

Swedish American Genealogist

Volume 22 | Number 3

Article 2

9-1-2002

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Recommended Citation

Wood, Dean (2002) "My Swedish Ancestry," *Swedish American Genealogist*. Vol. 22 : No. 3 , Article 2.
Available at: <https://digitalcommons.augustana.edu/swensonsag/vol22/iss3/2>

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My Swedish Ancestry

Dean Wood*

Although many came earlier, Swedes began to immigrate to America in significant numbers starting in the 1840s. Any number of socioeconomic problems contributed to an exodus that by 1910 reached upwards of 1.4 million. America was seen as a land of opportunity and represented hope for a life far better than anything their native land could offer. Most immigrants were farmers, tradesmen, and craftsmen from depressed agricultural regions, and the majority settled in the upper Midwest states. Chicago and Minneapolis became home for a great number of Swedes, and many others found their promise of a better life throughout Illinois, Iowa, Minnesota, and Wisconsin.

My great-grandfather Christian Olsson arrived in America in 1888. He fled Sweden that year in company with Elander Olsson and Martin Pettersson.¹ Together they went to Denmark and on the 1st of May departed Copenhagen for the U.S. My great-grandmother Mathilda Pettersdotter and her daughter (my grandmother), Alma Olinda, followed in August 1891.

I make the reasoned presumption that Christian Olsson or, as he was known in America, Christian Ferdinand Olson, was my great-grandfather. I believe that Chris and Mathilda cohabited in Sweden beginning in late 1880 or 1881. At the time Mathilda was married to another man, a soldier by the name of Ola Nilsson Leo by whom she bore two sons—Emil (1876) and Nils (1878), both of whom died of diphtheria in October 1880. Ola Nilsson Leo served an eight-year sentence for manslaughter that began in 1878 and so it would not have been possible for Ola Nilsson Leo to father Alma. Also for some period of time beginning in March 1880 Chris Olson served a sentence for pilfering, his third criminal sentence in fifteen years. Hence it would have been late 1880 or 1881 that Chris and Mathilda first became acquainted. Mathilda obtained a divorce from Ola Nilsson Leo in May 1884. (Ola Nilsson Leo himself emigrated to America upon completion of his sentence in October 1886 with a declared destination of Chicago, but I have not researched him further and know nothing more of him.)

Alma Olinda was born illegitimately in October 1882. Chris, Mathilda, and Alma probably tried to make a life together in Sweden, but of course no one knows what pressures came to bear on them or what led them to emigrate.

Christian's departure from Sweden was not proper in that he didn't complete the necessary papers for a legal emigration. In fact, the records reflect that Chris, Elander Olsson, and Martin Pettersson all "fled" Sweden. Elander Olsson, who was Mathilda's first cousin, departed Sweden illegally inasmuch as he fled to escape compulsory military registration and/or service. The circumstance of

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¹ This Martin Pettersson is not to be confused with Mathilda Pettersdotter's brother by the same name. Mathilda's brother immigrated in 1895.

Martin Pettersson having fled Sweden is not known. According to the Danish emigration archives their declared destination was Sioux [City], Iowa.

Within a year or so Chris, Elander, and probably Martin Pettersson relocated to Denison, Iowa. At least Chris and Elander became railroad employees as carpenters and bridge builders. In due course Chris saved enough money to pay for Mathilda and Alma's passage to America. Mathilda, then a "divorced wife," and Alma emigrated from Malmö, Sweden, on 9 August 1891. They arrived in New York aboard the RMS *Teutonic* from Liverpool, England, on 19 August. They probably traveled to Denison by train. Chris and Mathilda were married on 9 September at Denison.

Elander Olson remained close to his Aunt Mathilda and Chris Olson at Denison. Family artifacts contain an ample number of photographs of their respective families. It is also clear from oral family histories and living descendants of both Elander and his cousin Alma that the families were close throughout their years at Denison.

Skåne

All of Chris and Mathilda's forebears lived in the southernmost region of Sweden known as Skåne (Scania). Since 1997 Skåne is also the formal name of a county (*län*) formed through merger of two counties known as Kristianstad *län* and Malmöhus *län*. Kristianstad *län*, which was named for the city of the same name and encompassed the northern and eastern area of present day Skåne *län*, was the area of ancestral homes. Accordingly, the locus of my genealogical research was the administrative divisions of the former Kristianstad County along with its corresponding ecclesiastical and judicial entities.

There remains a distinction between Skåne *län* (Scania County) and the region of Scania otherwise known as Skåneland. Historically Skåneland included what are today the counties—also referred to as provinces—of Halland, Skåne, Blekinge, and Bornholm (Island) in the Baltic Sea. With the settling of territorial disputes with Denmark in the mid-seventeenth century, the territories encompassed by Halland *län*, Skåne *län*, and Blekinge *län* were ceded to Sweden. (Halland and Blekinge lie to the north and east of Skåne *län*.) Bornholm Island remained under Danish authority.

The earliest history indicates Scania was an independent kingdom during the seventh century. Between then and 1658, when Skåne was liberated for the final time from Denmark, it endured hundreds of years of warfare and conflicts not to mention what some Scansians believe still to be an identity crisis due to the fact that Skåne's history and culture were never uniquely developed. In short, Skåne was ruled by Denmark or Sweden depending on which monarchy had won the last battle. Even after 1658, when Skåne was guaranteed self-government, Denmark made attempts to forcibly retake the area, and Skåne continued to be touched by the effects of Sweden's wars on mainland Europe up to and including the Napoleonic Wars in the early 1800s. At the same time Swedish rulers undertook to nationalize the region. By the late 1800s Skåne was practically assimilated with Sweden.

Swedish Administrative Divisions

There are 21 counties (*län*) in Sweden whose areas were approximately defined in 1634 and whose borders are unchanged since 1718 with the exception that Kristianstad *län* and Malmöhus *län* were combined in 1997 to form Skåne *län*. Since 1862 the counties are comprised of *kommuner* (singular, *kommun*) equivalent to a township and sometimes called a municipality. Today a *kommun* is the smallest unit of local government authority. Skåne *län* encompasses 33 *kommuner* of which three are of ancestral interest: Hässleholm, Klippan, and Perstorp.

Prior to the formation of *kommuner* in 1862 both local government and ecclesiastical authority was vested in a geographic division known as a *socken* (parish) the names for which were given by the church and usually corresponded with the name of a village or town in the parish. The *socknar* (plural) were absorbed in the *kommuner* but the original parish names were retained for ease of reference to the smaller divisions of a *kommun* and to facilitate historical reference. The ecclesiastical parishes with identical names and geographic boundaries were then called *församling* (plural, *församlingar*).

Although the term *socken* is still used to denote a geographic area, it no longer serves a government function. The distinction between *socken* and *församling* is that prior to 1862 the former was responsible for both local government and religious affairs; the latter is solely a religious entity. All Swedish genealogical research is based on parish identities.

The parishes (*socknar/församlingar*) of interest for purposes of my ancestry are Röke, Hörja, Finja, Tyringe, Ignaberga, Matteröd, Brönnestad, and Västra Torup that lie within the southwestern region of Hässleholm *Kommun*; Färingtofta and Riseberga in the far southeastern part of Klippan *Kommun*; and, Perstorp and the former Oderljunga *socken* that are Perstorp *Kommun*. (Oderljunga was absorbed within Perstorp parish and today Perstorp *Kommun* contains only a single parish by the same name.) Of these parishes, Västra Torup principally along with Brönnestad and Matteröd figure prominently as the ancestral homes of my Swedish ancestors. The village of Västra Torup—also known simply as Torup—is located about 15 kilometers west of Hässleholm. Matteröd and Brönnestad are southeast of Västra Torup. Until the mid-1900s all of my Swedish ancestors and relatives then living in Sweden were located within a radius of about 15 kilometers of Västra Torup.

Within a *län* are a number of judicial districts (*häradar*) each with a court. A *härad* comprises upward of a dozen or more parishes. Court proceedings are preserved and are useful for genealogical research but are difficult to access. In some instances notations regarding judicial actions were entered into parish registers. All of the above named parishes are within Västra Göinge *Härad* except for Färingtofta and Riseberga, which are in Norra Åsbo *Härad*.

Swedish Ecclesiastical Divisions

The Church of Sweden was established in 1544 when by parliamentary proclamation Sweden was declared an Evangelical Lutheran kingdom. With it came a geographic organization and system of record keeping that greatly facilitates genealogical research. The church was organized on the basis of parishes, which had responsibility for recording vital information for its parishioners.

There are three Swedish terms for which "parish" is the only English equivalent: *socken*, *pastorat*, and *församling*. All three signify territorial or geographic units with the distinction that *församling* denotes an ecclesiastical parish following the organization of *socknar* into *kommuner* in 1862. Although "parish" is used for both *socken* and *pastorat* in English texts, these terms are used for purposes of distinction in Swedish texts. In practice *socken*, *pastorat*, and *församling* all refer to either or both territorial and ecclesiastical units depending on the context, but the English "parish" is necessarily used for both geographic and pastoral units. Thus in my translation of Swedish genealogical records I have used "parish" for both *socken* and *församling*.

Several parishes may, as units of administration and employment, be combined to form a *pastorat*. A *pastorat* does not figure directly into ancestral research; it is merely the area in which the priest or parson carries out his official duties. For example, Finja, Hörja, Mätteröd, Röke, Tyringe, and Västra Torup parishes (*församlingar*) form the Finja *Pastorat*.

A varying number of *pastorat* form a deanery (*kontrakt* or *prosteri*), which in turn is a subdivision of a diocese (*stift*). The Västra Göinge *Kontrakt* encompasses 22 parishes (*församlingar*) including Brönnestad, Finja, Hässleholm, Hörja, Ignaberga, Mätteröd, Röke, and Västra Torup. Västra Göinge *Kontrakt* and 17 others comprise the Lund *Stift*. The Lund Diocese encompasses Skåne *län* and neighboring Blekinge *län* and today contains 169 *pastorat* and 413 *församlingar*.

A diocese is a bishop's administrative region, and seven of the thirteen existing dioceses go back to the divisions established at the beginning of the thirteenth century. Apart from the bishop's office, the "*konsistorium*" ("cathedral chapter") is also responsible for certain administrative affairs of the diocese.

The bishop of Uppsala is archbishop and even though the office in principle ceased to exist at the time of the Reformation the bishop of Uppsala is still the spiritual leader of the Swedish church. He is said to be "primus inter peres"—first among equals.

Parish Registers

Parish registers are the foundation of vital record information. Going back to the mid-sixteenth century in some areas, they contain a wealth of genealogical data. In earliest times they were used as inventory and property records and to record bequests of deceased church members. By the early 1600s the clergy were directed to keep records of baptisms, marriages, and betrothals. An ordinance issued in 1622 required that records be kept of all parishioners. The resulting population register served as a model for the catechetical list (*husförhörslängd*)

that is often referred to now as a "household examination roll" or "clerical survey."

Notification of changes of address for parishioners became compulsory in the middle of the seventeenth century, and a canon law in 1686 regulated the system of parish registrations. The clergy were directed to keep a catechetical list in the form of a topographical record of everyone living in a parish. The lists were drawn up on the occasion of the annual house-to-house catechetical meetings (hence "household examination") and were intended to help the clergy report on parishioners' knowledge of the catechism when the bishop made his yearly visit. However, many parishes did not start making complete catechetical registers until after the mid-eighteenth century. With the creation in 1749 by the Swedish parliament of the Statistical Commission, the predecessor of the National Central Bureau of Statistics (SCB), parish registers formed the basis of population statistics, which placed greater demands on the catechetical lists. By the 1780s the lists also functioned as official Swedish population registers, i.e., censuses.

Not until the latter part of the nineteenth century was there systematic regulation of parish registration. In 1860 certain forms were made obligatory, and further regulations in later years specified in detail the tasks and duties of the clergy in this regard. The catechetical lists along with other ministerial records formed the system by which the clergy made out clerical certificates (birth, notification of change of address, etc.) and provided population data to the National Central Bureau of Statistics.

Birth and Baptismal Registers

The earliest birth and baptismal registers (*födelse- och dopböcker*) contained only records of baptisms, but from the mid-eighteenth century births were also recorded. Registers then had to contain the following details concerning births both in and out of wedlock: name, date of birth, baptism date, place of birth, and parents' residence. Because according to church law baptism had to occur within eight days of birth many older baptismal registers provided only the father's name as there was no time for the mother's churching (*kyrkotagning*—post-natal purification), and therefore she could not attend the baptismal service. When a child was born out of wedlock only the mother's name was recorded. Names of godparents and others witnesses to the baptism were also noted.

Very often godparents were close relatives of the newborn—aunts, uncles, cousins, and even grandparents and brothers and sisters. From the names of godparents links to other family members can often be derived to facilitate construction of family units.

Illegitimate births were commonplace. In such instances the records contained notations such as "*öä*" and "*öäkt*" as well as "*o. d.*" or "*u. ä*" (illegitimate daughter) and "*o. s.*" or "*u. ä.*" (illegitimate son) to signify births out-of-wedlock. In the recording of family units an illegitimate child of the mother was noted occasionally as "*hennes o. d.*" or "*hennes o. s.*"—"her illegitimate daughter/son". Even if known and although fathers frequently

accepted paternity, it was rare for fathers' names to be entered in the birth records of illegitimate children. An illegitimate child born of betrothed parents was recorded as a "*trolovningsbarn*" (betrothed child).

Churching (*kyrkotagning*) and, in the case of unwed mothers, "absolution" were the names given to the ecclesiastical ceremony through which a woman who had recently given birth returned to the community of the church and resumed her place as a member of the congregation. Churching occurred four to six weeks after birth of a child to correspond to the purification of the Virgin Mary forty days after the birth of Jesus—the period during which a mother was considered "unclean." The custom of churching was relaxed during the late 1800s and by the turn of the century had virtually ceased.

Register of Banns and Marriages

The register of banns and marriages (*lysnings- och vigselböcker*) contained information recorded in the bride's home parish on the names of the couple and the date of the marriage. If the bridegroom was from another parish it was noted. Information concerning the publication of the banns was often included also. In the instance of a second marriage the groom might produce a testamentary document (*avvittrings instrumentet*) regarding the distribution of his estate upon his death to protect the rights of his heir(s), which was noted in the marriage record.

Register of Deaths and Burials

The register of deaths and burials (*död- och begravningsböcker*) contained the name of the deceased, the date of death and/or burial, and often the cause of death. The dead person's age and occupation as well as the father's name or parents' names for the death of a child were also noted. Ages were not always correct according to the information in birth registers, as the entries in the two were not compared for accuracy.

Migration Lists

Although mandated in 1686 it wasn't until the early nineteenth century that migration lists (*In- och utflyttningslängder*) were begun for the movement of people from one parish to another. The migration lists recorded the names of people who moved into or out of a parish, their destination or previous address, and which parish residence was affected. In many parishes the changes of address were noted in the catechetical registers as well.

Change-of-Address Certificates

The change-of-address certificate (*flyttningsattester* or *flyttningsbevis*) helped the clergy keep track of everyone who moved, and it was also a means to combat tax evasion and vagrancy. In addition, it enabled authorities to ascertain that

everyone had an occupation and thereby “the protection of the law.” The certificate provided name, age, birthplace, occupation, conduct, vaccination, and religious knowledge.

Catechetical Lists

In rural parishes such as all of those from whence my ancestors came, the catechetical lists are arranged according to village and/or farmstead. Persons were recorded in family groups with the father’s name first followed by those of the mother and children. Other relatives, servants, farm laborers, etc. living in the same household or at the same farmstead were also included in the list. Depending on the parish and clergy, information on inhabitants included but was not limited to occupations, ages, dates and places of birth, baptisms, illegitimacy of births, marriage dates, migration both from and to other parishes and from and to villages and farmsteads within a parish, and notations pertaining to individuals in addition to details of parishioners’ church attendance, Communion, knowledge of the scriptures, and reading ability. The household examinations were required to be taken annually in October or November, but this was inconsistent. A catechetical list often covered several years with updates entered into the list each year.

Among the notations appearing in the catechetical lists was one known as penance (*kyrkoplikt*). Penance was the process by which a church member who had committed a crime (and thereby lost the right to belong to a congregation) confessed guilt and begged forgiveness either before the entire congregation or in private with the pastor and a few members of the congregation. In the mid-1800s penance was no longer imposed, but lawbreakers were required to be shriven and absolved by the pastor in the presence of congregational witnesses. The practice ceased altogether in 1917.

For purposes of genealogical research the catechetical lists are considered “secondary” sources. The data included in the lists were rarely if ever verified against birth/baptism, marriage, death/burial, or other registers. Hence an error made in one list was often carried over into succeeding years. “Primary” records are those devoted to particular events, e.g., birth/baptism, death/burial, etc.

Legal Records

Old Swedish legal records dating back in some cases to the 1600s are preserved and available for research. The most useful are estate inventories (*bouppteckningar*)—the equivalent of probate records—and court registers (*domböcker*) of legal actions taken by the courts (*häradsrätten*) serving the legal districts (*härader*). In urban areas it was the magistrate’s court (*rådhusrätt*).

Although it is estimated that only one in four was undertaken, a *bouppteckning* had to be completed for deceased who possessed anything as one-eighth of an estate was allocated to the parish to be administered to care for the poor and indigent. The estate inventory listed the heirs with special mention of minor children along with the next of kin charged to guard the interests of minor

children in the estate. The names of relatives and witnesses attending an estate inventory were also recorded.

All other civil and criminal actions from minor misdemeanors to capital crimes taken before the court were recorded in the *domböcker*. The district court judge was a university-trained law graduate who for many years was assisted by twelve local men of good repute who were known as permanent jurymen (*nämndemännen*). It was an honor within a parish to serve as a *nämndeman*, and he was identified as such in parish registers. In many cases the honor fell to succeeding generations in a family. The only judgment that required appeal was a death sentence, which had to be referred to a Court of Appeals (*hovrätt*).

In some instances notations regarding civil and criminal actions were entered in the catechetical lists presumably to provide indication of the person's character.

Military Records

Swedish military records are yet another useful source of genealogical information. During the period of my genealogical interest the Swedish army was organized and financed through what was known as the Allotment System (*Indelningsverket*) that required the counties to recruit 1,200-man infantry regiments. A county was divided into 1,200 numbered wards (*rote*) comprising several or more farmers who among them had to recruit an infantryman (*soldat* or *husar*), provide a croft (*soldattorp* or *husartorp*) on a parcel of land, and give the soldier an annual stipend. Each soldier was assigned a number that corresponded to the number of his *rote*. The cavalry was similarly organized and financed except the ward was called a "*rusthåll*" that usually consisted of only one farmer (*rusthållare*) who had a personal contract with the Crown to provide a cavalryman (*ryttare*), horse, and uniform as well as a croft (*ryttaretorp*) and land with which to subsist. In return the *rusthållare* was accorded a large tax reduction.

Every couple of years a regimental muster and inspection was held that accounted for all soldiers and cavalrymen and also gave details by *rote* number and name regarding recruitment and acceptance of soldiers and cavalrymen into their regiments, suitability for service, supporting wards (usually with names of the *rote's* farmers and *rusthållaren*), marital status, and other information. Military men were required to be literate and so the records (*general-mönsterrullor*) produced from the musters are quite accurate and provide a full accounting of the regiments.

Upon discharge or retirement the soldiers and cavalrymen were obliged to leave the croft that was provided them and become farmers or craftsmen on their own. The next soldier or cavalryman from the *rote* or *rusthåll* assumed the croft.

The difficulty with more than one soldier in a military unit with the same patronymic was overcome by assignment of an additional "soldier" name. The soldier names were words with a military or personal character or were taken from the name of the farmstead or rote whence the soldier came. Hence, Ola Nilsson became Ola Nilsson Leo (lion). Eskil Hindriksson became Eskil Hindriksson Hurtig (cheerful). Hindrik Olsson became Hindrik Olsson Askberg

(from Aska, a farmstead). Upon release or retirement from the military the men often dropped their patronymics and retained their military names, thus Eskil Hurtig. In some instances a male child of a military man adopted his father's military name rather than take the father's patronymic, or he took the patronymic from his father along with his father's adopted name. For example, Hindrik Olsson Askberg's son became Pehr Hindriksson Askberg. It was also the case that sons who followed their fathers into service often adopted the military names used by their fathers.

Changes of Name

Changes of name were not limited to military persons. Before record keeping began few persons—mainly nobility and wealthy landowners—enjoyed surnames. To distinguish between others with the same given name a descriptive surname was added based on occupation, personal trait, or place of birth or residence, e.g., Johan Smed (smith), Pehr Lång (tall), or Sven Holmberg (from Holm, a village). Eventually the patronymic became the accepted form of surname and changed with each generation. The son of Eskil Bengtsson became Petter Eskilsson and the daughter Maria Eskildotter. Petter Eskilsson's son was Bengt Pettersson and his daughter Mathilda Pettersdotter. Women did not change their patronymics with marriage. However, both a patronymic and a descriptive name with the patronymic were occasionally used with the patronymic being dropped over time. Jeppa Månsson became Jeppa Månsson Ahlberg became Jeppa Ahlberg. In the late 1800s the move away from the patronymic suffix "dotter" started and women began to use the "son" form of patronymic, i.e., Sissela Olsdotter became known as Sissela Olsson. In 1901 Swedish law required persons to take permanent surnames to be passed on to successive generations.

Surnames given to or taken by illegitimate children pose a difficulty in genealogical research. These surnames were derived by one of three methods: the surname of the mother, the patronymic from the father's given name or the father's surname if the father was known, or a wholly contrived surname. In the case of the mother's surname being taken the "son" suffix based on the mother's patronymic was applied for a male child, i.e., if the mother's surname was Persdotter her son's name became Persson.

Ancestral References

In contrast to other nationalities, the Swedes have a unique and useful linguistic method for referring to ancestors based on the words for mother (*mor*) and father (*far*) that provides specificity of paternal or maternal ancestry. A reference to grandfather in English may be either a mother's father or father's father. A Swedish reference to grandfather is exact: the paternal grandfather is *farfar* (father's father) and the maternal grandfather is *morfar* (mother's father). This convention is used for as many generations as one might identify. Hence, my grandmother's mother, Mathilda Pettersdotter, is *mormors mor* and my

grandmother's father, Christian Olsson, is *mormors far*. The earliest ancestors I have discovered are Rasmus Hindricksson, my *mormors farmors farfars farfars far*, and Per (last name unknown), my *mormors farmors farmors morfars far*.

Ahnentafel²

1. **Dean Roger Wood**, b. O'Neill, Holt Co., Nebraska, 1 October 1940.

I

2. **Pern Elijah Wood**, b. Logan, Harrison Co., Iowa, 15 May 1909; d. Blair, Washington Co., Nebraska, 6 August 1989; m. Sioux City, Woodbury Co., Iowa, 14 June 1937
3. **Lillie Caroline Storjohann**, b. Denison, Crawford Co., Iowa, 25 December 1908; d. Mapleton, Monona Co., Iowa, 26 February 1989.

II

6. **Carl Storjohann**, b. Langenfelde, Altona, Pinneberg Kreis, Germany, 27 May 1877; d. Denison, Crawford Co., Iowa, 8 January 1949; immigrated to Denison, Iowa, from Hamburg, Germany, via Quebec, Canada, with parents Johann Storjohann and Margaretha Caroline Stegelmann in May 1882; m. Denison, Crawford Co., Iowa, 26 February 1908
7. **Alma Olinda Olson**, b. Isacstorp, Matteröd, 8 October 1882; immigrated to Denison, Crawford Co., Iowa, from Malmö, Sweden, with mother Mathilda Pettersdotter in August 1891; d. Denison, Crawford Co., Iowa, 17 August 1963.

III

14. **Christian Ferdinand Olsson**, b. Maglehult 1, Matteröd, 17 July 1848; d. Denison, Crawford Co., Iowa, 11 July 1930; immigrated to Sioux City, Iowa, from Sweden via Copenhagen, Denmark, in May 1888; m. Denison, Crawford Co., Iowa, 7 September 1891
15. **Mathilda Pettersdotter**, b. Kristinelund, Färingtofta, 28 June 1853; d. Denison, Crawford Co., Iowa, 30 September 1933.

IV

28. **Ola Nilsson**, b. Lörup 1, Brönnestad, 31 May 1808; *arbetskarl*; d. 15 January 1886 in Skälsböke, Matteröd; m. Matteröd, 10 November 1837
29. **Anna Eskilsdotter**, b. Skälsböke, Matteröd, 28 April 1813; d. Skälsböke, Matteröd, 30 October 1878.
30. **Petter Eskilsson**, b. Brohuset, Västra Torup, 15 May 1828; *åbo/torpare*; d. Smedeboda 2, Västra Torup, 20 May 1887; m. Färingtofta, 19 May 1853

² One need bear in mind that this is my Swedish ancestry, that is, my maternal ancestors, and while names and basic genealogical information of my German forebears on the maternal side of my family are contained in the document, no added information or supporting documentation is included. Indeed, at time of preparation I had undertaken only the most cursory of research into my maternal German ancestry and so even names abruptly end at the third generation presented.

31. **Sissela Olsdotter**, b. Smedjeryd, Riseberga, 15 March 1830; d. Smedeboda, 3 April 1899.

V

56. **Nils Knutsson**, b. Spragleröd, Brönnestad, 6 January 1775; d. Lörup 7, Brönnestad, 7 April 1851; m. Brönnestad, 28 December 1806
57. **Gunnild Pehrsondotter**, b. 8 October 1777; d. Lörup 7, Brönnestad, 3 January 1822.
58. **Eskil Hindriksson Hurtig**, b. Maglehult 1, Matteröd, 24 January 1785; *hussar/torpare*; d. Skälsböke, Matteröd, 24 August 1863; m. Lilla Tockarpshus, Västra Torup, 8 January 1809
59. **Elna Andersdotter**, b. 11 December 1779; d. Skälsböke, Matteröd, 16 January 1843.
60. **Eskil Bengtsson**, b. Brohuset, Västra Torup, 14 November 1793; *åbo*; d. Avenböke, Västra Torup, 3 October 1875; m. Västra Torup, 30 October 1820
61. **Boel Pålsdotter**, b. Skäggestorp, Oderljunga, 24 October 1795; d. Avenböke, Västra Torup, 14 September 1850.
62. **Unknown**.
63. **Boel Pehrsondotter**, b. Bosarp, Perstorp, 3 July 1800.

VI

112. **Knut Olsson**, b. Spragleröd, Brönnestad, 1 February 1745; *gårdman*; d. Lörup 7, Brönnestad, 6 March 1824; m.
113. **Svenborg Nilsdotter**, b. ca. 1737; d. Lörup 7, Brönnestad, 4 December 1808.
116. **Hindrik Eskilsson-Askberg**, b. Aska, Norra Sandby, 1738; *ryttare*; d. Skälsbökehus, Matteröd, 10 September 1816; m. Ignaberga, 14 December 1760
117. **Hanna Persdotter**, b. Tykarp, Ignaberga, 31 December 1736; d. Skälsböke, Matteröd, 2 April 1816.
120. **Bengt Månsson Kempe**, b. Klemestorp, Västra Torup, 22 August 1766; *dragon*; d. Torup 1, Västra Torup, 16 October 1849; m.
121. **Bengta Eskilsson**, b. ca. 1766; d. Torupshus, Västra Torup, 20 October 1830.
122. **Pål Nilsson**, b. ca. 1761; *rusthållare*; d. Skäggestorp, Oderljunga, 5 February 1803; m.
123. **Nilla Andersdotter**, b. Oderljunga, 13 July 1758; d. Skäggestorp, Oderljunga, 7 May 1839.
126. **Pehr Torkelsson**, *rusthållare*; m. Perstorp, 28 March 1797
127. **Gunnil Torkelsdotter**, b. 1776.

VII

224. **Ola Knutsson**, b. ca. 1710; m. Spragleröd, Brönnestad, 3 June 1734
225. **Karna Nilsdotter**, b. ca. 1710.
232. **Eskil Hindriksson**, *bonde*; d. Aska, Norra Sandby; m.

- 233. **Marna Torbjörnsdotter**, d. Aska 1, Norra Sandby, 1747.
- 234. **Per Persson**, b. Tykarp, Ignaberga, ca. 1680; *bonde*; d. Tykarp, Ignaberga, 1742; m. Ignaberga, 29 Jun 1718
- 235. **Sissa Toorsdotter**, b. Ignaberga, ca. 1701; d. Ignaberga, 18 Feb 1764.
- 240. **Måns Månsson**, d. Klemedstorp, Västra Torup, 31 May 1784; m. Västra Torup, 1 November 1756
- 241. **Boel Olasdotter**, b. Torup, 6 February 1735; d. Klemedstorp, Västra Torup, 14 January 1814.
- 246. **Anders Bengtsson**, b. ca. 1730; m. Oderljunga, 9 June 1754
- 247. **Elna Andersdotter**.

VIII

- 450. **Nils Biörnsson**, m.
- 451. **Unknown**.
- 464. **Hindrik Rasmusson**, *bonde*; d. Aska, Norra Sandby; m.
- 465. **Unknown**.
- 470. **Toor Persson**, b. Ignaberga, 1664; d. Ignaberga, 1 January 1745; m. Ignaberga, 13 March 1696
- 471. **Hanna Nilsson**, b. ca. 1671; d. Ignaberga 1, Ignaberga, April 1720.
- 482. **Oluf Ericksson**, m.
- 483. **Unknown**.

IX

- 928. **Rasmus Hindricksson**, d. Aska, Norra Sandby; m.
- 929. **Unknown**.
- 940. **Per**, m.
- 941. **Unknown**.

Sources: A Partial List

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