for outreach and educational purposes. She usually is out sailing during the summer.

Also in the shipyard is the New Sweden Centre, which welcomes visitors and school groups to explore the lives of the Swedish and Finnish settlers in a set of exhibits, "Experience New Sweden," designed by the well-known Aleasa Hogate, the Centre's VP and Education Director. There are replicas of items from the



The Kalmar Nyckel replica.

old days you may handle. The Centre is only about 100 sq. feet, but is well worth a visit.

Just behind the shipyard we found "Fort Christina." Today there is nothing to see from the fort, but a wide avenue leads to a big monument where it is supposed to have stood. The place was chosen originally because the stable bedrock made it a safe place to descend from the ships to the shore.

After a good lunch at "Joe's Crab



The Finnish Settlers Monument, by Väinö Aaltonen, first inaugurated at the 300th jubilee in 1938. It is located in Chester, Pennsylvania.

From left: Alfred Nicolosi, Maud Wedin, and Jan Myhrvold. Photo by Earl Seppala.

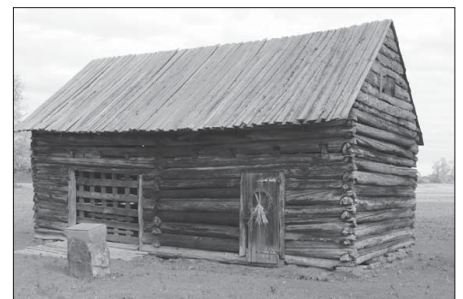
Shack" we went on to "Finland," an area where many Forest Finns settled in the 1650s. Today there is a big monument, made by Väinö Altonen, in memory of those immigrants. Without help we would never have found this place as there are no signs that point to it.

A little farther north, by Darby Creek, is the "Lower Swedish Cabin," which we visited after the Finn Monument. We had hoped to finally see a log cabin that was built after the Forest Finn model, but it was built along the same lines as the other ones we had seen in the U.S. The logs were not squarely cut, as in other buildings, and the corners were not sawed off, but there was a gap between the horizontal logs where clay or cement had been used to seal the walls.

Tuesday Nov. 6

Today was the U.S. Presidential Election, so we had no special program, but used the day to travel around southern New Jersey to find more old buildings and explore new sites.

We started by going to the "Swedish Granary" in Greenwich, by the Maurice River, at the southernmost point of New Jersey. We had seen pictures of that house and now we hoped to find that it had been built in the Nordic manner. At a distance it looked so, but this building was also built without the sealed log walls.



The Swedish Granary.

The next stop was the open air museum "New Sweden Colonial Farmstead" in Bridgeton City Park (NJ), which was built for the 350th anniversary celebration of New Sweden in 1988. Today volunteers are fighting the bureaucracy, which has

allowed the buildings to fall into disrepair. It is unbelievable how neglected the buildings have become in 24 years. The bottom logs have been destroyed in some buildings. Even if there is low precipitation in the area, the humidity seems to be high. If this state of disrepair were typical of American policy, it would not be possible to preserve buildings even from the 1800s.

Now it was finally time to visit an archive, and we went to the Salem County Historical Society, which has archives and a library. Much of New Sweden on the east side of the Delaware River belongs to Salem County. We stayed there until they closed and then we tried the Salem County courthouse, where the court records are kept, but it was closed due to the election.

Next we went to see a Swedish log cabin, close to Salem, the "Hancock House," where the fireplace was not of a Swedish type. Then we went back to Mullica Hill, where we managed to take photos of Erik Mullica's house before it became too dark.



The Morton Morton house, Norwood, Delaware Co., Pennsylvania.

Wednesday Nov. 7

This time the weather had become much colder, and there was snow in the air in the evening. We met Ron Hendrickson at Tinicum Island in Philadelphia at Governor Printz Park, where there is a statue of Governor Johan Printz, who was the governor of New Sweden 1643-1653.

Even if he was sometimes a hard master, he was also very important for the development of the colony.

Not too far away is the "Morton Homestead" which consists of a two-story main building, with two big rooms downstairs, and two rooms upstairs. The fireplaces are placed in the middle of the house, and have no signs of being of either Swedish or Finnish type. This might be because John Morton's father died early and his mother remarried an Englishman.

On the way to the next interesting site we also visited the grave of John Morton at the Old Swedish Burial Ground, Chester, Pennsylvania.

The next place was the "Morton Morton House" in the Norwood area of southwest Philadelphia, which was built around 1750 by Morton Morton, a cousin of John Morton's.

After some trouble we found the Gloria Dei church in Philadelphia, and luckily enough it was open, so we could go inside from the heavy rain.

Then it was time to visit another archives. Maud had made an appointment with Kim-Eric Williams, the historian of the Swedish Colonial Society and an archivist at the Lutheran Archives Center, located at the Lutheran Seminary in Philadelphia. The records of the Swedish Colonial Society are housed there, as is the Craig Collection. Dr. Peter Stebbins



House built by Eric Mullica, Jr in 1704. Eric's father Eric Pålsson Mullica, born 1636 in Delsbo (Häls.) arrived with his parents, Pål Jönsson and his wife Margret, on the Eagle (Örnen) in 1654. Eric Mullica, Sr. was married to Ingeri Olsdotter, from Värmland, and they had 8 children. Of these, sons Eric, Jr and brothers John and William bought a plot of land in 1704 at what is now called Mullica Hill, Gloucester Co., New Jersey. Source: Peter S. Craig: The 1693 Census on the Swedes on the Delaware (1993), and Wikipedia (Eric Pålsson Mullica).



Maud Wedin and Kim-Eric Williams.

Craig, FASG, researched the Swedish and Finnish population of New Sweden for many years, and was the one who “knew everything” about them. Sadly, Dr. Craig died in 2009 but generously willed all his research materials to the Society. Dr. Williams explained that shortly the

Society will have finished digitizing the bulk of the Craig Collection and will be making it available online to Society members.

As soon as I was back at the hotel I joined the Colonial Society, at \$30/year.

Thursday Nov. 8: Going home day

Before we left for Newark Airport we had to make a detour and see how the Amish people live. We were told to drive directly west towards Lancaster. The first sign of being in the right area was when we saw a road sign with a horse and carriage. Not long after that we saw the first Amish driving just such a carriage, which was just as in the movies. We were told that they did not use either cars or tractors, but that they do use tractors, but not of the newest kind. A car is OK to be transported in, but they do not seem to own or drive them themselves.

We have to come back and visit New Sweden again, as there are so many more places to visit and things to research.

We wish to say “Tack!” to Alfred Nicolosi, Ron Hendrickson, Earl Seppala, Aleasa Hogate, Sam Heed, Kim-Eric Williams, and the staff of the ASHM for their generosity and hospitality!

Jan Myhrvold can be reached at
<jan@fennia.nu>

The Dagmar and Nils William Olsson Visiting Scholar Award

This annual award helps defray costs for one person doing research for an extended period of time at the Center and was established by Nils William Olsson, a leading authority in the field of Swedish-American studies, and his wife Dagmar.

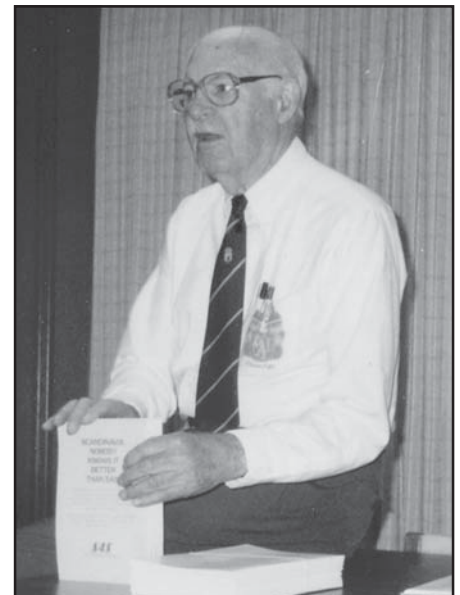
The Olsson Award is a reimbursement for travel and living expenses associated with your visit to the Swenson Center, up to \$2,500, and is open to anyone doing academic research on any aspect of Swedish-American history. It is not intended to be used for genealogical research. We particularly encourage 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.

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. The deadline for applications is May 1, 2013.

Address: Swenson Swedish Imm. Res. Center, Augustana College, 639 38th Street, Rock Island, IL 61201-2296.



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One of the released prisoners in the SVAR prison records.



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News from the Swenson Center

Collection Feature

– The Anna Persson Cave family papers, 1897-2006

BY LISA HUNTSHA

Here's a sneak peak at a recently processed collection at the Swenson Center, the Anna Persson Cave family papers, 1897-2006.

Anna Eleonora Persson was one of nine children born to Carl Gustaf Persson and Severina Olsdotter in Holm (Hall.), Sweden, on December 9, 1887. Anna immigrated in 1907 from Halmstad to Bloomington, Illinois, to join her sister who had already immigrated. She took the journey across the Atlantic by herself at the age of 20. She details the experience in a letter to her family, including the kind travelers she met along the way, her shock at the poverty in London, and awe at the buildings in Chicago.

Later, Sigrid Persson joined her sisters in Bloomington. Sigrid quickly left to move to New York City and she took Anna with her. Anna began working as a maid in the big city and when her employer moved to Vermont, she went too. In the summer of 1913 in Brattleboro, Vermont, Anna met Frederick (Fred) Cave, an Englishman and a gardener.

Their courtship developed through letter writing, with Anna in Brattleboro and Fred in Boston. Fred wrote kind words until they could be united in person: "I must say how very, very happy I am in your love, (it still seems too good to be true) and I hope, Anna, we shall (neither of us) never do anything unworthy of our love, but that our trust in each others'

faithfulness may become stronger and stronger." "Dear, do try and be happy...but of course memory does cause us pain at times, in fact it is 'sweet pain' still I do not like the thoughts of your being sorrowful in any way, so please keep up."

Their courtship transitioned into their marriage in Boston on February 28, 1914. After they married, they settled in Canton, Massachusetts, and had two children: Eleanor Cave, born on April 25, 1918, and Eric Cave, born September 24, 1919.

Their letter writing continued as the young family traveled across the ocean again to visit relatives in both England and Sweden. In December 1919, the family went to England to meet grandmother Cave. In March, however, Fred returned to Canton to help with the spring planting. Anna and the children went on to Sweden to visit her family. They stayed until August of 1920.

Upon their return to Canton, they found that Frederick had terminal cancer and the doctors had given him one year to live. It was true; he died on December 19, 1921. Anna Persson Cave was 34, a young widow in care of two children.

To support her family, Anna took in sewing and mending for clients. Her workmanship was exceptional and her skills supported the Cave family. The collection includes pieces of mending that she would send out to potential clients to secure busi-



Anna Persson Cave.

ness. It features three different types of repairs, which are nearly imperceptible.

Anna's daughter, Eleanor, carried on the correspondence with the family after her mother's death and compiled genealogical information, all of which is included in this collection.

To see more, search our online digital database on p. 30.

Lisa Huntsha is the archivist of the Swenson Center.
Her e-mail is:
<lisahuntsha@augustana.edu>

John Norquist, a “Good, Honest Swede” and his Journey to America

BY JOHN D. NORQUIST

During the late 19th and early 20th century, about 1.3 million Swedes immigrated to the United States. My great-grandfather, also named John Norquist, was one of these immigrants, but I knew little about his life other than that he lived in Roseau, Minnesota. I did not even know when he was born or when he died. My research would lead to a number of surprises.

Like many Minnesota researchers, I started with the Minnesota Death Index, an online listing of Minnesota deaths, currently dating from 1904 to 2001. Surprisingly to me, he was not listed there, even though he lived in Minnesota. I decided to investigate nearby states, and found him in the online North Dakota Death Index listed as dying in Pembina County, North Dakota. The North Dakota Death Index allows one to search in ten-year increments, and I found that he died on 29 October 1923, at the age of 70. It also listed his birthdate as May 7, 1853.

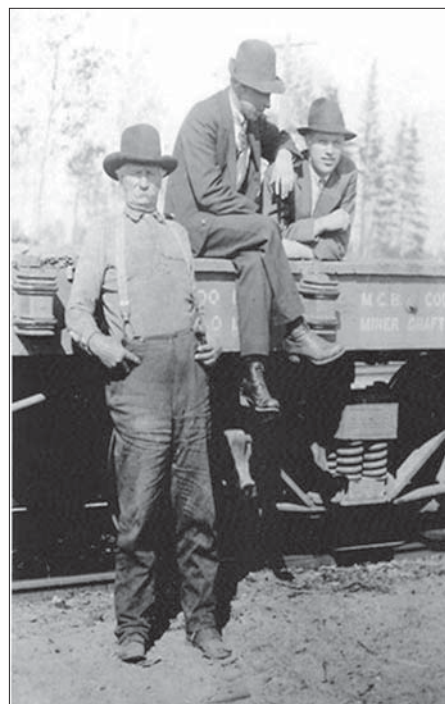
Why did a 70-year-old Minnesotan die in North Dakota? I'm not entirely sure, but this led me to his obituary in the *Roseau Times-Region* found at the Minnesota Historical Society in St. Paul. The article said that he was “the earliest actual settler in this section” and was taken to Drayton, North Dakota, “about five weeks ago in an attempt to check a cancer of the stomach.” The article said that he “slept away painlessly, a fitting close to a life of energy and action.” The article also said that he came to the Roseau Valley in 1888 and located on a homestead five miles north of what

is now Roseau village. He was engaged in the mercantile and timber business at Roosevelt (Minn.) and in the last ten years spent the greater part of his time there. “He was a man of good principles and always on the square. His hearty handshake will be missed by a great number of friends in all walks of life.”

The Minnesota Historical Society also has a very good index of articles, including an article from *Minnesota History* entitled “Touring with a Timber Agent,” which detailed the travels of a federal timber agent in northern Minnesota in 1890, which described Norquist as a “good honest Swede.” The Historical Society's records showed me that the first dance in Roseau County occurred at his claim house (square dancing took place) and he also served on the first school board in Roseau County.

The next step was to fill in the gaps using census records. Working backwards, I was able to find him in Roseau County in the federal censuses of 1920, 1910, the Minnesota census of 1905, the 1900 federal census, and the 1895 Minnesota census, using resources like *familysearch.org* and *Heritagequest*. Going farther back became more difficult. The 1890 census was destroyed by fire, but I found the family in 1885 in Alma, Marshall County, Minnesota.

The 1880 federal census lists a correct-age person named “John Nordquist” living in Cokato, Wright County. He was listed as married, living with his widowed mother and children, but no wife was listed, even though his obituary said he had



John Norquist with sons Emil and Alfred ca 1920.

married “45 years ago” or in about 1878. I then found a record of his 1877 marriage to Katie Peterson in St. Paul, Minnesota. I still cannot explain why his wife was not listed in the 1880 census, but I can speculate.

Homestead records, found online at the Bureau of Land Management, helped solve the puzzle. He filed his first homestead application in Marshall County, Minnesota, in November 1879. The actual homestead records are at the National Archives in Washington, and I was pleased to find it saying “I am the head of a family and have declared my intention to become a citizen of the United States.” I think that in the 1880



The John Norquist family.

census John was in the process of moving from Wright County to Marshall County, and the census taker simply missed his wife and one-year-old daughter Hulda (maybe they were getting settled in Marshall County).

The family was also listed in the 1875 Minnesota census as the “Norquist” family and the 1870 Minnesota census as the “Newquist” family living in Cokato, Wright County, Minnesota.

Swedish roots found

My next big discovery was the family’s emigration records. From the 1900 census, I knew they emigrated in 1868 from Värmland, Sweden, but did not know exactly when and from where they left. I knew that Värmland was in the western part of Sweden, and thinking about their journey, thought, “what if they left through Oslo rather than through a Swedish port?” Norway has excellent on-line emigration records, and they allow one to search using various fields such as name, date, age, origin, and destination.

After a series of trials and errors, I found the family. 15-year-old “Jan

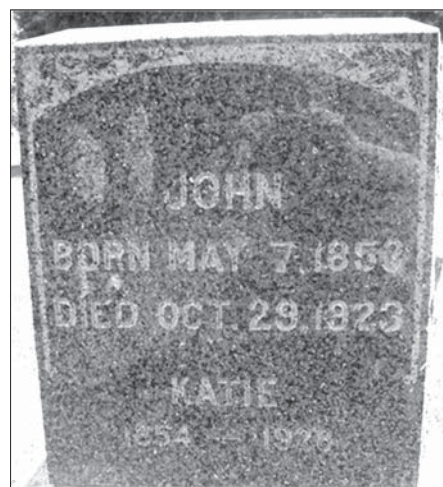
Jansson” (AKA John Norquist, Jr.) left with his father, 56-year-old “Jan Larsson” (AKA John L. Norquist, Sr.) and 8-year-old “Johannes Jansson” from Östmark, (Värm.), aboard the *Nordlyset (Northern Light)* via Kristiania (Oslo) destined for “Kvebec” (Quebec) on May 26, 1868 (“Johannes” was listed in the Östmark parish records as born on 9 November 1865, so he would have been only 2, not 8, when he emigrated). Interestingly, his wife Carrie (listed as Kari) departed a month later, on July 4, 1868, with their other six children. Why didn’t they travel together? It must have been difficult for a woman to travel with six children. Nevertheless, they eventually reunited along the way and made it to Cokato, Minnesota.

Now that I knew their home parish, it led me to many other interesting discoveries through Swedish parish records. It turns out that Jan Larsson was born in Malung, (Dala.), and had been married once before to a Marit Andersdotter, and had five children. His first wife died before he remarried Carrie (Karin) Larsdotter Nordqvist. The surname “Norquist” that they adopted around 1875 actu-

ally came from her side of the family rather than his. I also found out that Carrie had an illegitimate son, Peter, before her marriage to Jan.

One discovery led to another. John’s wife Kajsa (Katie) Persdotter was born 1 September 1854 in Östmark, (Värm.), to unmarried parents. Through a Swedish website called *Anbytarforum*, I found out that Katie had a sister who also emigrated (Marit Persdotter) and other siblings who stayed in Sweden. Through *Anbytarforum*, I was able to connect with a third cousin who lives in Sweden.

Katie Persdotter Norquist died 25 August 1928, and is buried with her husband at Silent City Cemetery in Roosevelt, Roseau Co., Minn.



On Jan Larsson’s line, I was able to trace his line back to Per Pålsson Hakkarainen, a “Forest Finn” who immigrated from Finland to the forests of western Sweden in the 1600s. I therefore learned that I am part Finnish, although in my case it is less than 1%.

Genealogy has been a fascinating journey for me, and I hope to keep learning more and more about my family’s past.

John D. Norquist lives in Fairfax, VA.
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<Nrq61@yahoo.com>

Ed:s note: An article about the Forest Finns was published in SAG 2008/4.

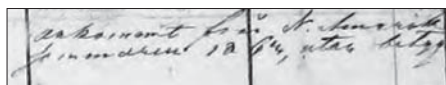
Sophia Carolina Schön, companion to Erik Jansson, returned to Sweden - what happened next?

BY LARS ÅKE WÄNGSTEDT AND ELISABETH THORSELL

In 1994 when Ovanåker *kommun* wanted to use the 150th anniversary of the first of Erik Jansson's book-burnings to attract tourists to our area, I realized that much more research was needed on this subject. Since, I have found several items of interest; there seems to be no end to this project. Some of these findings have to do with Sophia Schön after her return to Sweden, and I wish to share them, so that other researchers will not be frustrated as I was.

Sophia Carolina Schön was born 1821 May 20 in the parish house (*socknestugan*) in Österunda (Vstm.), and her parents were the church verger (*klockare*) Carl Albin Schön and his wife Anna Stina Olsdotter, living at the residence of the parish organist (*organistbostället*).

In the Bishop Hill records is a note that Sophia returned to Sweden in 1868, which is wrong. We do not know where she first landed in Sweden, but she came in the summer of 1863 to her brother Olof Enoch Schön (b. 1823 Apr. 1 in Österunda) and his family, who at that time lived in Husby in Spånga parish.¹ There is a note in the clerical survey that she just arrived, without any testimonies.



Spånga AI:17 (1861-1869), page 13. Text says: *ankommit från N. Amerika sommaren 1863, utan betyg* (arrived in the summer of 1863 from North America, without testimony).

In 1865 she moved with her brother Olof Enoch to Stora Ulfsätra in nearby Järfälla parish (Stock.), but she is not listed in the Järfälla records. Olof Enoch was a tenant farmer there until he and his family in 1874 Oct. 28 moved to Rickebasta in Alsike parish (Upps.),² which he owned.

From the church records of nearby Spånga³ it is noted that she came there in 1868 Oct. 24, from Österunda, which is also wrong. The pastor must have confused where she was born and where she came from. Her birthdate is also recorded wrong, 1821 Nov. 20, instead of May 20; this follows her the rest of her life. Unfortunately the preserved moving-in certificates (*flyttningsbevis*) from Spånga do not start until 1874. In the moving-in records of Spånga she is classified as a *mamsell*, which at that time means an unmarried female of a somewhat higher social status than a *piga*.

In Spånga she works as a housekeeper for the tenant farmer Carl Erik Andersson (b. 1818 May 15 in Hölö (Södm.)), at Lunda farm.⁴ His wife did not live with him, as she preferred living in the little town of Trosa, where she died in 1872 March 26.

In 1881 March 17 both Carl Erik Andersson and Sophia Carolina Schön also moved to Rickebasta, where Carl Erik became the tenant farmer for Sophia's brother. According to a note in the clerical survey the local pastor was not convinced that Sophia was free to marry,

so they could not have the banns read until February 1883, when she had received testimonies from the clergyman of Österunda concerning her conduct before leaving Sweden. She had also received the testimonies of reliable men in North America, and finally of the pastor of Spånga.⁶

Finally Carl Erik and Sophia Carolina were married in Alsike on 1883 March 3, but he died not long after in 1886 Mar. 31 at Rickebasta of the gout, at age 67 years, 10 months, and 19 days.⁷

In 1887 Olof Enoch and his wife moved to Uppsala, but Sophia Carolina moved back to Spånga.

In Spånga she lived for some time at Värsta gård,⁸ and is called *änkefru* Karolina Sofia Andersson. She did not stay long here; in 1889 Nov. 6 she moved to Färentuna parish (Stockh.) on one of the islands in Lake Mälaren. She lives with the family of the commissar Sixten Ragnar Hasselström and his family at

SALE!

Swedish Passenger Arrivals in U.S. Ports 1820-1850

By Nils William Olsson and Erik Wikén (1995). 628 pages of Swedes, comments, and indexes.

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Contact Jill Seaholm at <jillseaholm@augustana.edu>



Ulfsätra farm in Järfälla, where Sophia probably lived a few years with her brother.

Hända gård, possibly as some kind of a housekeeper, as they do not seem to be related.⁹

In 1891 Feb. 19 the Hasselström family and Sophia Carolina moved to Väsby¹⁰ in Skå parish (Stockh.), where Mr. Hasselström, who had now been appointed county constable (*länsman*) had his official residence.

Sophia Carolina stayed with the Hasselströms until she died on 1899 Jan. 18 from heart disease.

An eventful life had ended.¹¹

Endnotes:

- 1) Spånga AI:17 (1861-1869), page 13.
- 2) Järfälla AI:11 (1861-1874), pages 42 and 52.
- 3) Spånga BI:a:4, picture 54. Sophia is #86.
- 4) Spånga AI:18 (1869-1876), p. 253.
- 5) Alsike AI:13 (1881-1885), page 78.
- 6) Alsike C:6 (1871-1887), page 79.
- 7) Alsike C:6 (1871-1887), page 110.
- 8) Spånga AI:21 (1886-1892), page 309.
- 9) Färentuna AI:17 (1886-1890, page 146.
- 10) Skå AI:17 (1891-1899), page 220.
- 11) Skå FI:2 (1896-1936), page 4.



Värsta estate in Spånga, where Carolina Sophia worked for some time.

Swedes born, married, or dead in 1942 are now available online at SVAR

In January 2013 the Swedish Central Bureau of Statistics (*Statistiska Centralbyrån*, SCB) released their extracts from the church records of births, marriages, and deaths in 1942. The Swedish Privacy laws are in force for all such data younger than 70 years, so every new year they release a new set of records.

The new records are published on-

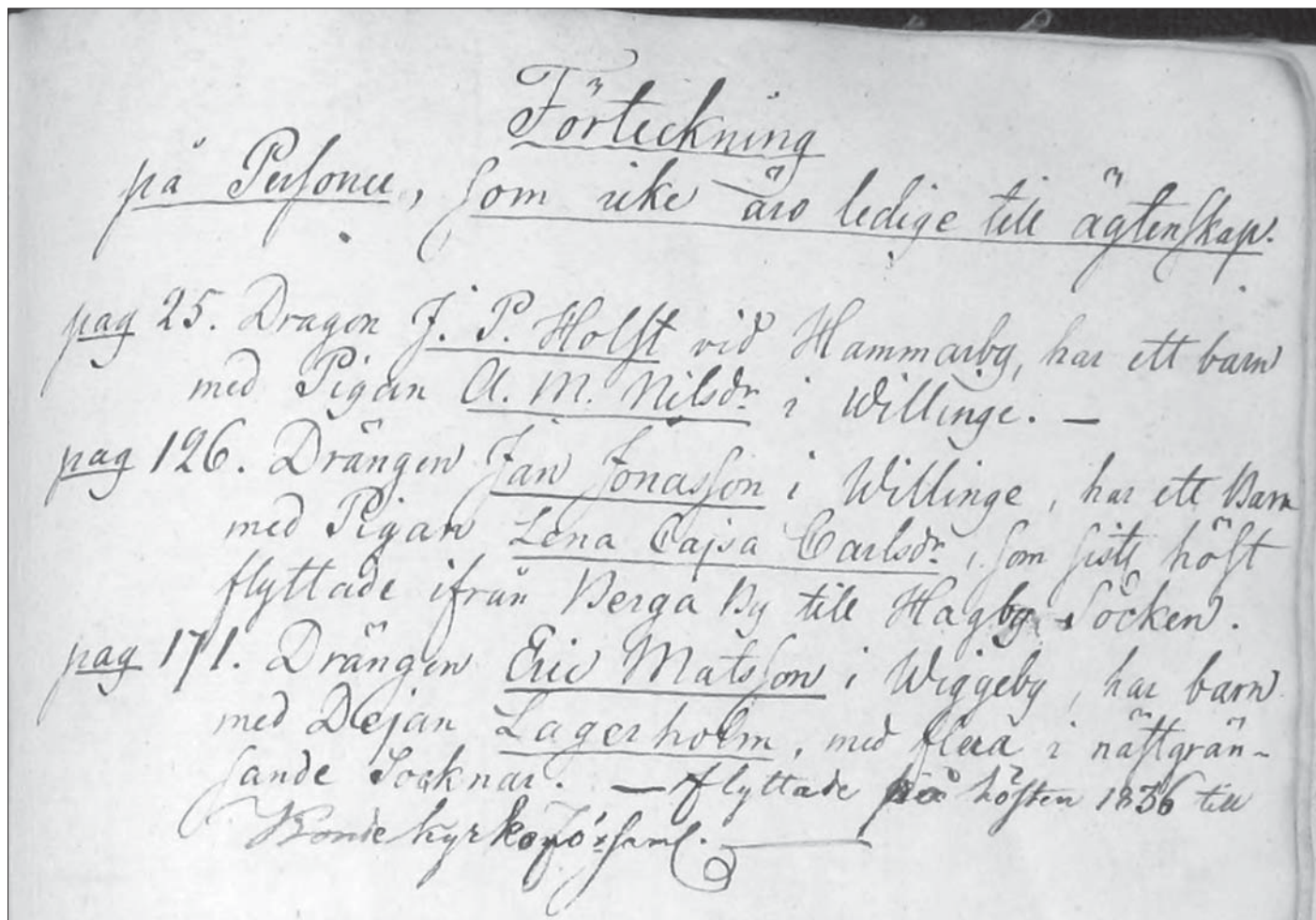
line on the SVAR web site, which is a subscription site.

SVAR is the online branch of the Swedish National Archives, and you may find more information in their ad on page 6 in this issue of SAG.

SVAR is a huge site, and it is not always that easy to find what you are looking for, but they have a very fast e-mail support.

On SVAR you can find all church records from the 1600s onwards, emigration records from 1869 onwards, military muster rolls, prison records, Swedish censuses for 1880, 1890, 1900, and partly for 1910. You can find probate records' indexes for about half the country, and much more. The SVAR site is indispensable for the serious genealogist.

Handwriting Example 33



This list is an example of the fact that the *husförhörslängder* (clerical surveys) sometimes have additional content of much interest.

The above list was found in Denmark (Upps.) AI:14 (1836-1840) Bild 13 (Arkiv Digital). Here the clergyman has listed all the people in the parish that were not free to marry. The reasons vary, but these three cases had to do with children born out of wedlock, and where it seems that the parties involved had not come to any agreement on the payment of child support.

The clergyman had many other irons in the fire, so in this volume there are other helpful and interesting lists.

First there are two indexes for the farms and minor places in the parish,

with page numbers. The first is alphabetical, the other is a geographical one. Then a list of all the dragoons (13 individuals) of the Royal Life regiment [a cavalry regiment], that had their homes in the parish.

Next comes a list of all the soldiers of the Royal Uppland regiment and Rasbo Company (an infantry Regiment). These soldiers numbered 17 individuals who all had their little soldier's cottage in the parish. Then there is a list of all the places where the household examinations were to take place in the next five years.

Next we have a list of all the orphans that were supported by the parish poor account (*fattigkassan*) until they reached the age of 15. One little boy who lived with his aunt in Vaksala parish got 1 barrel of rye, 1

barrel of barley, and 1/4 barrel of herrings.

All the children preparing for their first communion are also listed with year of birth and where they lived.

There is also a list of those that were prohibited from going to communion. People were required to sign up for this, and if the clergyman knew that they had failed their examination, they were not allowed to go to communion. One woman had tried to use a false name, but was found out.

At last there is a list of those that had been admonished either publicly or privately. Females were usually admonished privately after giving birth out of wedlock. Males most often had been caught stealing.

Transcription and translation on p. 19.

Bits & Pieces



Allt för Sverige 3

SAG received the following press release:

“We are now casting for season 3 of the nominated TV series, ‘Allt för Sverige.’ (The previous working title of the show was Great Swedish adventure.)

“After the major success of season 1 and 2 we are now looking for outgoing, fun, adventurous people for season 3.

“In order to be able to apply, you have to be an American of Swedish descent; you are eligible even if your ancestors came over 150 years ago.

“If you are interested in finding out about your heritage and Swedish roots, you should apply.

“Please go to our website

www.greatswedishadventure.com

“You will find all the information on the casting process on our site.”

The winner of *Allt för Sverige* 2012

The TV show *Allt för Sverige* was aired on Swedish TV during the fall of 2012. Ten Swedish Americans competed to win the grand prize: to meet their Swedish family. *Anna Brita Östman Mohr* of Columbia Falls, MT, was the winner, and met her unknown Swedish relatives.



Swedish Council of America is moving

SCA has a new location but still within the Nordic community!

After 40 years at the same location within the American Swedish Institute on Park Avenue in Minneapolis, SCA is moving just a few miles east to Danebo, the Danish American Center.

As part of its expansion into the Nelson Cultural Center, the ASI is also moving as many offices and storage spaces as possible out of the Turnblad Mansion. While this will make much more of the historic building open to the public, it reduces the amount of office space available on the campus. SCA understands ASI's needs as it expands and we are happy to now be a part of both the Swedish-American and Danish-American communities.

SCA will continue to be able to receive mail at the 2600 Park Avenue address until summer but the new address should be entered in your database as soon as possible:

Swedish Council of America
3030 West River Parkway
Minneapolis, MN 55406-2361
(SCA eUpdate December 2012)

No more Vikabröd

The famous hardtack factory of *Vika-bröd* in Dalarna will close later this year for financial reasons.



Royal visit for the New Sweden Jubilee

The Swedish and Finnish embassies in Washington, D.C., along with the Delaware-based New Sweden Alliance, jointly announced today that King Carl XVI Gustaf and Queen Silvia of Sweden will visit Delaware in May for the 375th anniversary of the New Sweden Colony.

The Speaker of the Parliament of Finland Eero Heinälouma will attend as a representative of his country, which was part of Sweden at the time of the colony's settlement.

The king, queen, and speaker formally accepted an invitation from Gov. Jack Markell to come commemorate the colony's start with the 1638 landing of the ship *Kalmar Nyckel* at a sheltered spot called “The Rocks” along the Christina River, named for the young Swedish queen at that time.

(*Delawareonline.com* 2013 Jan.16)



The new director in Karlstad

Since November 2012 *Mathias Nilsson* is the new director of the Sweden America Center of Karlstad. Mathias is a computer specialist, the programmer of Emiweb, and with a deep interest for all immigrants.

SAG wishes him the best of luck!

How to trace your Swedes

- a research example

BY MATS LÖNEGREN

If you have immigrants among your ancestors, you probably know a lot about what happened to these people when they built their new lives in the United States, but maybe not so much about the world they left. The name of the town or village and perhaps the names of the father and mother are all the information known. In the best cases old letters and photos are preserved. The question then is whether these small pieces of information are correct? What more can be found about these families? Where and how were they living? Were there any siblings? What are the names of the grandparents? Are there cousins living in Sweden today? Etc.

The questions above are the most common and are often the information that is available. This is where the investigation starts.

The first challenge is to identify the person in the church or emigration records. The complete name, date of birth, and the name of the parish is needed, but with only parts of that information it might still be possible to identify the person. It is common that the first name is known, year of birth, and the parish. With that information it is, in most cases, possible to find the person. But to be sure, the person must be traced through the years to see that he or she actually left Sweden as we expect. If the person we are looking for has a common Swedish name, for example Per Svensson, the parish often had more than one Per Svensson born the same year and living in the same village. Within a parish or area some names

are used more frequently and some names are more popular within the parish and within the family.

Another challenge is that both the first names and the surname were often changed when arriving in the new country. Some names were common and easy to pronounce in the new country but other names like *Karl* and *Johannes* were changed to Charles and John. This can be a problem if both the first name and surname were changed. If the surname was changed from a common "son" name (patronymic), like Andersson, to Alman (for example), it may require additional time to identify the person in the Swedish church records.

The example

An example of this is a case from the research we have been doing this last year. Augusta Albertina Nilsson left Sweden and found a husband in the new country and returned with her family some years later.

Augusta Albertina was born on the farm Markusgården in Täng, Skaraborg County, November 30, 1867, the daughter of the farmer Nils Andreasson and Inga Brita Andersdotter. Her father Nils died in 1882 and of the 9 children, 4 died at a young age. Five of them immigrated to America between 1887 and 1893. Augusta Albertina left Täng parish on July 28, 1890.

In the census for 1900 we find that Augusta is living with her family in Newark City, Essex Co., NJ. Her husband is Oscar Johnson, born in Sweden in July 1871. They have three daughters: Annie, born 1892,

Lillie, born 1897, and Elizabeth, born 1899, and a son: Gunhilt born in 1894. All children were born in Newark. Oskar is a laborer in a grease refinery and the oldest daughter is of school age.

After more than 10 years in the United States, the family moved back to Sweden. On September 4, 1902, Augusta Albertina and five children moved from Newark to the farm Markusgården in Täng parish, which was her parental home. From the records we can now see that the son Gunhilt was actually a daughter named Gunhild Teresia. The daughter Agnes Florner is now also in the family. A note states that "Her husband (is) in America." When looking in the household record we see that 6 more children were born from 1904 to 1911. Since the household record covers the years from 1900 to 1916, we also find Oskar there and that he moved to Täng on Nov 11, 1903. In the household record the name is Oskar Alexius Jansson (the name had been Johnson). The family has changed the surname from Johnson to Jansson. There is also a note that his surname earlier had been Alexandersson! The household records also stated that the birth parish was Acklinga and the date of birth was July 20, 1869, and not 1871 as seen in the census for 1900. According to the household record, as well as in the migration record, he came from North America Nov 11, 1903, which puts a question about the paternity of the daughter Edit born in Täng Jan. 3rd 1904.

Where was Oscar born?

To find parents and siblings to Oskar we now go to Acklinga parish and check the birth record. But no Oskar Alexius Johnsson, Jansson, or Alexandersson can be found and no one else that with any certainty can be Oskar. He is neither born in another year nor in another parish. Why not check if the information from census that says that he was born in July 1871? But there is nothing found on this date either. We know from the census of 1900 that he had been in America since 1888 and maybe left Acklinga for America about 1888.

When we check emigration and household records, there he is! He is living at the farm Källebacka. We also get the information that he is born in Hömb parish (Skar.) from the household record. The date of birth is also here, July 20th 1869. Now we check the birth record in Hömb and find that the twins Gustaf and Albert were born July 20th with parents

Alexander Jonsson and Maria Greta Andersdotter. Not really what was expected. Is our Oskar the boy Gustaf or the boy Albert or none of these? When looking a little bit more we see that the family moved shortly after the birth of the twins and is later living at Källebacka farm as seen earlier. The interesting thing now is that one of the twins is named Gustaf Albert and the other twin is named Oskar Alexius! Around 1878 the family moved to Acklinga, which is why Oskar got his parish of birth wrong.

This example shows how the name can change both when moving to and from the United States but also when living in Sweden. It also shows that information is not always correct and that to get to the truth several sources of information must be checked and judged.

Oskar Alexius and his family stayed in Sweden. Oskar Alexius Jansson died on January 15, 1948 at

Fritorp in Sparlösa parish (Skar.). His wife Augusta Albertina died January 23, 1958, in Tengene (Skar.).



Täng Markusgården.

The Genealogical Society of Sweden (*Genealogiska Föreningen*) has a team of skilled researchers and we are happy to help you with your research requests. Please visit our web page:

<http://www.genealogi.net>

or send an e-mail to

<research@genealogi.net>

Mr. Lönegren is in charge of the research team.

10	<i>Johnsson</i> <i>Johnsson (född i Acklinga)</i>	69	20/12	Acklinga	v.	1/1	America	1903
11	<i>Augusta Albertina Nilsson</i>	62	11/30	Täng	v.	1892	America	1903
12	<i>Gunhild Teresia Jansson</i>	94	2/2	New York, N.Y.	v.		"	"
13	<i>Emilia</i>	92	18/5	New York, N.Y.	v.		"	"
14	<i>Lilje Augusta Henrietta</i>	92	18/4	New York, N.Y.	v.		"	"
15	<i>Ellen Elisabet Josefina</i>	99	5/3	New York, N.Y.	v.		"	"
16	<i>Agnes Flöner</i>	01	23/18	New York, N.Y.	v.		"	"
17	<i>Edit Gertrud</i>	04	3/1	Täng	v.		"	"
18	<i>Signe Sofia Olivia</i>	06	28/13	Täng	v.		"	"
19	<i>Olga</i>	08	2/4	Täng	v.		"	"
20	<i>Gustaf Oskar</i>	09	23/1	Täng	v.		"	"
21	<i>Beata Erik Johansen</i>	10	18/5	Täng	v.		"	"
22	<i>dotter födelse barn</i>	11	22/12	Täng	v.		"	"

Täng församlingsbok (Täng AII:1 (1900-1916) Bild 37 / sid 25) from Arkiv Digital. Youngest children died as infants.

Led by words

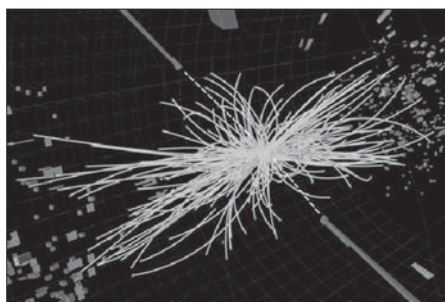
– my journey in the world of *bouppteckningar*

BY NORMAN SANDIN (PONO)

Boy, am I lucky! Why? Because I have ancestors who are Swedes! Some 15 years ago I started pursuing my genealogy. I had already been gathering contemporary information on my relations, but I decided to start digging into my ancestral heritage. The first thing I learned was that all four of my grandparents immigrated to the United States from Sweden. The second thing I learned was that Swedish records were among the best in the world. Boy, am I lucky!

Over those next few years I found some 567 direct ancestors – those who actually contributed to my DNA – and some 5,428 persons including siblings of directs, with some brief excursions into spouses and descendants of siblings. I collected names, dates, and places for these people as typical genealogists do, and quite enjoyed it.

Then I discovered *bouppteckningar* (*bous*) and my life took a turn. In fact, if one would plot the various paths I have taken since the discovery, it would resemble the data chart from the Large Hadron Collider interpreted to depict the Higg's boson.



Let me explain

When a person died in Sweden in earlier times a qualified team was called in to inventory the estate and evaluate all chattel and real property. This was done to settle all claims and debts, as well as to identify the heirs and provide the basis for disposition of the estate. Not everyone was subject to this, but when one can be found for an ancestor, it is a treasure trove of detail into the day-to-day life of that person and his family. These *bous* are found in the archives of the *härad* (legal district) where the person had lived. They are available by microfilm or online (if you have a subscription).

For a person like me however, translating *bous* to English is a great challenge. They are handwritten in Swedish in ledgers, but this statement alone doesn't begin to describe the difficulty. Handwriting factors include the recorder's penmanship, spelling, and knowledge of the decedent's areas of interest. Language factors include local dialect, year of the death, and age and dialect of the recorder. Ledger factors include quality of paper and ink used, storage conditions, and digitizing techniques used. I've only done a dozen *bous*, but in just this sample, the above factors varied widely.

Now we must add my personal shortcomings. I started with almost zero knowledge of Swedish. Those few words I did know came from parents who knew the language in their youth but lost it over time from disuse. In addition, the lifestyles of

my ancestors were unfamiliar to me. They all were firmly attached to the land as reflected by possession of animals, farm equipment, wagons, and sleighs, while some also had specialties such as milling and charcoal burning. I was quite ignorant of most of these activities – but that was the fascination of the pursuit.

Fortunately, many items found in a 1785 household will likely also appear in one in 1882 and all the years between. And that type of item is in my house today. I'm talking about knives, forks, and spoons, pots and pans, plates and bowls, furniture and bedding, and clothing. Once I learned these words, they could be recognized in each *bou*.

Weaving tools

Other words took me down their path. *Väfstol* (loom) led me to learn a bit about loom accessories, with their reeds, shafts, shuttles, heddles, pulleys, winders, harnesses, and cogs, as well as the ribbon or inkle loom. Swedish is *skedar*, *skaft*, *skyttel*, *solv*, *trissa*, *nystblad*, *spännare*, *kuggar*, and *bandstol*.

Production of linen

Häckla (heckle) led me down the road to processing flax into linen by breaking, scutching, heckling, combing, spinning, and weaving. Tools for those processes include *bråkor*, *häcklor*, *kammar*, *spinnrock*, and *väfstol*. *Bast* is the raw fiber and *linne* is the fabric.

Cloth types

Vadmal (homespun) led me to explore period cloth types. Blends of linen, wool, and cotton and methods of fabrication include *dräll*, *blaggarn*, *kalmink*, *rask*, *kamlott*, and *lärift*. *Lin*, *ull*, and *bomull* are the big three fibers, *silke* is silk, and *sammet* is velvet. Definitions of the blends and methods are still vague to me, just like the English word “worsted” which makes my eyes glaze over.

Production of aquavit

Brännvinspanna (still) introduced me to the equipment for distilling alcohol, including the still, cover, funnels, pipes, and cooling vessel. Still parts include *hatt*, *tratt*, *pipor*, and *kylfat*.

Cattle

Kviga (heifer) got me curious about farm animals, so I had to learn the words *anka*, *bock*, *får*, *galt*, *get*, *gris*, *gumse*, *häst*, *höna*, *kyckling*, *kalv*, *killing*, *ko*, *lamm*, *ox*, *risbit*, *spädgris*, *sugga*, *sto*, *tacka*, *tjur*, and *tupp*. Now let's see if I remember – duck, male goat, sheep, boar, goat, pig, male sheep, horse, hen, chick, calf, kid, cow, lamb, ox, 1 to 3 y.o. male goat, suckling pig, sow, mare, ewe, bull, and rooster.



Log joinery

Timmerhake (log dog) got me into the field of log joinery, where I found *drag*, *kävla*, *huggjärn*, *bandknif*, and *vändhake*. These tools had other uses as well, but supported construction with logs – dividers, gutter adze, chisel, two-handled band knife or spoke-shave, and cant hook or peavey.

Smithy tools

Städ (anvil) reminded me of smithy tools I had used before and led to *hammar och tång*, *rasp*, *filar*, *blåsbäl*, *skruvstäd*, *nageltorn*, and *hovtyg*. These tools are used by blacksmiths, tinsmiths, and even farriers. They include hammer and tongs, graters, files, bellows, vice, nail head form, and farrier tools.

Fishing equipment

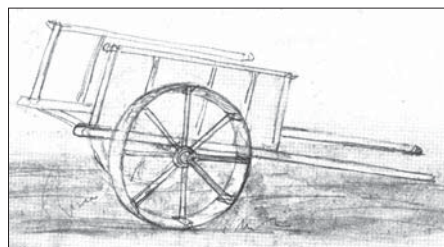
One of my ancestors was a miller, but must have fished for additional income. He had 24 fishing nets and 4 boats. Fishing equipment included *läggnät*, *skottnät*, *slinga*, *båt*, *eka*, *metrev*, *träkrok*, and *ljuster*. The gear was lay net, trammel net, fishnet section, boat, flat-bottomed row boat, fishline, wooden fish hook, and fishing gig. One boat was upriver, one downriver, one on a local pond, and one at home.

Farming equipment

Hand tools for farm and garden showed up in most of the *bous* and some had more serious equipment like *vält*, *harv*, and many types of *plog*. That is a roller for flattening the field, a harrow; and plow. Plows included *järnplog*, *hästplog*, *vändplog*, *snöplog*, and *finnplog* or *gaffelplog*. That is iron plow, horse plow, mould-board plow, snow plow, and Finnish plow or fork plow (for rocky fields).

Wagons and carriages

Kärra, *skrin*, and *vagn* introduced me to wheeled conveyances. Perhaps I'm oversimplifying it, but these three words seem to be somewhat generic terms for carts, light wagons, and heavy wagons. The *dragkärra* and *färdkärra* are light manual pull



A dung cart.

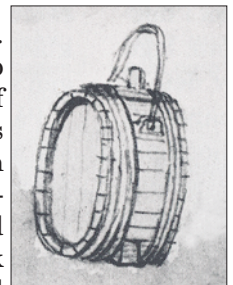
cart and animal drawn travel cart. *Färdskrinda* and *höskrinda* are somewhat heavier travel buggy and hay wagon. And *åkvagn* or *trilla* and *planvagn* or *flakvagn* are the more robust carriage and flatbed wagon.

Winter travel

Of course winter was a significant factor so some substitute for wheels was required – *släde* and *kälke* were used for that purpose. Various sleighs and sledges or toboggans were used for work and travel. Their use or cargo usually was attached to the word. Examples are *kyrkosläde* and *vedkälke* – church sleigh and firewood sledge.

Containers

By far the largest group of Swedish words found in these *bous* involve the subject of *kärl* (containers). I feel the need to summarize rather than simply list them. Barrel, bin, box (4), chest, jar (2), jug, keg, pail or bucket (7), trough, tub (3), and vat each have 1 or more “root” words as noted. But it doesn't stop there. Many of these root words are combined with words that indicate the intended content (milk pail), the material the container is made of (wooden box), or the intended use of the container (brew vat). The possible combinations are limited only by the imagination of the recorder.



Summary

Every one of the Swedish words discussed here appeared in at least one of the 12 *bous* that were translated during this period. The words themselves gave great insight into the lives of my ancestors and further educated me in many areas. The monetary side gave still further insight and revealed that the sample covered a wide range of the human condition. The following table provides a means for comparison. Values are given for 7 inventory items that

are somewhat common, 4 category sub-totals, and the total value of each estate.

The monetary systems changed over this time and values needed to be adjusted to provide a valid comparison. Several early ones showed values in two systems, the higher values were divided by 18 to get the lower. Shown in the table are the lower values. The 1879 and 1882 may need some adjustment – possibly a division by 4. The 90 *daler* cow in 1785 is odd relative to other item values, but consistent with other animals in the same inventory.

After adjustments, 1820 was the largest estate. The gentleman had significant real estate and was owed more on promissory notes than anyone else. 1879 was the only one with a negative remainder – last

digits of debts and total are unreadable.

Instead of doing an inventory of loose items for 1853, an auction was conducted and the proceeds determined the total.

* Real estate apparently belonged to the widow and was not included in the estate.

** Heritable rights to value added to rental property (*röjselrätt*) – i.e., buildings, new fields, etc.

*** Loose property was auctioned and not inventoried.

Afterword

It doesn't seem like much now that I reread it, but it took many months, lots of help and innumerable side trips to get where the information is today. The result is a dozen trans-

lated *bouppteckningar* and a Swedish-English Pictorial Dictionary with more than 750 words online and available to help others trying to do a translation.

These Genealogy Resources are available at *p. 30*. I hope they will help you.

Ed:s note: Norman Sandin has written before on the *bous*. See SAG 2009:3 and 2009:4.



An 18th century man from Småland.

	cow	silver tumb	tailor sciss	food cab	loom	clo-thing	copr ketl	real est	loose prop	cla-ims	deb-ts	total
1785	90			12	7.3			300*	1542		1015	529
1793	7	.5	.2		.5		4	194	275		58	411
1795	7		.1	3.4		29	5	222**	620	137	209	770
1803	11	1	.1	3.3	.5	25.2	1.1	555	268	149	65	800
1807	12				1.7	13.5	.6		133			133
1820	15	1.5				7.5	10	1800	358	726	41	2844
1822	13		.1	4	1.3	19	4.7		417	108	165	370
1829	10			2		10	4	190	112	190	57	435
1849	16	.3			2	10		797	464	30	157	1133
1853	***							150	142		135	157
1879	50					25		619	310		235x	-145x
1882	50	.5	.3	6	6	15		2300	354	320	107	2867

Swedish noblemen in California in 1852

In SAG 1/2012, on page 18, there was an article on Swedes found in the 1852 state census of California. One *R. Fleetwart* was identified as Baron Gustaf Robert Fleetwood, b. 1824 Dec. 23 in Uddevalla (Göt.), son of Baron Carl Johan Fleetwood and his wife Sophia Carolina Gödecke. He immigrated in 1845, and in 1855 continued to Australia (SPAUS #950).

Another one was *Albin Fredrik Adalrik Gegerfelt*, b. 1823 Aug. 16 in Jönköping, who immigrated un-

known date, and died in the U.S. on 1891 April 20.

Now a specialist on Swedish noblemen abroad, *Örjan Werkström*, has found two more in that article.

The first is recorded as just *C. Westfield*, but can be identified as Claes Henning Wästfelt, b. 1829 Jan. 27, immigrated unknown year, later major in the Confederate Army, died 1863 Apr. 5 near Mobile, AL.

The other one was listed as *Chas Quilfald*, and has been identified as

Carl Gustaf von Quillfelt, who might have been a son of Wilhelm Carl Kurt von Qvillfelt, who had at least three sons who immigrated to the U.S. This man is probably the Carl Gustave von Quilfelt who in 1854 Jan. 9 married Anna Maria Kortkamp in Calaveras Co., CA.

Source: Elgenstierna, Gustaf: *Den introducerade svenska adelns ättartavlor (History of the Swedish Nobility)* (1925–1936).

The solution of the Handwriting Example 33

Transcription

Förteckning på Personer, som icke äro ledige till ägtenskap

pag. 25 Dragon J. P. Holst vid Hammarby, har ett barn med Pigan A. M. Nilsd[otte]r i Willinge.

pag. 126 Drängen Jan Jonasson i Willinge, har ett Barn med Pigan Lena Cajsa Carlsd[otte]r som sistl[idne] höst flyttade ifrån Berga By till Hagby Socken.

pag. 171 Drängen Eric Matsson i Wiggeby, har barn med Dejan Lagerholm, med flera i nästgränsande Socknar. ----- flyttade på hösten 1836 till Bondkyrkoförsaml[ing].

Translation

List of People who are not free to marry

pag. 25 Dragoon J.P. Holst at Hammarby, has a child with the maid A.M. Nilsd[otte]r of Willinge.

pag. 126 The farmhand Jan Jonasson of Willinge, has a child with the maid Lena Cajsa Carlsd[otte]r, who during the last fall moved from Berga Village to Hagby Parish.

pag. 171 The farmhand Eric Matsson of Wiggeby, has a child with the milkmaid Lagerholm, and more in the nearby Parishes. ----- Moved during the fall of 1836 to Bondkyrko parish.

Comments:

The word *pag.* is short for the Latin word *pagina*, which means page. On the page mentioned you may find more information on the persons named above.

Bondkyrko parish is in the city of Uppsala, also called *Heliga Trefaldighet (Holy Trinity)*.

A mystery child

– an extra child is found in a family where she did not belong

BY DAVID ANDERSON

Swedish church records in the 19th century are amazingly complete and generally speaking it is possible to trace people from cradle to grave since the movement of people was so heavily regulated and documented. The individual parish *husförhörslängd* (clerical survey) records provide the backbone to researching Swedish ancestors in great depth and are supported by birth, marriage, death, and occasionally the in- and out- moving records. Generally speaking, people would move away from home at the age of 15–18 to get experience learning a trade before getting married sometime in their early 20's and raising their own family. Births of children seem to have been generally evenly spaced about 2 years apart and mortality rates were high. My great-grandfather's brother's family provides a stereotypical opportunity to track a family 150 years later, with an altogether surprising and unexpected twist.

A Dalarna family

Johan Jansson was born in the cottage *Jonas Erkers* in Grådö, Hedemora, on 24 Apr. 1840 to Jan Jansson (1801-1845) and Anna Persdotter (1798-1874). He was the youngest child born to this couple and one of only two of the five born in this family to survive to adulthood. The other surviving child, Anders Jansson (b 1829 - ?) is my great-grandfather. The small family lived in the cottage *Jonas Erkers* until they moved to the nearby *Svens* cottage in 1854, where Johan remained until 1858 when, at the age of 18, he moves a few miles north to Stora Skedvi.¹ Johan is found at Fäggeby, Stora Skedvi, where he is living and working as a farm hand (*dräng*) for *nämndeman*

(layman judge) Carl Gustafsson for four years from 1858² to 1862 at the *Spennar* farm. He then works as a farm hand at *Sols*, in Fäggeby, in 1862 and 1863³ before spending most of a year at *Hampus*, Orrsta, St. Skedvi, in 1864.⁴ On 28 Aug. 1864, at the age of 24, the farmhand Jan Jansson from the farm *Hampus* in Orrsta, St. Skedvi, married the farm owner's daughter Augusta Persdotter of Yttersätra, Stora Skedvi. On the marriage record Jan's birth is recorded as being on 24 Apr. 1840, while Augusta's birth is recorded as being 26 Feb 1837 in Norrbärke. This is the first marriage for both of them.⁵

The first child arrives

After their marriage the couple lives briefly with her parents at *Herrmans*, Yttersätra, where their first child Hedvig Augusta was born on 15 Oct 1864. The birth record says: "*bonden Herrmans Jan Jansson i Yttersätra o Hu (= hustru (wife)) Augusta Persdotter.*" This gives his occupation as "*bonde*" (peasant farmer) and ties him to the farm *Herrmans*. The family is then for a short time found at *Fäggeby*, Stora Skedvi, in 1866 where Jan is working as a *dagkarl* (day laborer).⁶ The family moves and lives briefly at the *Prästgården*, Stora Skedvi, through the winter of 1866-67 where they are noted living by 18 Nov 1866.⁷

On the move

They leave Stora Skedvi for Stora Kopparberg (Dala.) on 24 Apr. 1867, but are not recorded in Stora Kopparberg's *Inflyttning* record until 28 June 1867 when the *dagkarlen* [the day laborer] Johan Jansson *m[ed] Hu[strun] o[ch] barn* are recorded moving to the house *Bergsgården* in St. Kopparberg.⁸

Their second daughter, Johanna Charlotta, is born shortly thereafter on 14 Jul. 1867 at *Bergsgården*. Johanna Charlotta's birth is the 75th recorded in St. Kopparberg in 1867 and her parents are recorded as "*Dagkarlen Johan Johansson och Hustru Augusta Persdotter, Bergsgården.*" Again the mother's name is recorded as Augusta Persdotter.

The family lived at *Bergsgården* in Stora Kopparberg from 1867.⁹ In 1869 the family moved to *Nygården* in Vika (Dala.) where the "*arbetaren*" (the laborer) Jan Jansson, his wife Augusta Persdotter, and now four children, Hedvig Augusta, Johanna Charlotta, Johan Wilhelm, and Erica Carolina are recorded.¹⁰

The two new children are: Johan Wilhelm, born 16 Jan 1871 in Vika, and Erica Carolina, born on 6 Jan 1872 in Ugglebo. Johan Wilhelm's birth record indicates he is the 5th recorded birth in Vika in 1871, and the 3rd child born to Jan and Augusta. His parents' names are recorded as "*Jansson, Jan, arbetaren/Nygården and Persdotter, Augusta.*"

The birth records for Vika list Erica Carolina as the 6th born in Vika in 1872 on Jan 6th. She is reportedly the 4th born child of "*arbetaren Jan Jansson i Nygården och Hu. Augusta Persdotter (barnet födt i Ugglebo).*" A side note indicates that Erika Carolina was baptized by the clergyman K F Sjöström in Ugglebo. A check of Vika's *husförhörslängd* did not show the family living in a place with the name of Ugglebo or leaving and returning to Vika in 1872 when Erica Carolina was supposedly born in "Ugglebo." There is however, mentioned that the family did move in 1872 from *Nygården*, Vika, to *Persarftet*, Vika,¹¹ where Johan is listed as being a *backstugesittare* (dug-out dweller). There are no other notes in

Ugglebo församling i Geflelands län, Upsala stift, Gefleborgs l.																			
De framfödda barnens födelse-år och månad.		De levande födda barnens dopnamn.		civilstånd.		Dödfödda.		Föräldrarnas namn, embete, yrke, stånd, hemvist, nationalitet och religiösbekännelse (om främmande) samt stället för moderns nedkomst (om ej i bemörten).		Modren.		För anteck. särskildt							
år	dag	kon.	kon.	Ätta	Öfatta	Ätta	Öfatta	namn	embete	yrke	st.	h.	st.	öf.	öf.	öf.	öf.	öf.	
Jan	6							Eriksen Erik, Nybyggare i Svantjärnvalde.											
								Hu. Olof: Haren.											
								Jansson Jan, Arbetskarl från Wika, Falu län och hu Persdr Augusta Carolina.											

The birth of the mysterious Erica Carolina in Ockelbo 6 January 1872. Ockelbo CC:2, image 32. (Arkiv Digital).

the Vika *husförhörslängd* of the family moving from Persarfvat, where daughter Emma Wilhelmina is born on 17 Jun. 1873. Emma Wilhelmina's parents are "arbetaren Jan Jansson och hu Augusta Persdotter i Persarfvat 9 år." The "9 år" notation indicates, correctly, that the parents have been married nine years.

A check of parish listings in *Cradled in Sweden* said "Ugglebo, see Ockelbo."¹² I then checked the parish birth records for Ockelbo and found a birth recorded on 6 Jan. 1872 for Erika Carolina, born to "Jansson Jan, arbetskarl från Wika, Falu län och hu Persdr Augusta Carolina," (Jansson Jan, laborer from Vika, Falu County, and his wife Persdr **Augusta Carolina**) (highlights mine for emphasis). The entry includes a note that the birth certificate for Erica Carolina was sent to the pastor in Wika on 23 Jan. [1872].¹³

It is interesting to note that Jan, or Johan, Jansson's wife's name, Augusta, is consistently given as Augusta, not Augusta Carolina, in her birth record from Norrbärke on 26 Feb 1837, marriage record from Stora Skedvi, in various *husförhörslängd* records, and in her children's birth records. Nowhere is she called Augusta Carolina.

The *husförhörslängd* for Persarfvat, Vika, 1876-1885¹⁴, shows arbetaren Jan Jansson's family with two additions to the family, three deaths, and four names crossed over which indicates those people are no longer present. Those crossed over names include Erika Carolina.

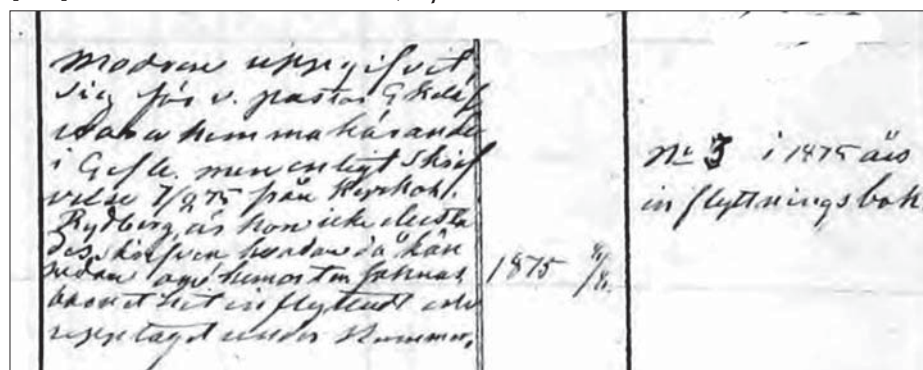
Daughter Emma Wilhelmina dies on 16 Oct. 1879 of "difteri," or diphtheria; Klas Emil, born 3 Jun. 1876, dies on 28 August 1876, cause not listed; Klara Matilda, born 24 Jan. 1878, dies on 14 Jun 1879 from complications due to "lungshot," or tuberculosis. There is also a note with Erika Carolina, translated by Elisabeth Thorsell, that says: "This child is incorrectly recorded with these parents, and does not belong to this family, and is buried in Mo in 1875. Its mother was the vagrant **Augusta Carolina** Eriksson."¹⁵ The five remaining living family members, although their names are not crossed over, are noted as moving back to "Stora Kopparb[erg] on 7/10 18[81]."¹⁶

A search of the Mo parish church records during 1875 reveals that on July 30th Erika Carolina, daughter to the widow (*enkan*) **Augusta Carolina** Sundqvist from parts unknown, aged about 3 years old, died of the measles (*mesling*).¹⁷ A note with Erika Carolina's death record is translated as: "The mother has told the vice pastor G. Kolle that [she] has her domicile in Gävle (Gef-

le), but according to a letter [dated] 1875 Aug. 7, from the vicar (*kyrkoherde*) Rydberg, she is not known there, and thus as there is no knowledge of her domicile, the child is recorded in the moving-in records under the number [in right margin] 3 in the year 1875 moving-in book."¹⁸ See picture below.

Who was Augusta Carolina?

The name of Jan's wife was Augusta Persdotter. The name of Erika Carolina's mother is Augusta Carolina Eriksson or Sundqvist. Many questions remain about who Augusta Carolina was, and where she was from. Was Jan Jansson the biological father of Erika Carolina? If not, why did a birth record from Ockelbo where Erika Carolina was born get sent to Vika where Jan Jansson and family live? If so, where did the paths of Jan and Augusta Carolina cross? Was Augusta Carolina living in Vika in 1871 at the same time Jan was living there? Augusta Carolina, being a



Mo parish (Gävle) Deaths (1867-1894) EI:2, image 80. (Arkiv Digital).

Utdrag ur 1913 års Död- och Begravningsbok för *Kopparbergs lands församling i Sätun kontrakt, Västerås stift, Kopparbergs län.*

Död- och Begravningsboken för året närmast före ovanstående redogörelseår slutar med löpande årsnummern: (Uppfyllt endast i utdrag för december månad.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20		
År och månad.	Dödsdag.	Döds- och begravnings-orten.	Ålder i år och månad.	Bak- till försam- lingen.	För- och tillnamn, yrke, nationalitet och religionsbörkanse (om från- mande) och bostad samt för hustru namnets och för minderåriga dens föräldrars namn, yrke och bostad.	Född			Dödsorsak		Dödsort (om annan än kon- orten).	Svår- sjuk- hets- orsak.	Svår- sjuk- hets- orsak.	Svår- sjuk- hets- orsak.	Svår- sjuk- hets- orsak.	Svår- sjuk- hets- orsak.	Svår- sjuk- hets- orsak.	Svår- sjuk- hets- orsak.	Svår- sjuk- hets- orsak.	Svår- sjuk- hets- orsak.	
						År.	dag och månad.	m. k.	m. k.	Pastors anteckn.											Läkars anteckn.
1913	4 juli	Helsingberg	49		Augusta Jansson f. Persdotter h. h. till f. d. åkaren Johan Jansson (Johansson) Helsingberg	37	26	3													40 Begravn i Kyrjö d. 15-7-13

The death of Augusta Persdotter Jansson in Helsingberg, Stora Kopparberg. SCB-picture from SVAR.

29

Helsingberg

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20		
Temp. tillstånd, verk och berättelser m. m. under ovanstående tidpunkt.	Personens för- och tillnamn samt föreningsförhållande, ättens namn, yrke, nationalitet, religion, svår- sjuk- hets- orsak.	Född	Födelseort (kommun i län eller i utlän).	Ålder i år, dag och månad.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	Vår- sjuk- hets- orsak.	
																					År.
	Johan Jansson f. d. åkaren Johan Jansson (Johansson) Helsingberg	40	Hedemora	13	11	16															

29

Death of Johan Jansson in Helsingberg, Stora Kopparberg. (Stora Kopparberg AIIb:8 (1916-1937) p. 29, Arkiv Digital).

wanderer or vagrant, may not show up in various parish *in-* and *utflyttning*, or *husförhörslängd* records. She does provide an enigma of someone who lived outside the norm for that time period.

The *inflyttning* record for Stora Kopparberg²⁰ shows that on 11 Nov 1881 *arbetaren* Johan Jansson with family from Vika moved to Helsingberg, St. Kopparberg. There were two males and three females. Soon after *arbetaren* Johan Jansson's family's arrival in Helsingberg, Stora Kopparberg, son Klaes Axel Kasper is born on 20 Oct 1881. His mother's name is: "Pettersson, Augusta." The use of Petter, rather than Per in her surname is not unusual since they are forms of the same name, as are Jan and Johan. Klaes Axel Kasper dies in 1883. After many years of moving within and between parishes, Johan is finally noted as living in house "N:7," and being "*Arbetaren, Egare,*" or laborer owner.²¹ He finally has a place of his own. With "*Eg Arb.*" (*egare/owner, arbetaren/laborer*) Johan now is owning his own house, he and his wife settle down in "*Gård N: 7. Johan Jansson.*" The surviving children move out: Hedvig Augusta moves to Vika on 20 Apr. 1891; Johanna Charlotta moves 17 Jul. 1891; and Johan Wilhelm, who has now taken the surname of Käll moves to Stockholm 25 Sep. 1891.

On 4 July 1913 the *hus[tru]* Augusta Jansson *f[ödd]* Persdotter *hus[tru]* till *f. d. åkaren* (former coachman) Johan Jansson (Johansson) dies of *hjärtssjukdom* (chronic heart disease) in Stora Kopparberg. Johan died 14 March 1930 at Helsingberg, Stora Kopparberg.²²

Endnotes:

- 1) Siv Thorsell, *Gårdar och Gårdsnamn i Nås Fjärding, Hedemora* (Hägersten, Siv Thorsell, 1990), p. 31.
- 2) Stora Skedvi parish (Dala.), cl. survey (1852-1861) AI:13a, p. 71.
- 3) Stora Skedvi parish (Dala.), cl. survey (1862-1871) AI:14a, p. 75.
- 4) Stora Skedvi parish (Dala.), cl. survey (1862-1871) AI:14a, p. 80.
- 5) Stora Skedvi parish (Dala.), cl. survey (1862-1871) AI:14a, p. 179
- 6) Stora Skedvi parish (Dala.), cl. survey (1862-1871) AI:14a, p. 81
- 7) Stora Skedvi parish (Dala.), cl. survey (1862-1871) AI:14b, p. 413.
- 8) Stora Kopparberg parish (Dala.), *In- och utflyttningsslängd* (1861-1894) BI:3, image 73, line 45.
- 9) Stora Kopparberg parish (Dala.), cl. survey (1867-1876) Alb:13, p. 140.
- 10) Vika parish (Dala.), cl. survey (1866-1875) AI:11a, p. 86.
- 11) Vika parish (Dala.), cl. survey (1866-1875) AI:11a, p. 92.
- 12) Carl Erik Johansson, *Cradled in*

Sweden, Revised version (Logan UT, 1995) p, 313.

- 13) Ockelbo parish (Gävl.) Births, (1870-1879) CC:2, image 32. Ockelbo church records burned in 1904, so the records have been replaced by the SCB extracts.
- 14) Vika parish (Dala.), cl. survey (1876-1885) AI:12a, p. 124.
- 15) Elisabeth Thorsell, Sweden, to David Anderson, e-mail 20 Aug. 2012, "Re: Erica Carolina"; privately held by Anderson, Portland, OR, 2012.
- 16) Vika parish (Dala.), cl. survey (1876-1885) AI:12a, p. 124.
- 17) Mo parish (Gävl.), Deaths (1867-1894) EI:2, image 80.
- 18) Mo parish (Gävl.), *Inflyttningsslängd* (1850-1894), image 42.
- 19) Thorsell, e-mail, 20 Aug. 2012.
- 20) Stora Kopparberg (Dala.), *Inflyttning* (1861-1894), BI:3, image 241, line 81.
- 21) Stora Kopparberg (Dala.), cl. survey (1885-1894), AI:31, p. 269.
- 22) Stora Kopparberg (Dala.) cl. survey (1916-1937) AIIb:8, page 29.

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More thoughts on citing Swedish records – Why should I???

BY ELISABETH THORSELL

By now one hopes that it is no longer necessary to explain why it is important to cite one's sources. But, just in case, here are a few reasons.

1. You do it for your own needs; you never know if you need to back-track and see who else was listed on that page in the cl. survey. And that is much easier to do if you have made proper citations.
2. You do it for the sake of the ones that continue your research. How are they to know if you had looked in this or that record, unless you have made notes of the sources?
3. You do it for the people you wish to share your research with. During the years you read the records for Lommaryd, you probably will meet with others who have roots in the same parish, and it is much easier to compare results if you have the proper citations.

We agree about this, don't we?

So, how do you cite sources? You should do it in such a way that it is possible for anyone to trace the document where you found that specific piece of evidence that showed that your Johan was indeed the son of Nils in Lillegården.

Swedish church records

The Swedish archives have organized the church records in the same way since they started to care for them in the late 1600s. Each parish archive was supposed to keep the same kind of records as every other parish in the country, according to the Church Law of 1686.

The main categories were clerical surveys or household examination records (*husförhörslängder*), removal books (*flyttningslängder*), birth and baptism records (*födelse- och dop-*

böcker), banns and marriage records (*lysnings- och vigselböcker*), and death and burial records (*död- och begravningsböcker*).

Each category of books were given a code letter (Swedish: *signum*) and then a volume figure.

These letters are:

AI = clerical surveys

B = removal records

C = birth and baptism records

E = banns and marriage records

F = death and burial records

If a birth, death, or marriage has been found in the chronologically kept records it might not be necessary to write a long citation. You can just make a note for yourself, that you have found this event in the right book. But if you have found a death date in a different source, like a *bo-uppteckning*, then you must do a full citation.

Book Lommaryd AI:2 thus is the second volume of the clerical surveys for Lommaryd. When you have found that your ancestors lived at Degla farm, on page 234 in Lommaryd AI:2, you can cite the source for that family as "Lommaryd (1789-1791)AI:2, p. 234," or just "Lommaryd (1789-1791) AI:2:234."

These days many of us use the services of the internet providers, mainly the Swedish company *Arkiv Digital*, that have newly photographed pictures of the records in color.

Another provider is *Ancestry.com*, that a few years back bought the Swedish company *Genline*. Genline scanned the Mormon microfilms, that were filmed in black-and-white in the 1950s mainly. Since then the archives have changed many of the "names" of the volumes, so descriptions on Ancestry might not be correct any longer. Also they have kept the old GID-numbers as identifi-

cation for the pictures. That GID-number is quite worthless as a source citation, as they can only be deciphered by other Ancestry users.

SVAR, a branch of the Swedish National Archives (*Riksarkivet*), also provides the church records in black-and-white, but has the modern volume "names".

If you are using the microfilms of the Family History Library, you should add FHL Film 135601. So then the citation says "Lommaryd (1789-1791) AI:2:234, FHL Film 135601."

However, if you are going to work in Swedish archives, you will have no help of the FHL film numbers, as they are virtually unknown in Sweden.

Those Swedish code letters, mentioned above, appear on the first page of every volume, and on the same page you can see what years the volume covers. It is a good idea to add those years to your citation, as you have already seen in this article.

The good thing about adding the years for the volume is that when the archive that has the original books for some reason changes the volume number, you still know what years you are looking for.

Many of the modern computer programs have good facilities for citations, but if they do not fit your requirements, you can always write a text note.

More reading:

Mills, Elizabeth Shown, *Evidence Explained: Citing History Sources from Artifacts to Cyberspace*. Genealogical Publishing Company, Inc., Baltimore (2007).

Ms. Mills also has a very useful web site, see *page 30*. She is also on Facebook.

Ed: s note: This is an updated article from SAG 2004/3.



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 Book Review Editor, Dennis L. Johnson, at <1_viking@verizon.net> or Dennis Johnson, 174 Stauffer Road, Bucktown Crossing, Pottstown, PA 19465, so he knows what you are working on.

Swedes on the Titanic

Not My Time to Die, Titanic and the Swedes on Board, by Lilly Setterdahl, Nordstjernan Forlag, New York, 2012, 295 pages, softcover, Illustrated, Amazon.com \$19.95 plus shipping.

It is fitting that this book should be published in the year of the 100th anniversary of the sinking of the passenger liner *Titanic*, the new and “unsinkable” flagship of the White Star Line, a British shipping company. The ship sank after striking an iceberg off Newfoundland on April 15, 1912. Of the total of 2,223 on board (1,324 passengers, 899 crew), there were only 706 survivors. A total of 1,517 were lost. Among the lost were a number of prominent passengers including the captain, who went down with the ship. This disaster was widely reported at the time and has since been the subject of books, films, and articles over the century since this tragedy occurred.

Lilly Setterdahl felt it was important to write this book since the largest ethnic group on board after the British and the Americans were the Swedes, yet there has been no account of their fate written outside of Sweden. Most survivor stories that were published in 1912 and later were told or written by the more rich and famous passengers, or members of the crew. Little attention has been paid to the experiences of the third class passengers. Except for a very few, the Swedish passengers traveled

in third class. Of the 123 Swedes on board the *Titanic*, 66 were adult men, 32 adult women, and 28 were children. 14 of the men (21%) were saved, 14 of the women (44%) survived, and only 6 children (24%) were saved. Of the Swedish passengers, 118 were single and only 21 were married.

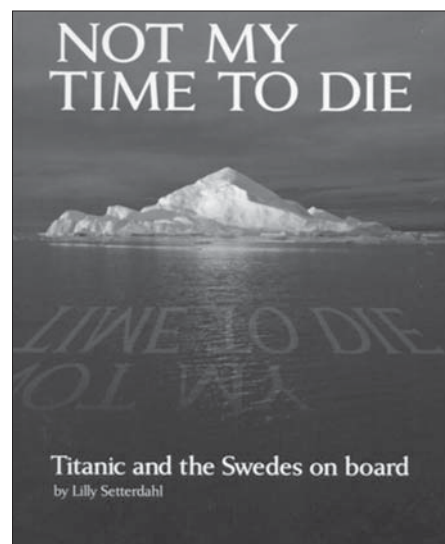
Although the more prominent passengers received most of the publicity in the press, many accounts were published in other newspapers around the nation and in Sweden, including in the Swedish-American press. The author has researched the files of all of these papers to assemble this account of the Swedes who survived and those who were lost. Many survivors’ stories were reported at the time and are included. She has also researched widely in Swedish and American records and in genealogy archives to tell the stories of those who did not survive, and those whose families were broken by this tragedy.

The introduction is a brief summary of the experience of departure from Sweden and a breakdown of who these Swedes were and their reasons for traveling. Sweden in 1912 is described, with a map of Sweden showing the counties and provinces. Following this introduction is a history of the *Titanic*, her construction, captain and crew, prominent passengers, and cargo. The voyage and collision are described, attempts at rescue, inquiries into the disaster, and the more recent discovery of the wreck on the ocean’s bottom. Numerous photographs of the ship, her passengers, and crew are included.

Coverage of the sinking in the American press, the Swedish press,

and the Swedish-American press are summarized in the next chapters, with numerous examples included to bring this event home to the reader and provide a good view of the world reaction to this major catastrophe as well as the journalistic styles of one hundred years ago in cities large and small. The Swedish-American press coverage was particularly interesting, since it tended to focus more on the fate of the Swedish passengers on board, especially those from the cities having a connection to the victims of the sinking.

The remaining two-thirds of the book is devoted to the individual stories of the Swedish passengers on the *Titanic*, first those who survived and then those who perished. Each story occupies a few pages and is individually titled according to the experiences described, for example: “Why couldn’t we be together until the end?,” or “His mother screamed, ‘Save my Boy.’” or “Swedish-American kissed his wife goodbye.” All are





Book Reviews

The story of a builder

available, made the location favorable for milling and manufacturing in the rapidly growing state. The railroad came to the area by 1854, and a bridge over the Mississippi connected Rock Island and Davenport by 1856. Moline, on the south side of the river, soon was connected by trolley to become the third of the tri-cities. In 1848, John Deere and Co., a plow manufacturer, came to Moline and quickly expanded into a major manufacturer of farm equipment. Other growth in all three cities brought many jobs and a demand for workers in the area, attracting many Swedes and others in the latter part of the 19th century.

heart-rending stories of survival or loss. The author has found a story for each Swede on the *Titanic*, a massive research task. Lilly Setterdahl has put together a gripping account of the fate of those on the *Titanic*, one which makes the readers place themselves in the shoes of each victim, and think “what would I do if this were happening to me.” Accounts of heroism, sacrifice, circumstance, separation, and fear move the reader to tears.

The author has done yeoman work in bringing all these individual stories to light about the Swedes on board the *Titanic*, a much different and more tragic immigrant experience than that experienced by most of our forebears and countrymen. Many lives were prematurely ended and even the survivors had their lives altered, often irreparably. All because of the coincidence of many factors, individually insignificant, but when taken together resulted in the sinking of a great ship and the unfortunate loss of so many lives.

Dennis L. Johnson



Dennis L. Johnson, Book review editor.

Building the American Dream, A Swedish Immigrant Carpenter, Contractor, and Family in Moline, Illinois, by Curtis C. Roseman, 2012, Heritage Documentaries, Inc., Moline, IL, 241 pages, soft cover. \$20.00 plus shipping.

At first glance, this book appeared to be another personal family history about the author’s own ancestors. This type of book is generally valuable and of great interest to the family which is the subject of the history, but not of great interest to other readers. I do not generally review books of this type in SAG, but look for books of wider interest to a variety of readers. I did read the book, however, to make sure I had judged the contents appropriately.

I was pleasantly surprised as I made my way through the book that it had quite a bit more to offer. The book centers on the maternal grandparents of the author and his close relatives and immediate descendants in Moline, Illinois, from the early 20th century until the present day. As the story of Gust Johnson and his wife, Selma, unfolded, I found that I was developing a much more complete picture of this very Swedish community and the character of life in this city and the surrounding area for the people who had uprooted their lives in Sweden to find their own future and that of their children in this Midwestern town.

Moline is an integral part of the tri-cities of Rock Island, Illinois; Davenport, Iowa; Moline, Illinois; and several smaller communities which grew up nearby. (This area is more commonly known today as the “Quad Cities”). From the 1840’s, these towns located on the Mississippi River at a point where water power was readily

Gustaf Adolph (Gust) Johnson immigrated to the U.S. in 1899, following a common route from Göteborg via Hull in England, to Liverpool, and then by ship to New York. He traveled by rail and steamer first to Chicago and then to Moline. His older sister Hilma had come to Moline in 1893 and he had other contacts living there from Sweden. He had grown up on a farm, Frugård, near Holsbybrunn, east of Vetlanda, in Småland. His parents, Jonas Peter and Johanna Johnson, had owned Frugård since the early 19th century. Jonas’s sister Anna had immigrated to Jamestown, New York, but Jonas Peter and Johanna had never left Sweden. They had a total of eight children, two of which died in childhood, and all but one of the remaining six migrated to the U.S.

The original Moline settlers and founders had come primarily from New England, New York, and Pennsylvania. These founders became most of the civic leaders, manufacturers, business people, and bankers. Swedish immigrants arrived a little later as laborers, tradespeople, and workers who were employed by their predecessors in the fast-growing tri-cities towns. By the 1880’s, however, about a third of the population of Moline was of Swedish



Book Reviews

origin, and the first mayor of Swedish descent was elected in 1895. When Gust Johnson arrived in 1889, the Swedes had gained considerable political power and the next several mayors were all Swedish. Because of the manufacturing jobs available, Moline and its neighboring cities attracted immigrants from numerous European nations. A large number of Belgians came to this area as well, but Swedes continued to be the largest ethnic group.

When Gust Johnson came to Moline in 1899, he lived with his sister Hilma. When she married, he lived for a time with the couple and worked for his brother-in-law, Nels Mattson, and later for a contractor, Erick Liljegren, doing carpentry work. He took some courses at a local business college. He moved to Oakland, California, for a few years, working as a carpenter, studying business, and teaching Sunday School. Shortly after the San Francisco earthquake in 1906, he moved back to Moline to again work as a carpenter. He moved in with his sister Selma again, by then a widow. Hilma remarried and returned to Sweden. Gust continued work in Moline,

saved his money, and bought two building lots, married Selma Carlson, and began building a house for his wife and future family.

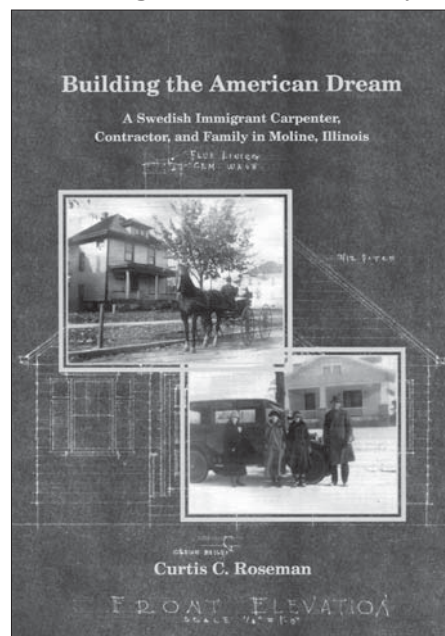
Selma Carlson was born in Sweden but was brought to the U.S. by her parents when she was two years old. Gust Johnson knew Selma before going to California; the families were close and he met her in church. They were married in 1908 in their Mission Covenant church, and soon moved into their new home. Selma had worked as a domestic for some eight years for the Allen family in Moline, and they remained close after she married. The author devotes a chapter to the family of Selma Carlson and their origins in Sweden.

The remainder of the book is primarily an account of Gust Johnson's career as a carpenter and home-builder mostly building homes in Moline with a few in nearby locations in Davenport or Rock Island. By the time he married he was transitioning from carpenter into a contractor, taking on projects mostly for Swedish friends as a hands-on small contractor. He usually did one house at a time and did much of the carpentry himself, engaging others for the other trades such as plumbing, heating, and electrical work. He kept careful accounts of all his work and seemed to make a profit beyond his own wages on each house completed. Almost every house he built has been identified and recorded in this book, thanks to the careful accounts that became available to the author. This could be a very dry chronicle except for the colorful descriptions included by the author which help fill out one's picture and understanding of this city of Moline through the decades of the 20th century. The builder's career was affected by World War I, the boom times of the 1920's, the Great Depression of the 1930's, and into World War II. At least eighty houses built by Gust were recorded during his career, plus many other

smaller jobs.

Selma Carlson Johnson died of a massive stroke in 1937, leaving Gust a widower. They had two daughters, Dorothy and Elinor. Dorothy married in 1937, just before her mother's death. She married a Cliff Roseman, who later became a pharmacist and owner of the pharmacy on the campus of Augustana College. Elinor also attended Augustana College and married Rev. Martin Olson. He was called to be a missionary, and the couple left for Tanganyika, Africa, almost immediately, where they were serving for nearly four years. Elinor died tragically in childbirth at their mission in December, 1940.

Dorothy and Cliff moved into her parents' house with Gust, and lived there until he died in 1947. The couple remained in the house, raising three children, Cynthia, Elinor, and Curtis (the author). Cynthia, born in 1938, attended Augustana College and then received a doctorate in geology from the University of Illinois, married another classmate and geologist, and they went on to long careers in teaching and in the oil industry. Curtis Roseman, the author, was born in 1941, attended Augustana College and the University of



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Book Reviews

Old Swedish farming

Minnesota, and eventually became a professor of geography at the University of Southern California. Upon his retirement in 1999 he and his wife moved back to Moline to live in the house he grew up in, built by his grandfather in 1923. The home was filled with memorabilia and the boxed records of his grandfather Gust Johnson. By 2006, Curtis had begun to sort and catalog these records, a process which resulted in this book, *Building the American Dream*. In his introduction, Roseman states his goal of providing a narrative of what life was like for his grandparents and others featured in the book. This the author has accomplished.

The book is eminently readable on several levels: the story of this part of his family, the career of one builder and contractor, and the story of the growth of Moline and what life was like for the Swedes who had migrated to this particular corner of the U.S. in the latter decades of the 19th century, and the following decades. The book is well illustrated and footnoted with sources, and the author has even included photos of nearly all of the houses built by his grandfather during his career. It is not only of interest to the general reader about the Swedish immigrant experience, it conveys a good picture of Moline during that period, and is a valuable gift to all the many descendants and relatives of this remarkable and sturdy Swede and his family.

Dennis L. Johnson

The Agrarian History of Sweden, 4000 BC to AD 2000, by J. Myrdal and Mats Morell, Eds, Nordic Academic Press, Lund, Sweden, Hardcover, Illustrated, 336 pages, Amazon.com, \$40.11 plus shipping.

Seven essays by individual authors make up this volume intended to cover the history of agriculture in Sweden over six millennia. Woven

through the text is much information related to the social and economic history of the Swedish lands, including five inserted "theme texts" on particular aspects of Sweden's history. Two of the essays are written by the editors, Janken Myrdal and Mats Morell. Janken Myrdal is the grandson of the well-known Swedish scholar Gunnar Myrdal, sociologist and economist. These essays, in chronological order, provide a detailed account of the history of agriculture in Sweden. The ending of the

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Book Reviews



later Stone Age marked the beginning of agriculture in Sweden. These essays trace the evolution of agriculture from these beginnings to the present day.

The first essay, by Stig Welinder, an archeologist, looks at a long period from 3900 B.C. to 800 B.C. This was a period of primitive crop-raising using primarily human labor and few tools. Change came very slowly, there are no written records, and most information about the period must be inferred from archeological sources. From various sources and locations the author has described many aspects of this period, from changes in farmhouses, crops, gender roles, the typical household, rituals, life, death, grave rituals, and similarities with agriculture in other parts of Europe.

Ellen Anne Pedersen and Mats Widgren in their essay cover the period from 800 B.C. to 1000 A.D., a period roughly corresponding with the Iron Age. This was a period of changes, expansion into lands previously not cultivated, regressions and the abandonment and reforestation of lands. New tools, crops, and farming systems increased productivity. Cattle began to be used more intensively and stalling (keeping indoors in winter) became more common, probably to make milk production more efficient. Manuring of crops became more widely used, and haying for winter use increased. Prior crops such as millet, emmer wheat, spelt, and nude barley gave way to hulled barley as the dominant crop. Changes in climate, newer harvesting tools, stone-clearing, and other practices were all factors in these changes. The early centuries of

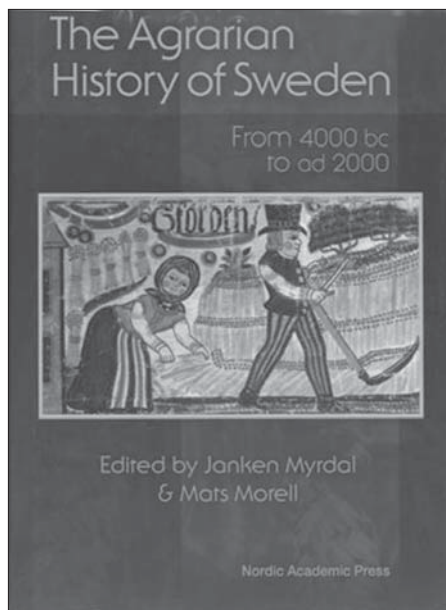
the Christian era also brought selective breeding of sheep and cattle, spinning and weaving of fabric, and the demarcation of fields and pathways with stone walls, and advances in carpentry and construction. With the Viking Age, runestones began to appear to mark property and as monuments to the dead.

Janken Myrdal picks up this history of agriculture with his essay on the rise of feudalism, the years from 1000 to 1700 A.D. The Swedish state was established in the 11th and 12th centuries, but not with its present borders. Over the next centuries Sweden gained lands from Denmark and Norway to the south and west, and lost lands in present-day Finland. Swedish people thought of themselves more in terms of their province than the nation state, and the nation of individual farmers transitioned into a feudal society more like much of Europe. This system consisted of a structure of landlords and peasants, or serfs, in a hierarchical society. A warrior caste of nobles controlled most of the land and peasants paid rents in cash, labor, or in-kind to the landowners. This was a period of steady population increase except for a trough due

to plague in the 14th century. Agricultural land expanded into the forested areas, often by former slaves. This period also saw the beginnings of larger scale iron mining, the introduction of Christianity to Sweden, and the rise of monasteries. Non-agricultural occupations began to expand, and cities were founded or expanded in many locations. Iron plowshares became common, now drawn by horses or oxen, and crop rotation came into practice. Water and windmills came into use, livestock farming increased, dairying advanced, and specialization became more common. Peasant revolts against increasing taxes and repression by the nobles and landowners resulted eventually in a parliament representing all classes.

The fourth essay, by Carl-Johan Gadd, a professor of economic history, deals with the period from 1700 to 1870, a period of agricultural revolution in Sweden. Although many other factors were present, the greatest changes were brought about by the new enclosure laws passed in 1827. These laws led to a fifty-year period which brought about a great transformation to the patterns of land, living patterns, and agriculture. The older pattern had resulted, in most areas, of villages where the farmers lived, surrounded by lands which over generations had been divided into multiple small strips. Each farmer might own from a dozen to up to fifty separate strips of land. With redistribution, these lands were reorganized such that each farmer had a single contiguous and regular parcel of land roughly equal to his previous holdings. This resulted in an increase in productivity for each farmer. It also meant that many farmers moved from their villages to a house on their own land, resulting in the dissolving of these small villages.

Other changes included use of newer implements for agriculture,





Book Reviews

and the introduction of the potato as a crop. The potato would feed twice as many people from the same land, freeing up land for other sale crops. It also brought an era of very cheap liquor (*vodka* and *snaps*) with a rise in alcoholism. By the 1870's a religious revival became a response to the rise in alcoholism. Surprisingly, the author describes this period as a time of increased prosperity for farmers, and ignores completely the effects of the massive emigration, mainly to North America, which occurred during the period 1850-1900. Despite this loss of nearly a fifth of the people, the overall population of Sweden continued to grow.

The transition to an industrial society is chronicled by co-editor Mats Morell as he examines the period from 1870 through 1945, and the resulting changes in agriculture and marketing. Advances in mechanization went hand-in-hand with advances in agriculture and mutually reinforced each other. Increasing productivity on the land required fewer farmers, releasing many farm workers for jobs in industry and manufacturing, and greater prosper-

ity among farmers opened the market for many new products that made their lives easier or more comfortable. The era of the self-sufficient farm was ending, farm work became less arduous, and animals were raised for food while machinery replaced their use as draft and work animals. Food consumption changed from the traditional gruel, porridges, and unleavened barley bread, as these staples in the diet gave way to a variety of leavened breads, cheeses, meat, butter, commercial fish products, and specialty foods. Better transport and roads led to industrialization of much food production for both city dwellers and farmers. Wages and a cash economy replaced much traditional barter and home-grown foods. Electrification of rural areas and telephones added to the comfort and efficiency of farming.

In the sixth essay, Irene A. Flyggare and Maths Isacson address tensions that they see between modernization of farms and reality from 1945 to the present day. These tensions include the transition from a nation of small farms to an increase in larger, more industrialized farms, tensions between town and country, changes in the roles of men and women in farming, stronger farmer organizations, national agricultural policy, and tensions in land use and conservation of the landscape.

A concluding essay by Janken

Myrdal, co-editor, summarizes this volume on Swedish agrarian history and provides a wider view of farming in northern climates on northern Europe's frontier. Swedish farming history is contrasted with European mixed farming, and the importance of farming implements through history is reviewed, and periods of expansion and stagnation in agriculture are discussed, and this history of agriculture is placed in the perspective of changes in the social system. Implications for the future, and the competition for uses other than agriculture for land conclude this final essay.

For the lay reader, this book offers a great deal of information which charts not only the agrarian history of Sweden but also adds to the knowledge of the social and cultural history of Swedes over a period of 6000 years. For scholars, this is the first effort to condense this long and rich history into a single volume about the history of agriculture in Sweden. All essays are well footnoted with sources, and many illustrations add to the clarity of the presentations. This book may be a bit ponderous for the casual reader, but is rewarding for those willing to take the time to absorb the wealth of information provided.

Dennis L. Johnson

New and Noteworthy

The January/February 2013 issue of *Family Tree Magazine* contains a very useful article by Rick Crume on "Hitting the books", which gives insight on how to search for family history in Google Books. A try with this gave me a number of hits on books I did not know existed.

The *Swedish Ancestry Research Association (SARA)*, based in Worcester, MA, was founded in 1994 to serve genealogists with Swedish roots in the northeast U.S. During these years they have had an ambitious publication program, with a monthly *Newsletter* and an annual journal, *The Sara Journal*, dedicated to a different Swedish province (*landskap*) in every annual journal. The provinces that have been presented so far are: *Östergötland*, *Dalsland*, *Närke*, *Skåne*, *Småland*, *Värmland*, and *Dalarna*. Recently a new journal appeared: *Västmanland*, with a number of interesting articles on, for instance, the Skultuna Brassworks, Castles in Västmanland, The Engelbrekt Rebellion (1400s), the Bergslagen Mining district, and a story about emigrants from Säterbo to Worcester, and more. These journals can be purchased by contacting SARA. A link to SARA is to be found on *page 30*.

Interesting Web Sites

All links tested in
January 2013 and
should work

- Swedes in Illinois*: <http://www.illinoisancestors.org/swedes/>
- About Lennart Setterdahl and his microfilming and oral interviews* :
<https://sites.google.com/site/lennartsetterdahl/home>
- The Royal Canadian Regiment (WW I)*: <http://regimentalrogue.com/>
- Veterans Affairs Canada*: <http://www.veterans.gc.ca/eng>
- U.S. Newspaper Program*: <http://www.neh.gov/us-newspaper-program>
- Portal of Texas history*: <http://texashistory.unt.edu/>
- Online Military Indexes and Records*: <http://www.militaryindexes.com/>
- The Swedish Central Soldier's Registry*:
<http://www.ep.liu.se/databases/soldatregister/search.sv.aspx>
- Digitized newspapers from Bishop Hill*: <http://www.galvalibrary.org/>
- Generous Genealogists*: <http://generousgenealogists.com/>
- New Sweden Colonial Farmstead*: <http://www.newswedenfarmstead.org/nsf/Welcome.html>
- Finnish American Society of the Delaware Valley*: <http://www.fasdv.org/index.htm>
- The New Sweden Centre*: <http://www.colonialnewsweden.org/>
- On the Forest Finns in America*: <http://www.genealogia.fi/emi/art/article152e.htm>
- The New Sweden 375th Jubilee*: <http://www.375th.org/>
- The Augustana online database*: augustana.pastperfect-online.com/
- North Dakota Death Index*: <https://secure.apps.state.nd.us/doh/certificates/deathCertSearch.htm>
- British Columbia searchable records*:
<http://search-collections.royalbcmuseum.bc.ca/KeywordGenealogy>
- A. F. Dalin: Ordbok öfver svenska språket (1850-1853) in **Swedish***:
<http://spraakbanken.gu.se/dalin/index.html>
- Norman Sandin's web site* (see p. 18): <http://www.sandinfamily.com>
- Nordstjernen newspaper* (in English): <http://www.nordstjernen.com/>
- The 2012 Ander Lecture at the Swenson Center, by Donna Gabaccia on "Immigrants and Natives 1776-present"* : <http://www.augustana.edu/x47998.xml>
- Elizabeth Shown Mills*: <https://www.evidenceexplained.com/>
- Swedish Ancestry Research Association (SARA)*:
http://sarassociation.tripod.com/sara/SARA_Home_Page.htm

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.

Anderson, Lindblom

Seeking *Mary Christine Anderson* (or Maria Kristina/Christina, Maja Stina, Stina Maja, etc., etc., etc., – and maybe Anderson was her dad's last name and not her patronymic!

The 1900 census says that she was born Oct. 1868 in Sweden, and immigrated in 1893. The 1910 census says she was 39 years old and born in Denmark! Death & burial was 13 Oct. 1950, Oak Hill Cemetery, Hammond IN.

She lived in East Chicago City, Lake Co., Indiana, with her husband and family.

Married 21 Sep. 1895 in Chicago, IL (Cook Co. Marriage database), to *Knut Agathon "Charles" Lindblom*, (b. 7 Dec. 1872 in Motala (Östg.). He immigrated on 6 May 1890 fr. Motala *Verkstad* (Östg.). He died 1 Sep. 1911 in Lake Co., IN, or maybe in Cook Co., IL (but not found in the Cook co., Death Index).

Children: all born in East Chicago, Lake Co., IN: *Lilley A.*, (b. Feb. 1896 in Indiana); *Violet*, (b. July 1898 in Indiana); *Eddie*, (b. 1898? not in 1900 Census, but age 12 in 1910); *Effie M.*, (b. 1901); *Ester*, (b. 2 Oct. 1904); *Olga C.*, (b. 23 March 1906); *Emil* (b. Nov./Dec. 1909).

1910 census says 7 children born, 5 still living. Lilley & Violet are not listed, so they must have died young.

After Knut A. (Charles) died or was killed on 1 Sep. 1911, Mary C. Anderson Lindblo(o)m sent all the children to an orphanage in Mishawaka, IN.

Seeking info about Knut's (Charles') death, and where Mary C. Anderson was from in Sweden, and where the children all lived within the U.S.

1312

All information on this family will be most welcome!

Jill Seaholm, Swenson Center, Augustana College, 639 38th Street, Rock Island, IL 61201-2296. E-mail: <JillSeaholm@augustana.edu>

The first Swede in Canada

The church clerk (*klockare*) Rahl Månsson and his wife Ingeborg on 1713 Nov. 26 gave birth to a son, *Paul*, who had a most unusual career. He was born on the farm Brytsbo in Jonsberg parish in eastern Östergötland, which is seen in his surname *Brytzelius*.

Little Paul was an intelligent child and sent to school in Norrköping, and Linköping. In 1734 he entered Uppsala University, but did not graduate there. As other poor students he supported himself as a teacher to wealthy peoples' sons. In 1740 he came to Germany and joined the Herrnhut sect (similar to the Moravians), and soon travelled to America, where he in 1742 preached in Philadelphia. He was ordained in 1743 to the priesthood in the Herrnhutian Church, and then for a short while was a priest in the Swedish churches

at Racoon and Penns Neck. He had to leave soon afterwards, as the Swedish church authorities did not think that he preached the true doctrine. He seems to have spent most of his time from 1744 in England and America, preaching to Herrnhutian congregations in PA. In 1760 he again became a Lutheran, and was the pastor of a Swedish church for a year, then became pastor of Zion Lutheran Church in Oldwick, NJ. In 1767 he was ordained in London as a priest in the Anglican Church, and then became pastor of the church in Chester, Lunenburg Co., Nova Scotia, Canada.

Paul Brytzelius died there in 1773 Apr. 9. He was married to Regina Dorothea Schilling and had a large family.

Source: *Swedish Biographical Dictionary*.

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The Last Page

Dear friends,

We have now passed the darkest part of the year, and the days are slowly getting longer, which is very nice.

Before Christmas I bought a book to give to someone, but I started to read the book, and kept it. It is *At Home: A Short History of Private Life*, by Bill Bryson (2010). If you have not read it, I think you should. The author, born in the U.S., is most widely known for his travel books. He started to think about his house, an old English rectory, and wondered why it was built in the way it was, and also he wondered about the furniture and household goods, and tried to find out their history. The book covers many subjects, mainly on life in the old days. Then there was no big difference if you lived in England, the U.S., or Sweden. As an

example we can cite his list of things that George Washington ordered from England in 1757: 6½ pounds of snuff, two and a half dozen tooth cleaning sponges, 20 sacks of salt, 53 pounds raisins and almonds, a dozen mahogany chairs, two tables that fit together, a big Cheshire cheese, some marble for a chimney, some papier maché, a barrel of cider, 53 pounds of candles, 20 sugar-loaves, and 250 glass panes, to just mention a few things, that he wanted, and could not find in America. I think you will also enjoy this book.

Since late November I have a new computer, with Windows 7, instead of my old XP. It has sometimes been a chore to learn lots of new things, but by now I have mastered most of the things I need to use. My old scanner

did not like the new computer, so I had to buy a new one, which is much quicker than the old one. And once I get to read the manual I might figure out the new OCR program. This means that the scanner reads printed text, and makes a file that I can work with, something that saves a lot of re-typing, which is very boring as you probably know.

To those of you that are Workshop "Alumni" I would ask you to tell me when you change your e-mail address. Otherwise I can not send you e-mails, when there is something I want you to know.

SAG has a regular Facebook page, but also a special Facebook page for the workshop members.

Till next time!
Elisabeth Thorsell

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!



SAG Workshop Salt Lake City 3 – 9 Nov. 2013 !



We look forward to seeing old and new friends in our happy group of researchers !

The SAG Workshop is the highlight of the year – a fun learning experience and a chance to do your Swedish genealogy with hands-on help from experienced Swedish and American genealogists.

The social side includes both welcome and farewell receptions, a buffet dinner & entertainment.

Contact *Jill Seaholm* at 309-794-7204, or e-mail: <sag@augustana.edu>.

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]).

Landskap (<i>Province</i>)	SAG & SSF <i>Abbr.</i>	Landskap (<i>Province</i>)	SAG & SSF <i>Abbr.</i>
Blekinge	Blek.	Närke	Närk.
Bohuslän	Bohu.	Skåne	Skån.
Dalarna	Dala.	Småland	Smål.
Dalsland	Dals.	Södermanland	Södm.
Gotland	Gotl.	Uppland	Uppl.
Gästrikland	Gäst.	Värmland	Värm.
Halland	Hall.	Västerbotten	Väbo.
Hälsingland	Häls.	Västergötland	Vägö.
Härjedalen	Härj.	Västmanland	Väsm.
Jämtland	Jämt.	Ångermanland	Ånge.
Lappland	Lapp.	Öland	Öland
Medelpad	Mede.	Östergötland	Östg.
Norrbottn	Nobo.		

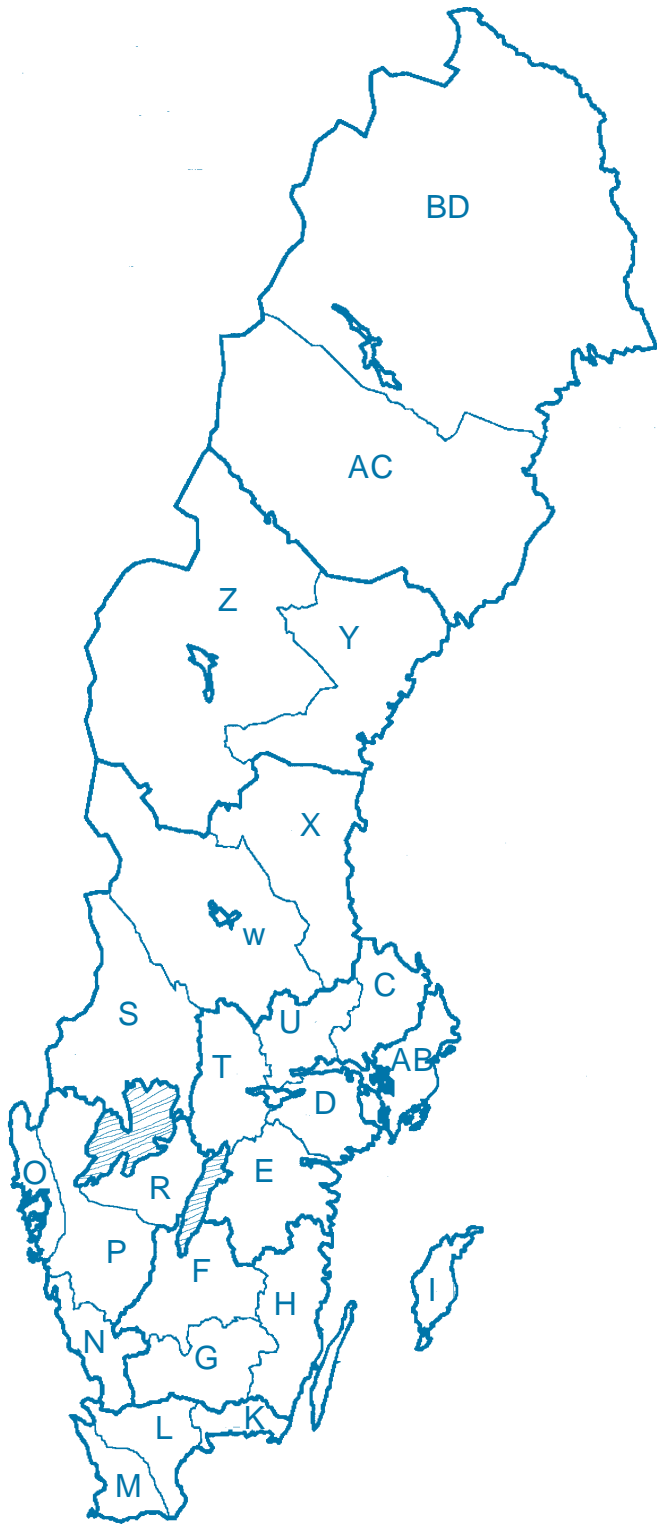
Table 2. Abbreviations and codes for Swedish counties (*län*) formerly used by *Swedish American Genealogist* (1981-1999) and currently used by *Statistiska centralbyrån* (SCB) (the Central Bureau of Statistics, Stockholm).

Län (<i>County</i>)	SAG <i>Abbr.</i>	SCB <i>Abbr.</i>	SCB <i>Code</i>	Län (<i>County</i>)	SAG <i>Abbr.</i>	SCB <i>Abbr.</i>	SCB <i>Code</i>
Blekinge	Blek.	Blek.	K	Stockholm	Stock.	Sthm.	AB
Dalarna ^a		Dlrn.	W	Södermanland	Söd.	Södm.	D
Gotland	Gotl.	Gotl.	I	Uppsala	Upps.	Upps.	C
Gävleborg	Gävl.	Gävl.	X	Värmland	Värm.	Vrml.	S
Halland	Hall.	Hall.	N	Västerbotten	Vbn.	Vbtn.	AC
Jämtland	Jämt.	Jmtl.	Z	Västernorrland	Vn.	Vnrl.	Y
Jönköping	Jön.	Jkpg.	F	Västmanland	Väst.	Vstm.	U
Kalmar	Kalm.	Kalm.	H	Västra Götaland ^c		Vgöt.	O
Kronoberg	Kron.	Kron.	G	Örebro	Öre.	Öreb.	T
Norrbottn	Norr.	Nbtn.	BD	Östergötland	Ög.	Östg.	E
Skåne ^b		Skån.	M				

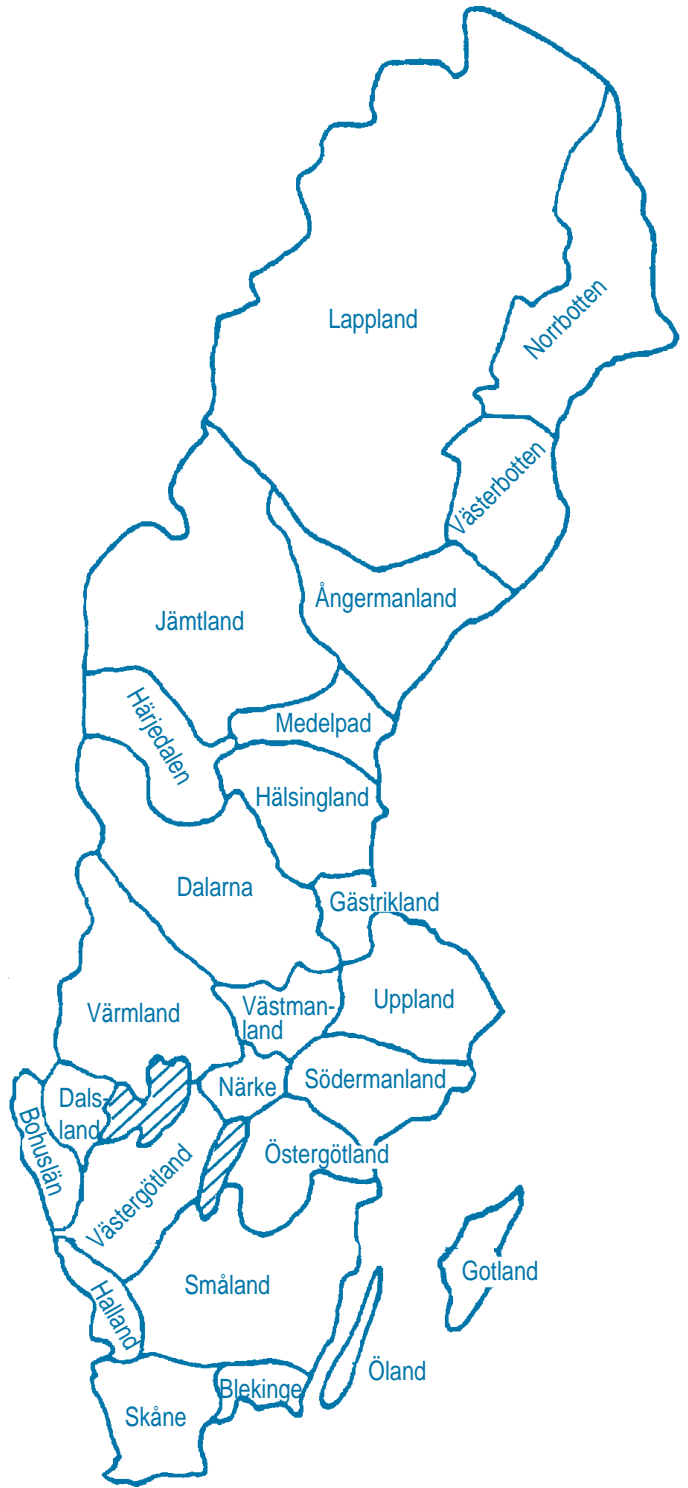
a formerly Kopparberg (Kopp.; W) *län*.

b includes the former counties (*län*) of Malmöhus (Malm.; M) and Kristianstad (Krist.; L).

c includes the former counties (*län*) of Göteborg and Bohus (Göt.; O), Skaraborg (Skar.; R), and Älvsborg (Älvs.; P).



The counties (*län*) as they were before 1991.



The provinces (*landskap*).