

# Swedish American Genealogist

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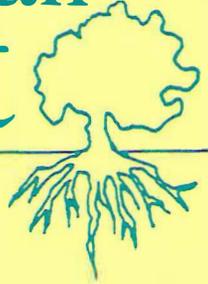
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# Swedish American Genealogist



*A journal devoted to Swedish American  
biography, genealogy and personal history*

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# Swedish American Genealogist



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**Publisher:** Swenson Swedish Immigration Research Center

**Editor:** Nils William Olsson, Ph.D., F.A.S.G., P.O. Box 2186, Winter Park,  
FL 32790. Tel. (407) 647 4292

**Contributing Editors:** Peter Stebbins Craig, J.D., F.A.S.G., Washington, DC  
James E. Erickson, Ph.D., Edina, MN

**Editorial Committee:** Dag Blanck, Uppsala, Sweden  
Glen E. Brolander, Salem, SC  
Carl-Erik Johansson, Salt Lake City, UT  
Christopher Olsson, Minneapolis, MN  
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Dr. Erik Wikén, Uppsala, Sweden

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## Salt Lake City Genealogical Tour 23-30 October 1994

In view of the full booking for the Genealogical Tour to Salt Lake City in 1993, it is none too early to mark your calendar for 1994. We are able to offer the same week this year, 23-30 Oct., which is a particularly good time to visit SLC. The weather is still good and the Library is not as crowded as in the summer or early fall. Space is limited and it is a good idea to get your name on the list early. Applications will be honored on a first come, first served basis. For further information write *SAG* at the above address or call (407) 647 4292.

# A Scandinavian Soldier's Life

Carl-Erik Johansson\*

The word *soldier* brings to mind many different pictures - men and women in uniform, weapons in hand, ready to defend their own flag or to attack across an enemy border; men on foot, on horse, on the sea and in the sky, conscripted men, enlisted men, allotment men, men without rank, the infantry men, the cavalry men, the artillery men, the regular soldier, the reserve soldier, the home guard soldier, the private in charge of only himself, the captain in charge of a company, the colonel in charge of a regiment and the general leading the whole army. In other words, the *soldier* is a multi-faceted idea, a many-colored robe.

It is not possible in this paper to cover the whole range of soldiers' lives, especially as Scandinavia covers three distinct and unique kingdoms: Denmark, Norway and Sweden. The soldiers of these three lands lived under different laws and conditions since the countries have lived together in peace only for the last century and three quarters. They nearly came to blows (at least Norway and Sweden) just a few years into our own century.

This paper will give a general overview of how the common soldier may have lived. He made up approximately 80% of all soldiers, while corporals, warrant officers and officers constituted the balance. No effort has been made to include the lives of the officers in this discussion since much has been written about them. Only brief accounts of the warrant officers are included. It may be that life of one's own soldier/forefather may not have developed as described here, only research in extant records will tell.

There is no more eloquent nor sad testimony to the fact that there is not one single personal history or journal of the common soldier known to archivists at the military archives in Copenhagen or Stockholm.<sup>1</sup> Without such personal stories, a complete and accurate account is difficult, if not impossible to fashion although there exist some excellent books and novels depicting the life of a soldier, such as *Raskens* by the famous Swedish author Vilhelm Moberg.<sup>2</sup>

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\* Carl-Erik Johansson, 185 N. West Temple, Salt Lake City, UT 84103, is professor emeritus of history at Brigham Young University and the author of *Cradled in Sweden*. This lecture was delivered at the Second World Conference on Family Records in Salt Lake City in 1980 and is printed here by permission of the Family History Library in Salt Lake City.

With the help of the regimental and military unit histories and a careful study of original sources such as muster and service rolls, probate and court records, census and parish registers, it is possible to compile an acceptable, sometimes even good or occasionally even an excellent chronicle of one's soldier/forefather. As a rule the higher his rank the more information about him may be found.

### The Early Armies

The 1600s saw the birth of what may be called the modern armies of Scandinavia. They resulted from the big European religious wars and the conflict between Denmark and Sweden over dominance of Scandinavia.

These armies required a lot of men, on foot, on horseback, and on the sea. The men were recruited mainly in one of four ways:

1. **Conscription** - representatives of the King or Crown simply inducted every tenth man in a village into the army in an arbitrary way.
2. **Enlistment** - a voluntary joining of the army for a set number of years as a career or steppingstone to certain occupations.
3. **Allotment** - a unique Swedish system in which the soldier enlisted and, as a part of his remuneration, received the use of a small croft during his enlistment period.
4. **Compulsory military training for all young men** - a system which has been in effect in all three of the Scandinavian countries for about a century.

### DENMARK

The Danish king, who held absolute power from 1660 to 1849, relied on an army of enlisted men, most of whom were German.<sup>3</sup> These mercenaries were able to handle the military affairs of the Danish kings until the late 1600s. In 1701, however, a national militia or army was organized to help with the two great military problems facing Denmark - the defense of the island of Sjælland against the Swedes and the defense of its southern border against north Europeans. A large share of the farmhands, farmers and peasants were trained in the use of weapons and organized into units and formations, which in time of war would be ready for action within a very short time. Only those involved with farming were inducted, but they remained more farmers than soldiers. About 15,000 were organized in this manner. Married men and sons of old farmers and widows who were needed on the farm were exempt. However, the unmarried men could not fill the gaps which occurred and eventually married men were also inducted, mostly from the poorer classes, the so called farm lease holders. For some this became a very frustrating experience.

Some married farmers from the island of Fyn complained that they had been dragged from wife and children in the middle of the night. One man complained that there were many healthy and good young men who were free from service. At an earlier conscription session he had had to pay 45 daler to pay another man to take his place, a legal way to escape service. "Is that Christian and right? Do I have both to give away my money and then go myself - it is wrong in the highest degree. If I were healthy, however, I would not refuse but serve my King according to my duty and responsibility, but I am both deaf and weak and unsuitable for such things."<sup>4</sup>

Another soldier explained that he had not been accepted at the conscription session, but that when he reached his home, those that took his place caught him and cut off a foot of his beard so that he would look younger and thus be accepted as a soldier.<sup>5</sup>

The military service was rather simple so that it would not interfere with farming. It consisted of a few hours of drill on Sunday afternoon after the church service. Four times a year the entire company would gather for a full-scale practice, and once a year they would gather for regimental maneuvers. The soldier would serve for six years but could be discharged if he leased a farm.

It was the hope that the militia would be popular, or at least not unpopular, and therefore both officers and warrant officers were forbidden to treat inductees with harshness, profanity or physical violence and were instructed to train them with all patience.

Resistance would, however, be punished by whipping, but not as to cause injury to life and limb. The drill area would have a pillory and a wooden horse and if someone would not be present at the practice session he would have to stand at the pillory or ride the wooden horse for an hour.

The military service was a burden for the farm hands and farmers even though it looked rather simple. The military duty was unpopular among them, not only because it robbed them of their only spare time on Sunday afternoons, but also because the officers still whipped the men during drills.

While some changes took place both in the standing and the numbers of soldiers, the principles of induction remained basically the same. Only unmarried farm boys were inducted and drills were brief and far between. Farm life went on undisturbed and the farmers actually led very little of a soldier's life.

In 1849 a new Danish constitution was adopted, doing away with the absolute monarchy and giving individual citizens a greater share in the government. With this came the principle borrowed from the French Revolution half a century earlier that every man had a right and duty to defend his country. This idea pervaded

all of Scandinavia and changed army recruitment from mainly enlistment and conscription to compulsory military service. The professional soldier without rank was replaced by the inducted soldier who would serve a few years in the first line, then a few years in the reserve, and finally a few more years in the reinforcement troops. This change occurred in Denmark first and about 25 years later in Norway and at the turn of the last century in Sweden. Under this system a special soldier's life did not develop, as only unmarried were inducted and the length of service was never more than a few months.

## The Enlisted Soldier

All sorts of people were to be found among the enlisted men, both good and bad, just as is the case today. It is an injustice, however, to believe that every unit consisted of wretched individuals, not fit for society, but only for the strict discipline existing in the military. Often our knowledge of the enlisted soldier stems from the discipline rolls. Certainly they tell the truth and often throw a sharp light on some of the interesting features of the life of soldiers of past eras, but from these rolls we only learn about the most undisciplined individuals; we learn very little about the large group of soldiers who do not appear in these rolls.

To be enlisted was a way of life, not a temporary occupation for such times as there was nothing else to do. The soldier who once had pledged allegiance to the flag of his realm often remained a soldier as long as his strength permitted, sometimes until he reached his sixtieth year.

The more gifted and diligent among the enlisted men were promoted and could eventually attain the rank of warrant officer. Many of these married even though the government considered a married leader a nuisance. Officers were the property of the army, that is the government, body and soul. The government would have nothing to do with the soldier's family life. There could be no thought of the family as we know it today.<sup>6</sup>

The warrant officer had difficulty feeding his family on his salary of 22 shillings a day. He had a legal right to eke out his income, usually by polishing the military issues - the white sword belt, the cartridge box and the saber. The soldier who worked in the village or city for his keep had no time for polishing (no eight hour work days for them). He paid the warrant officer six shillings for the polish on the days he was on guard duty - every fourth day. The wives of the warrant officers did the laundry for the soldiers and sold bread and whiskey to them at the drill encampments or ran a private post exchange in their homes.<sup>7</sup>

Many warrant officers worked as scribes and artisans, theater extras, models and police officers in order to stretch their meager army wage.

Most warrant officers received special benefits for the education of their

children - free schooling, books and as a rule some clothing on the king's birthday. This was probably very welcome since the children were usually bareheaded and wore wooden clogs, the cheapest footwear available.

Warrant officers also received two shillings a day in their sons' fourth year if they agreed to raise the boys as musicians, playing the drum or fife. When the boys became ten years old they received a regimental musician's number but remained students at the garrison school until their confirmation.

The company commander also took an interest in his men's children. On Saturdays, the students at the garrison school had to take their grade books to him, and I do not think that we imagine too much when we say that he probably gave them a friendly pat, a well-done for a good effort, as well as an admonition to those who had been lacking in diligence.

### **Allegiance to the King and Realm**

The swearing-in of a soldier was in most cases an impressive ceremony that left its mark of distinction, duty and honor on the new soldier. In 1848, a soldier wrote to his parents from Copenhagen:

"Our King died on January 20 and it was a difficult day for us. We rested in bed when the drums sounded General March so we jumped up, for when the General March is sounded, all military men are to meet at the battalion alarm field, ready to march with full knapsack, and all of the city's gates to be closed. There we were in one place from early morning until 11:30 a.m. in the frost and the cold of that day. Then finally His Royal Highness, the Governor Prince Wilhelm of Hessen arrived. Then we marched into the schoolhouse, battalion by battalion. Then we formed a circle around the Governor and all of our officers. We were given the command 'Rifle in left hand, at foot.' Now the Governor shouted three times in his German accent: 'Christian VIII is dead! Long live King Fredrik VII' and he shouted every time with emotion in his voice. Now the oath was read to us, and the officers stood hat in hand and we held three fingers up in the air during this time. Then followed three hurrahs by all of us, whereupon we marched out and others marched in. While this went on the artillery fired so that the houses shook in the whole city and not until we had pledged did the gates of the city open again."<sup>8</sup>

### **NORWAY**

The Norwegian army was organized in 1628.<sup>9</sup> It was made up of 6,000-7,000 foot soldiers. It was not a standing army, as the inductees were soldiers only when needed. This levied army was an army of farmers or a militia, armed with pikes and some simple rifles, which were slow to fire. The officers were appointed from among the more successful farmers. At times some had to do garrison duty for some months in order to keep the few Norwegian forts in good condition.

In 1687 Norway received its first regiment of volunteers. A couple of de-

cedes later the king decreed that the soldiers should remain on the rolls for nine years. Some years later, this time was stretched to ten years' service for the infantry and twelve years for the cavalry.

In the last year of the 18th century a change came in the selection of soldiers. Prior to that time, the responsibility had been on the farms to furnish a soldier. Now the soldiers were inducted according to the size of the population, making the service a personal burden instead of a burden on the land or the farm. But still the load was carried by the farm boys, as only unmarried farmers, or rather peasants, could be inducted and the age was raised to twenty years.

Through a series of five laws enacted between 1816 and 1885, the duty to serve became a burden for all, not only for the farmers. The right to get someone to take one's place in the army was repealed in 1876 and compulsory military training was instituted. The city militia was discontinued in 1881. By the law of 1885 a soldier was assigned to the first line for five years, behind the lines for four years and finally in the reserve for another four years. In 1899 these thirteen years were extended to sixteen years by adding one year to front line duty and two years for service behind the lines.

Today, with the many special services, an inductee will train for about one year and be called up about every three years for a few weeks of additional training.

With the organization of the army, every farm or group of farms, depending on the size, had to furnish a soldier. Obviously the army desired to have the tallest, strongest and smartest men, while the farmers wanted them as farm hands. The army usually won out. No wonder the officers engaged in the wars of Europe were impressed with them. One wrote: "They were unmatched, handsome people."<sup>10</sup> The service must not have been too strenuous because the soldiers in Bø Parish in Telemark County "were seldom in battle and there was a long time between each encampment."<sup>11</sup> They were farming most of the time. Another source states, "The soldiers held their Sunday drills and weapon training two or three times a year to get used to the rifle and the uniform."<sup>12</sup>

The drills were usually held in the area around the parish church or in close proximity to it, in full view of the parishioners. One may wonder today, when one hears that the Bø parish soldiers had a practice field next to the church, no bigger than 70 x 40 feet, scarcely large enough to drill forty soldiers at a time.<sup>13</sup>

According to the law the Norwegian soldier, so long as he remained on the rolls, was to "be respected and honored at all gatherings before other men, as well as always to be seated or walk ahead of them."<sup>14</sup> A dragoon or warrant officer was entitled to an honorable burial, the church bells were to be rung without charge and he was to be accompanied to the grave by all military personnel in the parish - high as well as low. If for no reason of his own he was poor, his regiment was to

pay for the funeral. It was considered an honor to be in the service of the king.

Of those who advanced into the lower ranks it is stated, "Even though most of the lower rank officers and warrant officers had little theoretical schooling, they still made up a rather important social stratum, living within the regimental area and assigned farms. They became the first architects and they made drawings of many of the old Norwegian churches and farms."<sup>15</sup>

## SWEDEN

During the Middle Ages the most common way to defend against an enemy was to have all male villagers come together armed with whatever could be found - rocks, pokes, shovels, cross bows, etc. - in order to drive away the enemy.

With the more stable organization of the Scandinavian countries - Denmark and Norway on one side and Sweden and Finland on the other - organized armies came into being. The conscripted soldier was born, the farm hand who received some training now and then in the vicinity of the parish church after church services on Sundays. This army did not prove satisfactory to the Swedish government despite the great military and political victories on the continent and in Denmark in the early 1600s. The leaders felt that they needed a more permanent and better trained army. The allotment soldier was born and he lasted for more than two centuries. The last one was not discharged until the middle of the 20th century.

### The Allotment System

The allotment system was a unique Swedish creation, unlike any army in the world. The soldiers made up a large segment of Swedish society, living under unique social conditions.

The average number of allotment regiments was 25 with an enrollment of more than 20,000 soldiers and an average age of 20 years of service per soldier.

An estimated one quarter of a million men served as soldiers during the more than two centuries that the allotment army was in existence.<sup>16</sup>

In the 1680s the Swedish king, Charles XI, as absolute ruler, contracted with the Swedish provinces to raise one regiment each. Every province agreed to raise and maintain one regiment of 1,200 soldiers, always trained and ready for war. The king in return promised the farmers freedom from induction. The king, however, reserved the right to induct those in the countryside who were not engaged in farming.

The farmers were not only to recruit the soldiers, but were also to maintain and support them in times of peace. Shelter, usually in the form of a croft

as well as clothing and remuneration were expected as well. This support was provided by dividing the regimental area (the province) into 1,200 wards. Each ward employed and maintained one soldier.

Each ward would consist of from two to fifteen farms, depending on size, and 150 wards were combined into a company territory. Eight company territories made up the regimental territory, which comprised the 1,200 wards.

In contrast to the conscripted army, the allotment army was a standing troop, always ready for mobilization. The organization was the same in peace as in war. The troops could march directly to the battleground from their homes. The soldier was both a warrior and a farmer (peasant), mobilized and demobilized at the same time. He was concurrently both on a peace and war footing.

The corporal, commander of 25 soldiers, lived on a croft under the same conditions as the private. The other commanders within the company, usually two sergeants, a lieutenant and a captain, all lived within the regimental area on specially assigned farms - the higher the rank, the larger the farm. Thus, the leaders lived among the soldiers and followed their undertakings on a continuing basis.

As one author puts it, "Directly from the the work in the fields and meadows, from the cobbler's table and tailor's shop, the soldier could hasten to his croft, grab the rifle and put on the uniform." In a few hours he would reach the company encampment area.

The unit soldiers and officers of the allotment army, consisting of both foot and horse soldiers, belonged to the area both socially and organizationally. So did also the navy allotment units, consisting of companies along the long Swedish coastline.

### The Units

The smallest unit was the corporalship, usually 25 wards, each supporting one soldier, within a couple of adjacent parishes. A corporal commanded the unit. Two corporalships made up a section commanded by a sergeant. This section was more of a peacetime unit in order to facilitate the service at the ward level.

The company was made up of six corporalships. It was laid out so that communications would be as easy as possible in a time when the roads were not much more than trails with deep wagon ruts. Rapid communications were necessary for the soldiers to be able to gather as fast as possible at the company encampment area. The captain was the commander both on the battlefield and in the home territory during peacetime. The regiment consisted of eight companies with the colonel as the commander both at home and in the field.

The largest farm within the ward was called the main ward. It was responsible for the ward's obligations towards the soldier. The farmers within the ward appointed one ward master among themselves, usually for a year at a time on a rotating basis. He collected and paid the soldier's salary and was the ward's spokesman in dealing with the soldier and the military authorities.

The most important duties of the ward were to employ the soldier, arrange a croft for him, maintain it and pay his salary.

## The Soldier

The crown demanded that "esteemed and tall men" be contracted.<sup>17</sup> They had to be strong with no visible deformities. One instruction specified that a soldier should be, "Full to growth and alacrity - healthy and without secret diseases and weakness - without exception, have fully grown limbs, be of good disposition and esteem, be erect, healthy and have straight legs, also to have hair and at least the beginning of a beard. A long beard or pointed, upward-turned mustaches, were considered a sign of maturity and sometime when young man began to grow a beard his friends would ask him - 'Are you going to be a soldier?'"<sup>18</sup>

The captain, the company commander, also wanted the best possible soldiers, or as the saying went: "A good captain has good soldiers." The farmers on the other hand wanted to get away as cheaply as possible, since an inferior soldier did not demand as high a salary as a tall, strong and sought-after young man.

People seemed to think that the soldier ought to be taller than those around him. He was their protector, their tower of strength. He should stand head and shoulders above the congregation in church. In the late 1700s he had to have a height of 168 centimeters (67 inches). A hundred years later the height was lowered three centimeters and later to 163 centimeters together with a chest measurement of 88 centimeters (35 inches) and weight set at least of 55 kilograms (120 pounds). The measurements were lowered since it was difficult to find men to measure up and the government had to give in to the farmowners' demands to furnish young men of ordinary size.<sup>19</sup>

For the village and the community, the soldier as a rule played an important role. From the lake area of the province of Östergötland we have the following observation - "Nobody was talked about as much as the soldiers. They attended all festive occasions and were considered to be the best hosts, be it a wedding or a funeral. One could be sure that a soldier was behind every funny story told. They knew all the songs and when their supply ran out, they wrote new ones. The three soldiers were the highlight of the activities on the island."<sup>20</sup>

The soldiers had a reputation for being happy, easy-going and thrifty men.

Many of them became the parish jack-of-all-trades. Concerning the navy allotment soldiers in Blekinge cities, it was rumored that, "They could do anything except nurse babies."<sup>21</sup>

The uniform and the service contributed to the creation of the soldier as a special type of man. But it was probably the selection process that played the biggest role. It was the enterprising and bold young men in top mental and physical condition who applied for the soldier's croft. The more careful and less dynamic stayed on the home farm, not daring to take the deciding step. It was far more difficult at that time than today to break away from one's own environment. Occupation and social status were often passed from father to son and any break from that tradition was likely to be criticized.

No doubt the soldier's abilities were developed during the training weeks that took place every year at the regimental training areas. There he learned how to keep himself, his uniform and his equipment in the best of shape. His training was largely in a different way of walking, "haughty and proud" behavior, with confidence in his movements. His straight back remained with him far into old age as the trademark of the soldier.

He was the favorite among the marriageable girls. And he usually won out over more earth-bound, grayish farm hands. An allotment soldier was rarely unmarried.

The soldier even had some advantages in the intellectual field. Up to the middle of the 1800s, he was the only one of the farming people who had to meet special intellectual requirements. At least, he had to be able to read and write his own name, otherwise the corporal or the captain would consign him to the school bench. Prior to the introduction of compulsory grade schools in Sweden in 1842 he often was the only one in the parish to possess these abilities other than the parish clergyman and the parish clerk. As a result of the regular religious services during the military drills, he was well versed in the catechism. "At the household examinations it was a real joy for eye and ear, when the soldier rose, stood at attention and read aloud and clear as well as answering the minister's questions."<sup>22</sup>

His ability to write was often used by the village people - when the authorities had to be sent a petition, when probate inventories were made, etc. And what about the lovelorn young boy or girl who needed to have a letter written to the distant friend? The soldier was trusted even in these affairs of the heart.

To augment his salary he often used his skill in the trades and crafts to assist the people of the parish. Then he usually had to go from farm to farm since the law did not permit him to have any kind of a shop. That right was reserved for the master tradesmen in the surrounding cities. He could work for these masters as a journeyman or apprentice, but was not allowed to become a master himself.

Often the church was able to assist him by paying for minor assignments. He might serve as the parish clerk, lead the singing in the church, teach some children to read and write, become a sexton and gravedigger, or even serve as the church poker who, with a long pole, would awaken those who slumbered during the minister's sermon.

### Names

The allotment soldiers, on land or at sea, often assumed a surname upon entering military service in order to avoid the inevitable mix-up that would follow when a typical company containing ten Anderssons, ten Erssons, ten Johanssons, ten Jönssons, ten Larssons, ten Olofssons, etc. would be created. The problem was compounded when it is realized that their baptismal names were similarly divided among such common names as Anders, Erik, Johan, Jöns, Lars, Olof, Sven, Pär and Petter. To avoid confusion, the troops were issued along, with clothing and weapons new names. These often alluded to military prowess, such as Modig (courageous), Tapper (brave), Stadig (sturdy) and Stark (strong), or some part of military arms, such as Svärd (sword), Spjut (spear), Lans (lance) and Sköld (shield). They may also have been given surnames which were derived from their home village or farm such as Täpp from Stora Täfte and Ekberg from Ekeby.<sup>23</sup>

### The Uniform

Several motives were probably behind the decision of a young man to shoulder the soldier's accouterments and served the ward, above all the ability to feed himself and his family. But in some cases vanity also played a role. He could appear, or maybe even show off, in his uniform at future parties, weddings and church services.

The uniform changed in appearance just like civilian clothing. Hardly any possibility to embellish it was left untouched. The 1700s saw armies and regiments vying with each other to dress up the soldier to look as manly and imposing as possible. Tall men were wanted and in order to give soldiers a still taller appearance a "feather cluster" was affixed to their hats. The shoulders were made broader with shoulder straps and shoulder boards and the chest enlarged by stripes called ribs.

The soldier usually had two uniforms, one for parades, part of which he would wear at drills and on the battlefield. The sponsors would usually keep this uniform under lock and key in the ward chest. The daily uniform would be a worn-out parade uniform to be used at the ward and on less solemn occasions. Finally worn-out garments with the insignias removed would be used in his daily work for the ward farmers. For this work the soldier was paid a reasonable wage plus some annual clothing, usually a coat, a pair of pants and two pairs of boots.<sup>24</sup>

## Home and Family

Many a young soldier looked toward the future with hope and confidence. After signing the contract with the wardsmen, a soldier climbed a few steps on the social ladder. He could deal with the village farmers with greater self-confidence. Also, in the game with the young girls he held a few aces. On Sundays he was able to show off his colorful uniform at the parish church and what young girl's heart could resist that! (My own mother loved to see her husband and sons in uniform during World War II). Perhaps he already had proposed to a girl, a servant maid or peasant daughter, and thus the proposed marriage was made easier by his new position. Possibly his intentions and hopes of marriage were a driving motive behind his soldier's application. He was able to offer his new wife a home, a soldier's croft, often located on the outskirts of the village, a home that would be theirs for twenty or thirty or more years so long as his health and strength would allow him to serve the ward. He had a potato patch, a barn, summer grazing and winter food for cow and goats. Sometimes he was given a cow, some sheep, and perhaps a pig when he first put on the uniform and thus could start with a full barn. With the animals he sometimes received some bedding from his sponsors - a blanket, a hide rug, some sheets and a pillow. Since the bed was fastened to the wall, little more furniture was needed. He probably borrowed some tools and made additional furniture for his bride, or he may have attended an auction in the neighborhood where he bought a folding table, some chairs and a dresser. And if his bride was lucky enough to bring some linen cloth and kitchen utensils, it did not take too long for them to look at a rosy future denied so many others of their class.<sup>25</sup>

Before the soldier could marry both the parish clergyman and the captain had to have their say. For a long time and up until the end of the last century a soldier had to have permission from his superior before he could marry. The captain knew that an industrious and solid wife was an asset not only for the soldier but also the whole company. A diligent wife at the croft meant that that house was well kept and that the soldier was cared for so that he did not misuse liquor or take up other bad habits. A soldier's family's economic situation and standing in the community were largely dependent on the wife's practical ability and moral character.

For this reason the captain used his prerogative to check on all proposed marriages within his company. He wanted to know about the woman's past. Sometimes the soldier had to introduce her to his captain, but in any case the soldier had to submit a written request for permission to marry.

This strict control over marriage in the company eventually loosened but still as late as 1880, it was the law that "if a soldier intends to enter into matrimony, he shall report this to his captain."<sup>26</sup>

The following very brief story of a soldier gives us an insight into his

private life: "On 13 February 1853 Gustaf Magnusson Friman, an honest and manly widower, was married to Johanna Petersdotter, an honest and godfearing woman. Friman is a soldier from Skruv soldier's croft in Herråkra Parish and his wife comes from the same place. He is a soldier in the Kalmar Regiment, belonging to the Oppvidinge Company. They had the following children - Johan Gustav, born 12 September 1853, followed by Helena, Anna Maria, Eva Christina, Sara, David Ansgarius, Per Samuel, Adam and Karl Fredrik. Friman died, being old and feeble, at the age of 48."<sup>27</sup> Here in a nutshell we find the soldier's loyalty to God, family and country as well as the names of his children, his own character and that of his wife. Many more details can be read from the notice but we leave that to further research.

### Church Parades

As mentioned earlier, the church with its surrounding area was the center for the soldier belonging to that parish. This continued for at least two and a half centuries up to the the last decades of the 1800s. During those many years, the attendance at the church service on the Sabbath was a duty. The minister checked that nobody stayed away without a good reason and it was in his power to punish the non-attendant. The soldiers within the parish were supervised in their attendance by their military parish supervisor who was ordered to see that the soldiers appeared in the church orderly and neat. The soldier's responsibility to attend services in the parish church remained until the end of the last century.

The visits to the church on Sundays sometimes were combined with parades and training drills, examinations and inspections before the superiors while the parishioners looked on. From 1736 forward these drills began in April as soon as the ground was free of snow and continued until December.

The parades took on many forms, from a simple inspection of clothing and equipment to the ability of the soldiers within the parish to parade and march, sometimes involving several corporalships or an entire company which would pass in review before some officer on the church grounds. Toward the end of the 1700s the soldiers dressed in their colorful uniforms during the Sunday drills and this practice continued until the end of the church parades in the late 1800s.

Sometimes before the service at 7:00 a.m. on Sunday mornings the soldiers dressed in "red scarves, powdered and with waxed mustaches" gathered to practice a "slow and proud way of marching."<sup>28</sup>

Occasionally after the service the rural soldiers were lined up at the cemetery which surrounded the church and the warrant officers or the corporals would carefully inspect the clothing and record which soldiers were missing.

The parade usually closed with a test of the soldiers' knowledge of their handbook.

## The Soldier's Handbook

In the middle of the 1700s the instructions to the soldier were printed in a little book which the soldiers had to carry in service and study until they knew it by heart. As the military system became more and more complicated, the handbook grew larger and larger.

The instructions may be divided into four parts. The first part consisted of solemn admonitions such as fearing God, honoring the King and serving the nation faithfully.

The second part contained some moral commands. In 1769 the soldiers were told to be "intrepid, faithful, sober, a little haughty when honored, avoid punishment, gain the respect of their superiors, maintain their health, support themselves and avoid idleness, which feeds disease and trouble." The soldiers were especially warned against the misuse of liquor.<sup>29</sup>

The third part dealt with the care of the body and personal hygiene. Since the soldiers probably had the best possible instructions in these subjects, we get a general view of the standards in those days. The soldiers were admonished to be well clad and to change underwear and socks often so that uncleanness, sweat and vermin did not take over. On marches they were told to smoke only a little, and preferably to chew tobacco or a small piece of birch to prevent thirst, not to drink when overheated and then only pure water. They were not to lie down in the sun to sleep or with their stomachs resting on the ground. They were to wash their feet, but not when sweaty. On their free time they were to eat hot food at least every two or three days, not to take more than one drink, eat as often as they had the opportunity and sleep as often as they were free.<sup>30</sup>

The fourth part contained instructions concerning the service, such as care for the rifle, to carry letters of the Crown, to make a living by work and to be neat and proper at the church parades. Soldiers were also instructed never to put lit pipes in their cartridge belts.

## Discipline

The soldiers as a whole were law-abiding. Rarely was a soldier punished. The thoroughly kept company penal journals contain all judgments against company soldiers from a few hours of daylight arrest to long confinements on water and bread. In one regiment in the 1860s only one or two soldiers were sentenced in a year: At another company only 235 sentences were handed down during the half century 1820-1870. Among these were 25 lashes for drunkenness, ten lashes for disobeying orders, six days of confinement in the dark for selling liquor and the degradation of a corporal to a common soldier for drunkenness. Often

the cause for sentencing was drunkenness. Liquour played a big role in military life. It was thought that no army could function without liquour. A study shows that only about three percent of the soldiers were ever guilty of behavior severe enough for sentencing.<sup>31</sup>

## The Croft

Three hundred years ago the Crown regulation stipulated that the croft should measure 16 feet in length, 14 feet in width and have a hall and a room. Other buildings belonging to the croft should include a barn for animals, 12 x 10 feet, a shed, 12 x 12 feet and a hay barn with a loft. During the 1700s it seems as if these regulations were followed. During the last century of the allotment system the instructions were eased and each province built crofts more in harmony with the rest of the area buildings. In Skåne, for example, all the buildings were united under one roof divided into a hall with a stove and a baking oven. The hall was 11 square meters in size, the living room twice the size and a sleeping section the same size as the hall. The remaining 33 square meters of space housed the animals, the winter fossil fuel and the harvest. The Skåne pattern was an exception as everywhere else several buildings took care of the foreign soldiers.<sup>32</sup>

The main building of most of the 18,000 existing soldiers' crofts stood about six to eight feet in height. (People were shorter then!) The windows, usually two or three, were about two or three feet square, one of them hinged so that it could be opened to allow fresh air into the living quarters. In the taller crofts, often a low attic or crawl space was added which was entered from an inside stairway.

A special sign inscribed with the allotment soldier's company and number was hung outside, usually on the gable but was sometimes placed over the door if space allowed.

The croft was inspected now and then by representatives of the Crown, the sponsors, the regiment, and of course by the soldier himself. Agreements were made on repairs and who was to be responsible for what. Most sponsors were of course anxious to get away as cheaply as possible. Their saying was that it was not too important that the soldier got any use from the heat, only so that he got use of the smoke.<sup>33</sup>

Major repairs were made about every thirty years, but eventually the frame buildings decayed so that the "entrance door was so low that even the 'old' woman and the 'kids' had to bend over double when using it" as the minutes of one inspection report stated.<sup>34</sup>

From the inspection minutes we find details how the croft was built and furnished. The roofs were covered with birch bark and peat or with straw. Now and

then they needed to "be improved by five score of straw sheaves" or "be relaid and improved with 1 1/2 pounds of bark and 500 pieces of peat."<sup>35</sup> In the 1860s clay tiles began to be used on the roofs. Moss filled the spaces between the logs making up the timber walls. Much later the outer walls were clad with wooden boards. The crofts were mostly built on loose rocks. The crofts gradually shifted and thus had to be raised and straightened. In earlier centuries, in order to retain the heat, earth was placed around the croft as well as inside the house to keep out the floor draft.

The open fireplace with its stone wall and chimney was whitewashed. Sometimes iron stoves were used. The table and the benches, often fastened to the wall together with the bed(s), made up the simple furniture.

### The Soldier's Salary

The pay of the allotment soldier varied from area to area. The total sum that each soldier received may have been about equal all over the whole country, but its kind varied. In most cases the croft was a part of the remuneration. An ordinary soldier's croft was supposed to yield two barrels of grain, two loads of hay, and some straw. This amount the soldier was guaranteed by the sponsors, and if the yield was less, as in many cases, the sponsors furnished the balance.

Sometimes other items in kind were part of the salary, items for wear and tear, for eating and drinking. It is not certain how these items were included. Perhaps during periods when it was difficult to sign up soldiers young men were enticed to join with a gift of a pair of leather breeches or some extra malt for the Christmas ale (or stronger drink), or perhaps a piece of pork. Once they were given, these gifts often became customary and traditional.

Part of the salary may also have been the grazing of the cow on the sponsors' land and a free ride to the miller once or twice a year. It is estimated that in 1860, nearly all soldiers received firewood from their sponsors, that one half received free rides to the miller and about one fourth received some hay and straw.

The sponsors had to pay the the soldier a special bonus when signing the contract. The free market system decided the amount. It was paid out over a period of time to prevent the newly appointed soldier from absconding with his bonus, which sometimes could be rather sizeable.

The contract was negotiated between the sponsors and the soldier and at times the bargaining could be rather sharp. Some contracts from the 1700s have been preserved. They are simple documents, as seen from the following dated 1792.<sup>36</sup>

*Contract between Ward # 44 and Jan Jansson of Brunnby, a farmhand*

1. We give him a salary of 300 daler.
2. We give him one cow.
3. We give him one sheep.
4. We give him one pig.
5. We give him a field yielding five barrels along each of two roads.
6. We give him meadowland as of old.
7. We give him clothes from hand to foot.
8. We give him six loads of firewood annually.
9. We give him eight pennies at each regimental encampment.
10. We give him two daler a day in addition to the food while on the march.

This contract was signed by six sponsors.

In the 1800s these contracts became more elaborate. The contract had to be approved by the regimental commander and the governor of the province.

At time of discharge, which most often came after about thirty years of service, when the soldier had reached the age of between fifty and sixty years, he received a small pension, more or less a token than substance.

Often the retiring soldier would receive some help from his ward sponsors to start his new life. He was allowed to cut the timber in their forests for his new cottage, or he might keep the new land he had cleared during his tour as a soldier.

The sponsors would also feel some responsibility toward the soldier's widow and fatherless children, but the widow would sometime solve her problem by remarrying, very often another soldier, sometimes the successor of her first husband. She could thus stay on in the croft.

Even though the soldier was retired at the time of his death, he was honored by a military funeral. His companions were ordered to parade at the grave in their finest uniforms, carry his remains and fire the funeral volley.

This colorful scene was a most proper ending to these most colorful individuals. To these men, of which I was one for ten years serving from private to officer, I show my respect by standing erect, as so many times before in reverent attention and by raising my hand in a grateful and comradely salute.

## Notes

<sup>1</sup>Special thanks are expressed to Karl Ib of the National Archives in Copenhagen, Section III, the Military Archives and to Alf Åberg, retired director of the Swedish Military Archives in Stockholm, for their kind assistance.

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<sup>2</sup> Moberg, Vilhelm, *Raskens* (Stockholm 1927).

<sup>3</sup>For additional information on the Danish military see Jørgen Teisen, "Danish Military and Maritime Records - Their Place in Genealogy," (World Conference on Records and Genealogical Seminar, 1969), Area E-12.

<sup>4</sup> Coldevin, Axel, *Vårt Folks Historie* (Oslo 1963), p. 204.

<sup>5</sup> Ibid.

<sup>6</sup> J.Krøier & J. Hinge, *Den Danske Underofficer* (Copenhagen 1916), p.127.

<sup>7</sup> Vaupell, Otto, *Den Dansk-Norske Hærs Historie* (Copenhagen 1872), p. 449.

<sup>8</sup>Rockstroh, K.C., *Fortællinger af Second Batallions Historie 1657-1907* (manuscript, *Rigsarkivet*, Section III, Copenhagen), p. 17.

<sup>9</sup> For additional information on the Norwegian Military, see Jan H. Olstad, "Military Records of Norway," (World Conference on Records and Genealogical Seminar, 1969, Area E-8.,

<sup>10</sup> Coldevin, *Vårt Folks Historie*, p. 163.

<sup>11</sup> Lunde, Gunnar, *Bø-Soga*, I, (Bø, Norway 1972), p. 216.

<sup>12</sup> Coldevin, *Vårt Folks Historie*, p. 162.

<sup>13</sup> Lunde, *Bø-Soga*, I, p. 213.

<sup>14</sup> Coldevin, *Vårt Folks Historie*, p. 161.

<sup>15</sup> Ibid, p. 163.

<sup>16</sup> Kumm, Elfred, *Indelt soldat och rotebonde* (Stockholm 1949), p. 10.

<sup>17</sup> Ibid., p. 17.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid., p. 28.

<sup>20</sup> Ibid., p. 201.

<sup>21</sup> Ibid., p. 202.

<sup>22</sup> Ibid., p. 204.

<sup>23</sup> Johansson, Carl-Erik, *Cradled in Sweden* (Logan, Ut 1977), p. 226.

<sup>24</sup> Kumm, *Indelt soldat och rotebonde*, p. 36.

<sup>25</sup> Ibid., p. 34.

<sup>26</sup> Ibid.

<sup>27</sup> Herråkra Parish Register, 1853.

<sup>28</sup> Kumm, *Indelt soldat och rotebonde*, p. 55.

<sup>29</sup> Ibid., p. 97.

<sup>30</sup> Ibid., p. 98.

<sup>31</sup> Ibid., p. 150.

<sup>32</sup> Ibid., p. 166.

<sup>33</sup> Ibid., p. 176.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid., p. 180.

<sup>36</sup> Ibid., p. 156.

# Naming Patterns Among Swedish- Americans\*

Nils William Olsson

It is a great honor for me to be here tonight to give the annual Ander lecture. I knew Frithiof quite well and always respected his scholarship and knowledge. Serving as Public Affairs Officer at the American Embassy, I had the privilege of making use of his abilities in Stockholm during the academic year of 1952-1953, when he and his wife were doing research at the Royal Library. Frithiof was one of my most successful lecturers on America and American life and culture as he travelled throughout Sweden visiting schools, universities and Swedish-American organizations.

I have been asked to speak to you about *Naming Patterns Among Swedish-Americans* and I will attempt to give you a sample of what I have in mind. Obviously it is impossible to do justice to this topic in a brief message like this, but at least I hope to pass on to you some of the results of my observations over a period of many years. The samples which I will demonstrate to you tonight are actual names which I have recorded in reading, interviewing people, reading grave stones, and perusing such important sources as naturalization documents and Swedish American parish registers. They are all genuine. The topic is a fascinating one since the theme is so universal. I dare say that everyone here tonight with Swedish forebears can suggest similar phenomena in name changes as I propose to demonstrate.

At the outset we should be aware of the fact that a person's name is one of his or her most valuable possessions. Every living person responds to his or her own name, which accompanies him or her from the cradle to the grave,-- if he doesn't change it. This is precisely the aspect of the topic we shall examine tonight. Let me begin by telling of an incident which took place at a midwestern college in Kansas a few years ago where a Polish exchange student was enrolled. As Thanksgiving approached he was asked to join a few other students at the home of a faculty member. He had a typical Polish name, as I remember it, I think it was Kovaleski. As he entered the home he was greeted by the host who told him, "You have such an unpronounceable name that tonight we'll just call you Smith." The poor student, far away from family and friends, was even bereft of his own name. And I suppose that many a Swedish immigrant, arriving in this country without knowing a word of English faced the same situation and dilemma and as a result

\*This lecture honoring the late O. Frithiof Ander, professor of history at Augustana College, was given in Wallenberg Hall on the Augustana College campus 29 April 1994.

had his name changed whether he wished it or not.

Let us begin by taking a quick look at the naming patterns in Sweden itself. As in most cultures the patronymic was the standard way of differentiating two individuals with the same baptismal or given name, i.e. a person was given his or her father's baptismal name with the addition of *-son* or *-dotter*, depending on the gender of the name bearer. Thus Anders, the son of Johan, became Anders Johansson and his sister Maria Johansdotter. This was so common that even royalty used the patronymic, as for instance Gustavus Vasa, who ruled in the 16th century, and who during his lifetime was known as Gustaf Eriksson. There were also a few cases of matronymics. One of my ancestors in the Natt och Dag family was named Nils Sigridsson, probably because his mother came from a higher social stratum than his father.

The earliest breakaway from this norm involved the clergy who usually used only the baptismal name preceded by the Swedish form for lord or sir - *Her*. But even the clergy had to differentiate between two persons with the same given name, and being men of the cloth and being well versed in the classics, they latinized their patronymics. Thus the prominent churchmen in Stockholm during the reign of Gustaf Eriksson Vasa were Olaus Petri and Laurentius Petri, brothers from Närke, with the original names of Olof and Lars Pettersson. But the clergy was not satisfied only with a latinized form of their patronymics. They also latinized the locale from which they hailed. Thus we have forms such as Elfwedalius from Älvdalen, Cuprimontanus from Kopparberg, and Swerdsjöensis from Svärdsjö, all in Dalarna. From this start it was not long before the Latin ending *-ius*, became the norm and we get clergy named Bergius from Berg, Sundius and Sundelius from Sund, etc. The Greek word for man *-andro*, gave rise to the suffix *-ander*, used in literally thousands of Swedish surnames ending in *-ander*, such as Ahlander, Carlander, Erlander, and Brolander. An interesting clergy name is that of Cavallin, who took his name from Håldala in Småland and translated it into the Latin form *cava vallis*. From Cavallin we also have the forms Cavallius and Cavalli.

By the 17th century the nobility more and more assumed the family names given them at the time they were created nobles. In many instances, particularly for the older families, the names were tied to the emblazonment on their coats of arms. In some instances the popular interpretation of the escutcheon became a name. as with Natt och Dag, derived from the dark blue of the upper half of the shield, suggesting night, and the gold of the lower part of the shield, suggesting day.

By the end of the 17th century, as a new military system was installed called *indelningsverket*, farm youths called up for service often were given new names to replace their patronymics. Though the soldier could, at the end of his service, resume his patronymic, many did not, but chose rather to keep the soldier

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name as a surname. Increasingly as time went on, more and more of the soldiers were given new names, so that by the middle of the 19th century, it was a rarity for a soldier to have a patronymic. Most of these soldiers' names were short, usually of one syllable, making it easier for an officer or non-commissioned officer to bark a command to a soldier to perform a certain task.

As an illustration of the usage of soldiers' names in various Swedish regiments, I refer to Sten Kreüger's study, *Om soldatnamn*, printed in Skara in 1957. Dr. Kreüger has shown that most soldiers' names were derived from their place names, the animal and vegetable kingdoms, some type of physical characteristic or occupation. As an example he has studied the soldiers in the Uppland Regiment. He has analyzed the military rolls for 1684, 1744, 1803 and 1881 for the Head Company (*Livkompaniet*). Here we see how the names of the soldiers serving in a typical military district (*rote*) have changed over a period of almost 200 years. An italicized name indicates that it was derived from the name of the ward. An exclamation point (!) indicates uncertainty as to the spelling of the name.

<u>Ward</u>	<u>No.</u>	<u>1684</u>	<u>1744</u>	<u>1803</u>	<u>1881</u>
Halla	1	Berg	Berg	Lind	Skans
Munga	2	Skarp	Wällman	Ram	Lind
Munga	3	<i>Munk</i>	Lindgren	Blom	Asp
Munga	4	Elg	Hasselberg	Brandt	<i>Munter</i>
Djupa	5	Gumse	Blom	Eling	Volunteer
Untra	6	Mörk	Lilja	Rapp	Klinga
Munga	7	Frisk	Nyman	Stolt	Qvist
Untra	8	Uggla	Öman	Fork	Vacant
Dymelsbo	9	Ruda	Bäckström	Rask	Vacant
Villbo	10	Ros!	Rosenberg!	Björk	Björklund!
Bredängen	11	Stut	Rosendal!	Lo	Vacant
Halla	12	Hjerpe	Hjerpe	<i>Hallgren</i>	Ek
Svanby	13	Svan	Svan	Ferm	Volunteer
Västra Ensta	14	Qvist	Qvamström!	Ström!	<i>En</i>
Västra Ensta	15	Hare	<i>Wester</i>	Strömbeck	Spjut
Ensta	16	Fors	Wedberg	Blixt	Vacant
Väsby	17	Tordyfvel	Lindqvist	Lock	Elin
Vallby	18	Bruse	Fridström	Elg	Palm
Skämsta	19	<i>Krus</i>	<i>Krus</i>	Lans	Lans
Väsby	20	Råbock	Svanberg	Od	Od
Fäklinge	21	Orm	Åsberg	Bar	From
Svanby	22	<i>Korp!!</i>	<i>Svanberg</i>	Modig	Modig
Bäggeby	23	Ekrot	Wåghals	Eld	Eld
Bäggeby	24	Stolpe	Blom	Holm	Hall
Yttre	25	Lind	Borgman	Nyman	Vacant
Ullfors	26	Blom	<i>Ullström</i>	Sten	<i>Fors</i>
Åskarby	27	Trygger	Ruvill	God	Ledin

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<u>Ward</u>	<u>No.</u>	<u>1684</u>	<u>1744</u>	<u>1803</u>	<u>1881</u>
Åskarby	28	Drum	Öström	Lejon	Larsson
Bultebo	29	Bult	Blom	Fors	Sällgren
Vallby	30	Wallman	Lindal	Hägg	Hägg
Västra Ensta	31	Sporre	Vänman	Örn	Volunteer
Frebro	32	Liten	Fridman	Krans	Krans
Frebro	33	<i>Ekorre</i>	<i>Ekorre</i>	Qvist	Fredman
Frebro/Ekesta?	34	Gris	Lorin	Vesterholm	Tor
Yttre	35	Spets	<i>Ytterling</i>	Staf	Fröjd
Yfre	36	Drake	<i>Yfverberg</i>	Vester	Vester
Månkarbo	37	Wåghals	Boman	Palm	Ström
Raklösa	38	Sturk	Burman!	Bur!	<i>Rak</i>
Ålfors	39	Grå!	Gråberg!	Qvick	<i>Åman</i>
Grytjom	40	Gös	Gillberg	Strömbäck	Säfstrom
Bro	41	And	<i>Broström</i>	Fast	Stork
Grytjom	42	Lång	Bergström	Volunteer	Ny
Grytjom	43	Hjort	Hjort	Lager	Stare
Mehede	44	Skräddare	Kullström	Hjort	Hjort
Bro	45	Tiger!	Trofast!	Krats	Krats
Lundby	46	<i>Lund</i>	<i>Lund</i>	Glad	<i>Lundberg</i>
Gislebo/Ålfors?	47	<i>Ål</i>	<i>Ål</i>	Hök	Volunteer
Onskarby	48	Dyr	Forsberg	Ljung	Ljung
Frebro	49	<i>Gädda</i>	Björnberg	Ny	<i>Frid</i>
Skärävsta	50	Glader	Norman	Ferm	Ferm

By the end of the 18th century and the beginning of the 19th, other Swedes began adopting surnames. These were the sons of farmers and crofters who left their homes to practice a craft, usually that of a tailor, shoemaker, coppersmith, etc. As he entered his trade he dropped his patronymic, assuming a surname, which may or may not have alluded to his home farm, village or parish. Usually they did not, as in Norway or Denmark, adopt the farm or village name unchanged, but rather concocted a name, in which the place name was an integral part. Thus we find thousands of names which hark back to the bearer's home turf. Examples of this are such names as Normelli from Normlösa in Östergötland, Lidman and Lidström from the city of Lidköping, etc. Most of the names were made up of two syllables, usually from the vegetable kingdom, animal kingdom and/or topographic terms. The linden tree was very popular and we have endless names having as a prefix or suffix the word *lind*. Very popular were other trees like *ek* for oak, *gran* for pine, *rönn* for mountain ash, *asp* for aspen, *al* for alder, *björk* for birch, *ask* for ash, *pil* for willow (but this could also be a soldier's name since *pil* also means arrow), *lönn* for maple and the exotic *palm*. Parts of the tree were popular - *stam* for stem or tree trunk, *rot* for root, *bark* for bark, *gren* for branch, *kvist* or the older form *qvist* for twig, *blad* for leaf and *blom* for bloom or flower. The usual topographic words were *berg* for mountain, *fors* for waterfall, *ström* for

stream, *flod* for river, *bäck* for rivulet, *strand* for shore, *sjö* for lake or sea, *ås* for ridge, *ö* for island, *sten* for rock, *malm* for ore and the four cardinal points of the compass - *Nord* or *Norr* for north, *Söder* for south, *Väster* or *Väst* (the older spellings were *Wester* or *West*) for west and *Öster* or *Öst* for east.

Despite the abundance of Swedish surnames and the campaigns carried on by official bodies to change one's patronymic, these still abound in great quantities. A look at the Stockholm city telephone directories will prove this statement. Thanks to Christopher Olsson, who checked the listings in the Stockholm books, he was able to estimate that as of today (in 1994), there were no less than 13,000 Anderssons, 11,000 Carlssons, 6,700 Larssons, 17,000 Jonssons and Johanssons, 5,700 Olssons and 6,250 Peterssons. In addition there were thousands of other patronymics, less popular, but ranging from the Aronssons, Fridolfssons, Oskarssons, Sigfridssons, all the way down to the Zachariassons.

Let us now turn to the American side. A quick overview will demonstrate that by far the greater number of immigrants to this country came from the rural areas, where patronymics were the rule rather than the exception.

Arriving at the Swedish settlements, they soon discovered that many of them possessed the same patronymics and in many cases the same baptismal names as their neighbors. In order to avoid confusion a spate of name changes took place. When and where these changes originated we don't know for certain, but it is surmised that this happened after the arrival in the United States, rather than before the migration. In many cases the name change took place at the time of naturalization, but many did not wait that long but simply announced the name change.

In the Swedish settlements, where the pastor kept the parish records, he occasionally would carry the individual's new surname together with the old patronymic within parentheses. But such occurrences are rare, making it extremely difficult for a descendant, whose ancestor assumed a new surname upon arrival, to ferret out the original patronymic and thus be able to research his or her family in Sweden.

Let us now look at some of these surnames and name changes. We will attempt to separate these names into categories. The first of these groups is the easiest one to study and we can here glean from it a clue as to the name's origin in Sweden. This group kept the patronymic and only altered it slightly so as to conform to American usage and be more easily grasped by the Yankee ear.

Some Swedish Patronymics Which Have Been Anglicized in the U.S.

Original Swedish Form	American Version
Andersson	Anderson, Ander, Andrews
Bengtsson	Bengston, Benson, Benzon, Bankson, Banks, Benton
Carlsson	Carlson, Carlton, Charles, Charleson
Eliasson	Eliason, Ellison
Eriksson	Erickson, Ericson, Earickson
Gustafsson	Gustafson, Gustus, Gustavi, Gust, Justus, Justice, Justis
Hermansson	Harrison
Jacobsson	Jacobson, Jackson
Jansson, Jeansson, Jönsson, Johannesson, Johansson, Jonasson, Jonsson	Johnson, Johnnton, Jones
Larsson	Larson, Lawson, Lawrence
Nilsson	Nelson, Nielson
Olausson, Olofsson, Olsson	Olson, Alson, Alston, Wilson Woolson
Persson/Pehrsson	Pearson, Pierson, Percy, Perkins Parsons
Petersson/Pettersson	Peterson, Peters, Patterson
Staffansson/Steffansson	Stephenson, Stephens, Stevens
Svensson	Swenson, Swanson, Swan

The second category, consisting of non-patronymics, where the bearer also attempted to retain as much as possible of the original surname but made some alterations, either by transliteration or spelling in order to conform to American usage.

Swedish Surnames Anglicized in the U.S.

Swedish Version	American Version
Areschoug	Woods
Berg	Berry, Barry
Bergendorff	Bergendoff
Berggren	Barragreen, Bergen
Bergström	Mountstream
Boman	Bowman
Bovin	Bowen

Swedish Surnames Anglicized in the U.S.

Swedish Version	American Version
Braun	Brown
Cederschiöld	Cedershiold
Forsberg	Foster
Hedström	Headstrom
Högström	Hagstrum
Holm	Holmes
Holmström	Wholemstraum
Kindblom	Chindblom
Kvick	Cook
Liljeqvist	Lillequist
Ljungberg	Youngberg
Ljungdahl	Youngdahl
Ljungqvist	Youngquist
Ljungström	Youngstrom
Möller, Muller	Miller
Myrtengren	Murtengren
Nyberg	Newberg
Nystrand	Newstrand
Sandberg	Sandford, Sanford
Sjöholm	Seaholm
Sjöstrand	Seashore
Stenberg	Stoneberg
Törnsten	Thurstone
Wahlgren, Wallgren	Walgreen
Yman	Whyman

In the third category the name bearer dropped his Swedish name entirely, adopting instead an Anglo-Saxon name which gives little or no clue as to his or her Swedish origin.

Swedish Surnames Metamorphosed into Anglo-Saxon Names

Original Swedish Name	New American Surname
Almström	Armstrong
Björkegren	Burke
Ekman	Tell
Esbjörn	Osborne
Fornelius	Edwards
Gagner/Weidenhielm	Gordon
Håkansson	Holcombe

## Swedish American Genealogist

Hjerpe	Harper
Johansson	Ellstam, Litzén
Karlsson	Sander
Lönn	Johnson
Natt och Dag	De Remée, Franks
Nielson	Wilson
Nordensköld	Stern
Nordin	Hallander
Nyman	Lind
Olsson	Elmen, Elmer, Melin, Swedlund, Wilson
Persson	Youngberg
Pettersson	Boyse, Liday, Lind, Malmsten
von Qvillfält	Sjöberg
Ryström	Eriksson
Segeberg	Olsson
Sjöberg	Spalding
Sjödahl	Linn
Skytte	Scott
Stark	Carlson
Svensson	Barton, Blomquist, Brown
Torkelsson	Helmerich
Trägårdh	Trigard
Wettergren	Frank

Swedish sailors serving aboard American merchantmen were notorious for adopting Anglo-Saxon surnames as they signed on board American vessels. Some of these names can be found in crew lists dating from the early part of the 19th century. Here is a partial list of Swedish seamen who signed aboard U.S. merchantmen in Philadelphia during the first two decades of the 1800s. Of the close to one hundred names listed here, 35 are patronymics, 26 are recognizable as Swedish surnames, the remainder are Anglo-Saxon or non-Swedish, amounting to some 47% of the listings.

### Swedish Sailors Who Signed Aboard U. S. Merchantmen in the Port of Philadelphia

Ahren, Johann	Anderson, William	Boman, Peter
Alfton, John	Asher, William	Coleman, Abraham
Anderson, Jacob	Aspe, Simon	Corlander, Johan
Anderson, Johan	Benson, Oliver	Daldarmus, Johann
Anderson, John	Blumster, Abraham	Eke, Johan
Anderson, Peter	Bolin, Magnus	Eklune, Anders

Swedish Sailors Who Signed Aboard U.S.  
Merchantmen in the Port of Philadelphia

Engstrom, Peter	Langstrum, Gustum	Peterson, Swend
Ereichien, Niels O.	Langthorn, Christian	Peterson, William
Fick, Christian	Larson, Andrew	Petterson, Nicholas
Forstrom, Olof	Lawson, Elias	Rosenquist, Henry
Frederick, Hans Christian	Leiper, John	Rundelen, Hans
Gaibolm, Eric	Lind, Carl Frederick	Sedergren, Nils
Gerden, Henry	Lindberg, Carl	Sioberg, Edward
Green, David	Lovstrom, Peter	Nicholas
Gulstrown, Wilhelm	Lun, Peter Nelson	Sjogren, Henry S.
Haastrom, Andrew	Lundberg, Johan	Smith, Henry
Hallengren, Magnus	Magiol, Andrew	Smith, Johan
Hansen, Bawn	Malten, Morris	Soderborg, Peter
Hansen, John	Matten, Mons	Sodergren, Fred'k
Hansen, Paul	Mineur, Anders	Sundell, Charles
Hanson, Neil	Mollin, Peter Peterson	Svenson, Cornelius
Hanson, William	Nelson, Andrew	Svensson, Andrew
Henburg, William	Nelson, Peter	Swanson, Jacob
Hindrickson, Charles	Nickelson, Andreas	Vesterland, Andries
Jacobson, Christian	Nilson, Thomas	Wahlstrom, Magn.
Jansen, Hendrick	Oberry, John	Wallberg, Abraham
Johanson, Elias	Offan, Johan	Wenguish, Michael
Johnson, Andrew	Olsen, Jonas	Westerlund, Peter
Johnson, Charles	Olson, Frederick	Wilson, John
Johnson, Zachariah	Olson, Johan	Wilson, Thomas
Johnston, John	Oulson, Johan	With, William
Kobs, John F.	Paul, Hans	Wolf, Johan A.
Langstrum, Christian	Peterson, Olaus	

O.G. Lange, a Swede from Göteborg, who sailed to the United States aboard an American vessel in the early part of the last century, mentions in his reminiscences that among the crew of his ship were three Swedes, all named Wilson, having dropped their Swedish patronymic of Olsson. Further proof of how widespread this practice was can be seen from the death announcements of Swedes who died in New York City 1820-1849. Most of these were sailors who found their final resting place in Potter's Field. Of the 131 Swedes listed, no less than 58 percent of the names can be classified as Anglo-Saxon or non-Swedish.

If we take a look at a seaport in New England, namely Newport, RI, we find another port where Swedish sailors signed on U.S. merchantmen. A sample from crew lists from the first two decades of the 1800s gives us the following. Of the 91 names listed here only 17 are patronymics, 24 are recognizable Swedish surnames but no less than 50 names, or 55% are Anglo-Saxon or non-Swedish.

Swedish Sailors Who Sailed out of Newport, RI  
in the Early Part of the 1800s

Akland, Henry	Hilbrandt, Jacob	Petterson, Peter
Alshun, John	Holt, Jacob	Pole, John Christ.
Anderson, Jacob	Indak, H. L.	Price, Peter
Anderson, John	Janson, Carl M.	Redman, Frederick
Anderson, Lorentz	Jewell, Peter	Reinstadt, Peter
Anderson, Oliver	Johnson, Christian	Ronstrom, Peter
Anderson, Peter	Johnson, Peter	Wilhelm
Barker, Thomas	Johnson, Thomas	Sandberg, Carl
Barns, Andrew	Julien, Christian	Silverkloth, Oliver
Berg, John	Kjelstrom, Charles P.	Sjoberg, Jonas
Berry, Peter	Kobs, Johan F.	Sjoholm, Charles
Castelin, Matthew	Kreeger, Charles M.	Smit, Hendrick
Colson, Zaccheus	Lamberg, Peter Johan	Smith, Andrew
Dalston, Henry	Laudnum, Peter	Smith, John
Davis, Christian	Lawrence, Andrew	Sohlgren, Olof
Ekelund, Nils W.	Lindon, Joel	Strim, Alexander
Enholm, Andreas	Lindson, Lind	Sullivan, Daniel
Evans, John	Linn, Isaac	Sunderlin, Sigfrid
Fellstrom, Jonas	Lovegrain, Christian	Swanberg, Chas.
Finck, Barthold	Loyd, William	Swanson, John
Folk, John	Lunberg, Peter	Thompson, Paul
Forsberg, Johannes	Lundrum, Gustaf	Thompson, Peter
Fostrum, Adam	Lyman, Christopher	Tidstrom, Jonas
Frederick, Carl	Miers, William	Tornquest, Eric
Frederick, John	Murray, John G.	Magnus
Green, Daniel	Natsen, Mons	Treyman, Johan
Hansen, Jacob	Nelson, E. A.	Watnar, Charles C.
Hanson, Pete	Newman, John	Westerling, Fred'k
Harrison, Jacob	Nicholas, John	Williamson, Peter
Hellstrom, Anders	Olsson, Gustaf	Willson, Peter
		Wood, Thomas

Of the approximately 2,000 Swedes who, according to Wretlind's Swedish City Directory of Boston, were residing in that city in 1881, a breakdown of the names shows that 48% were patronymics and 52% were surnames. The higher percentage of surnames may be due to the fact that immigrants from rural Sweden usually continued west to the farmlands, whereas artisans, craftsmen and Swedish urban dwellers opted for residing in the city. A glance at the Boston Directory shows the following names, all of them presumably Swedish, according to Wretlind.

Swedes with Anglicized Names Residing in Boston in 1880

Alexander	Herbert	Okerberg
Andrew	Holk	Okerblad
Andrews	Hook	Okerlind
Bank	Hurter	Olander
Becker	Kendstedt	Paroth
Beyerlieb	Lamkey	Pearson
Edwards	Lee	Scheld
Eliot	Lloyd	Sikora
Forest	Lyon	Smith
Grosbie	Miller	Thompson
Hadberg	Millson	Weber
Headberg	Mortenson	Wilkens
Hemtz	Nelson	

Swedish soldiers' names were carried to American shores and were sometimes translated literally, sometimes retained with the Swedish spelling intact. Here are two lists, the first comprising names which the bearers retained without change. The second list shows what happened to some of these forms when transliterated into English.

Swedish Soldiers' Names Which were Retained in the US.

Name	Meaning
Ahl	alder
Asp	aspen
Bild	picture
Blixt	lightning
Dolk	stiletto
Fast, Fasth	firm
Kula	ball, projectile
Palm	palm tree
Pamp	large sword
Plym	plume
Qvick, Quick	quick
Rapp	swift
Rask	quick
Spets	point
Spjut	spear
Stadig	sturdy
Tapper	brave
Tolf	twelve
Varg	wolf
Wall	grazing area

Swedish Soldiers' Names Anglicized in the U.S.

Original Swedish Name	Meaning	American Version
Äng	meadow	Eng
Ahl	alder	Alder
Alm	elm	Elm
Ask	ash tree	Ash, Ashe
Bäck	rivulet	Beck, Back
Björk	birch	Birch, Burk, Burke
Blom	bloom, flower	Bloom, Blum
Ceder	cedar	Cedar
Damm	dam	Stem
Dyk	dive	Dyke
Ek	oak	Oak
Eklöf	oak leaf	Oakleaf, Oakley
Fast	firm	Faust
Frimodig	frank	Freemoodly
Granat	grenade	Granath, Grant
Gren	branch	Green
Hammar	cliff	Hammer
Hjälms, Hjelm	helmet	Helm, Yelm
Hjort	hart	Gert, Hart
Käck	gallant	Check
Kanon	cannon	Cannon
Keiser	emperor	Chaiser
Kraft	power	Croft
Lamm	lamb	Lamb
Lind	linden tree	Linn, Lynn
Ljung	heather	Young
Löf	leaf	Leaf, Love
Mård	marten	Mord
Modig	courageous	Moody
Mört	minnow	Mort
Nord	north	North
Öst	east	Ost
Pigg	alert	Pig
Pihl, Pil	arrow	Peel
Rääf	fox	Raaf
Säll	happy	Sell
Sjö	sea, lake	Sjo, Lake
Sköld	shield	Shield, Shields, Shold
Spak, Spaak	humble	Spake
Spjut	spear	Spear, Spears, Speers
Stål	steel	Steel, Steele

Swedish Soldiers' Names Anglicized in the U.S.

Original Swedish Name	Meaning	American Version
Stadig	sturdy	Sturdy
Stark	strong	Strong
Sten	stone	Stone, Steen
Strid	battle	Streed
Ström	stream	Stream, Strum
Svärd	sword	Sword, Sward
Svan	swan	Swan
Tång	sea weed	Tang, Tong
Törne	thorn	Thorn, Thorne
Wård	care, monument	Ward

An interesting study is that of the Swedish Brothers in Minneapolis, a mutual aid society organized by Swedes who arrived in Minnesota. (Incidentally this valuable roster dating from 1876-1888 was found on the floor of a garage in suburban Minneapolis, ready for the trash bin.) Of the 283 names on this roster 143 were Swedish patronymics, eleven were Anglicized patronymics, 112 were Swedish surnames, while 17 of them carried Anglo-Saxon surnames. The intriguing aspect of this study is to show that of the 18% of the Swedes who traded their patronymics for surnames, the vast majority chose Swedish names.

Members of the Swedish Brothers in Minneapolis Who  
Changed their Names

New Name	Original Name	New Name	Original Name
Albin	Augustsson	Hultin	Isacsson
Allén	Jonasson	Lifholm	Svensson
Andrén	Andersson	Lind	Magnusson
Berg	Gustafsson	Linder	Holmqvist
Bergman	Andersson	Logan	Lagerqvist
Bjork	Johansson	Lund	Hemmingsson
Blomdahl	Olofsson	Lundgren	Gren
Blomquist	Johannesson	Mangness	Magnusson
Blomquist	Gustafsson	Mellquist	Andersson
Bohman	Pehrsson	Milstrum	Jansson
Bolm	Gustafsson	Norden	Pehrsson
Borg	Andersson	Nordström	Eriksson
Brown	Andersson	Nordström	Petersson
Brunse	Carlsson	Nylander	Pehrsson
Carling	Fredell	Newstream	Larsson
Carlson	Eriksson	Osander	Wikström

Members of the Swedish Brothers in Minneapolis Who  
Changed Their Names.

New Name	Original Name	New Name	Original Name
Dahlin	Danielsson	Palmer	Danielsson
Ed	Id	Ringlund	Nilsson
Engström	Nilsson	Samson	Samuelsson
Fagerström	Johannesson	Sandahl	Johansson
Fredell	Nilsson	Sandy	Jonasson
Freeman	Arvidsson	Steel	Ståhl
Grant	Johannesson	Wadman	Vahlman
Gusten	Yngling	Wennerberg	Eriksson
Håkansson	Färdig	Wicklund	Carlsson
Howard	Hård		

For many Swedish immigrants with patronymics and surnames containing the extra three Swedish letters, å, ä and ö, the dilemma consisted in retaining their Swedish names, while being mindful that the bearers were living in a country without the benefit of these three extra letters. As a compromise they dropped the diacritical markings, maintaining for the most part the sounding of the name rather than the spelling. Since å and ö were supplanted by the English letter o, it therefore becomes difficult to determine the original spelling of some of the Swedish names.

The Elimination of Diacritical Marks in Swedish Names

Swedish Name    American Version

Åberg	Oberg, Ober
Ådahl	Odahl
Ågren	Ogren, O'Green
Åhlund	Ohlund
Åhman, Åman	Ohman, Oman
Åkerberg	Okerberg, Akerberg
Åkerman	Okerman, Ackerman
Åkerström	Okerstrom, Ackerstrom
Åkesson	Ackerson, Okeson
Ålander	Olander
Åström	Ostrom, Ostrum
Änn	Enn
Berglöf	Barlow
Börjesson	Borgeson, Burgeson
Håkansson	Hokenson, Hawkinson, Holcombe
Häglund	Haglund, Hagelin

The Elimination of Diacritical Marks in Swedish Names

Swedish Name	American Version
Häggman	Haggman, Hagman
Höglund	Hoglund, Hogeland
Högström	Hogstrom, Hagstrom, Hagstrum
Löfgren	Lefgren, Loffgren, Lovegrain
Löfving	Lopving
Månsson	Manson, Monson, Munson
Mörk	Murk, Murch
Nordström	Norstrum
Öberg	Oberg
Ögren	Ogren
Ölander	Olander
Öhman, Öman	Ohman, Oman
Örtlund	Ortlund
Örtman	Ortman
Östberg	Ostberg
Österberg	Osterberg
Österdahl	Osterdahl, Esterdahl
Östergren	Ostergren, Estergren, Estergreen
Östling	Ostling, Estling
Östlund	Ostlund, Eastlund, Eastland
Östman	Ostman, Eastman, Osmund
Öström	Ostrom, Ostrum
Skånberg	Skonberg
Skönberg	Skonberg
Wählen	Wohlen

Naturalization records are an excellent source for studying the names of Swedish immigrants. These documents are extremely valuable in that in most instances the applicant in declaring his intent had to sign his name in the court records. If he had a patronymic he almost always signed his name with the double "s", which the county clerk conveniently either did not observe or ignored and the papers were thus issued having a name with the single "s". Much of the same thing happened when it came to surnames, where Anglo-Saxon variants of a name took precedence over the original Swedish.

Naming practices varied from one part of the country to another. In a city like Boston, where Swedes lived in close proximity of the Yankees, the number of English surnames was much greater among the Swedes than in Swedish settlements of the Middle West. I have made a study of the naturalization records of the courts of Boston MA, Travis County, TX and Bureau County, IL. These surveys cover approximately the same periods of time, in these instances the latter

part of the 19th century. The test areas included one mainly urban area, that of Boston. In Texas we have a mix, in that Travis County embraces the capital city of Austin, and finally Bureau County, IL, a mostly rural area, the largest city being Princeton. It is interesting to see how the number of Anglicized names drops with the intensity of the Swedish born population. I have noted the percentages for each area as follows:

A Comparison of Naturalizations of Swedes in Three Geographical Areas

**Boston, MA**

Patronymics	34.1%
Swedish Surnames	31.0%
Anglo-Saxon Names	<u>34.9%</u>
Total	100.0%

**Travis County, TX**

Patronymics	39.6%
Anglicized Patronymics	6.4%
Swedish Surnames	38.6%
Anglo-Saxon Names	<u>15.4%</u>
Total	100.0%

**Bureau County, IL**

Patronymics	47.2%
Anglicized Patronymics	10.7%
Swedish Surnames	29.4%
Anglicized Swedish Surnames	8.3%
Anglo-Saxon Names	3.1%
Garbled Names	<u>1.3%</u>
Total	100.0%

As a result of these indiscriminate and mostly unregulated name changes, there were bound to be some gross and ill advised new surnames floating about, due either to ignorance or to the whim of the immigrant. Many judges, ruling on petitions at the time of naturalization, either did not understand the ethnic background of the applicant or they were too lenient in allowing the name change applied for to go into effect. Either way the practice came under the scrutiny of Swedish-American scholars, who, while not opposed to the taking of a new surname, nevertheless felt that some order had to be created out of the chaos that prevailed. One of these key scholars, who took up the cudgels for reform, was none other than the professor of Swedish at Augustana College, Dr. Jules Mauritzson, who had studied a couple of years at the University of Uppsala in Sweden and had

been a student of the well renowned scholar of the Swedish language, Dr. Adolf Noreen. Deciding to go to the best expert in the field Mauritzson dispatched a letter to Noreen, a copy of which, thanks to Dag Blanck, I was able to get from the Adolf Noreen Collection at Carolina Rediviva, the library of the University of Uppsala. The letter, dated Rock Island 10 April 1920, informs Noreen that Mauritzson and C.L. Esbjörn, professor of German at Augustana, had over a period of time been concerned over the name situation among Swedish-Americans and both had been cognizant of the fact that efforts had to be made to sanitize the situation where "such translations as Oakleaf for Eklöf, Swanson or Svensén for Svensson and Hogland for Höglund are not acceptable." Mauritzson goes on to discuss two things which could be done - first of all to publish a list of 10,000 acceptable names, and secondly to mount a public relations campaign, where leading scholars and well-placed individuals such as Hjalmar Branting, the Swedish Prime Minister, Selma Lagerlöf, the well-known Swedish author, Esaias Tegnér, a linguistic scholar and the grandson of the Swedish poet by the same name and of course Dr. Noreen himself would speak up. "These big names" would help give encouragement to such a reform. Mauritzson goes on to suggest that the underlying principle of a taken name should be "to indicate the bearer's Swedish origin, while at the same time be easy to pronounce in English. Furthermore a name should sound well to the human ear and be easily distinguishable." As an example Mauritzson then goes on to draw up a list of 89 names beginning with the letter "D", citing possibilities for the sensible system of adopting a proper surname.

Dr. Mauritzson's Suggested List of 89 Names

Dacke	Dacker	Dag	Dahl
Dahlbeck	Dahlfelt	Dahlfors	Dahlgren
Dahlholm	Dahlin	Dahlman	Dahlmark
Dahlqvist	Dalfors	Dalgren	Dalin
Dallby	Dalman	Dalmer	Dalros
Dalson	Dalvin	Damfelt	Damgren
Damm	Damme	Damstedt	Danell
Danér	Danner	Dannqvist	Danson
Dardell	Darild	Darin	Darnell
Davidson	Degerman	Degermark	Dehlgren
Dehlin	Dehn	Delén	Dellman
Dellmar	Dellwik	Denckert	Denker
Dikman	Dillberg	Dillén	Dillner
Dinell	Dintler	Dittmar	Dittmer
Dittner	Dixén	Dock	Dolk
Doll	Donker	Donner	Dorén
Dott	Dragelin	Dragstedt	Drake
Drangel	Drevelin	Drill	Drott
Drotty	Druva	Dubb	Duva
Duktig	Dulin	Dunder	Dunér

Dunker	Durling	Durr	Duse	
Dusén	Duwall	Dymling	Dyring	Dyrsen

We don't have Dr. Noreen's answer, but we can infer that it must have been positive from the tone of Dr. Mauritzson's letter of 27 June 1921, in which he thanks Dr. Noreen for his "friendly and encouraging letter." Mauritzson continues by relating that he had had contact with his colleagues in the Scandinavian depart- of the Swedish-American colleges and that they had collectively drawn up an appeal which could be used in the drive to reform the naming procedures. He informs Noreen that the committee, made up of the cited professors, had to confront two extremes - "those whose reason is driven by sentimentality and a highly inflated filial piety and refuse to change their names, inherited from their ancestors, while on the other hand those Swedish-Americans, who from exaggerated zeal to show their true Americanism are driven to do everything in their power to blot out the fact that they have Swedish roots."

So much for the Mauritzson-Noreen exchange. Though we know very little of the results from the interchange, we do have a letter from Dr. Mauritzson to the Swedish consul in Sioux City, IA, G.N. Swan, dated 23 Feb. 1923, where Mauritzson, speaking for the five Swedish-American colleges, Augustana, Bethany, Gustavus Adolphus, North Park and Upsala, urges Swan to join his committee composed of himself, C.L.Esbjörn and Gustav André, the president of Augustana, in order "to reform Swedish-American family names." He goes on to explain the purpose by saying "our idea is nothing more nor less than to make a concerted and systematic effort to induce as many as possible of our young Johnsons, Olsons, Andersons, Petersons, etc. to change their family names to others not so common." Mauritzson then urges Swan to join the committee.

In a letter dated 31 March 1923 Swan answers the committee's appeal by saying that "you can count on my supporting the movement and in cooperating with your committee in every way." That Swan also perceived the confusion in Swedish America in regard to names is shown by the fact that he cited an inheritance case involving six brothers, of which three were named Anderson, two were named Lövgren and the sixth - Delmont! Swan ends by saying "this ought to be sufficient evidence of the necessity of the contemplated change."

Unfortunately we don't know what happened to this grand idea. Perhaps it was too late in the game. In the 1920s immigration had slowed to a trickle, World War I had created a climate in which foreign languages were suspect and the Americanization of Swedish religious organizations, cultural groups and ethnic societies was going on apace. New problems demanded new solutions and I think it would be fair to say that Mauritzson's eloquent plea for a better system of naming Swedish-Americans was placed on the back burner where it quietly died as a new generation of Swedish-Americans opted for a retention of the names of their fathers and grandfathers, no questions asked.

# Ahnentafeln

Ahnentafeln or ancestor tables will be printed from time to time on a space available basis and for subscribers only. The editor assumes no responsibility for the material submitted and reserves the right to edit it in order to conform to a general format.

## XXXV. Christina Nilsson Turnblad

(Submitted by Lawrence G. Hammerstrom, 1562 Mallard Drive, Eagan, MN 55122-2540, who has edited this material based on research done eighty years ago by the Rev. Fredrik Wimmercranz, clergyman of the Offerdal Parish (Jämt.). For further information regarding this material see the notes at the end of the ahnentafel.)

1. TURNBLAD/NILSSON, Christina, b. Offerdal Parish (Jämt.) 25 Feb. 1861; emigr. via Trondheim, Norway to Worthington, MN 24 May 1876; m. Minneapolis, MN 28 April 1883 Swan J. Tumblad; d. Minneapolis 6 Sept. 1929.
- I. 2. NILSSON, Gabriel, b. Offerdal 18 Nov. 1823; emigr. via Trondheim to Murray County, MN 29 April 1875; d. 9 July 1883; m. 18 Oct. 1846
3. GÖRANSDOTTER, Brita, b. Offerdal 24 July 1826; emigr. via Trondheim to Murray 7 June 1877; d. 2 Sept. 1881.
- II 4. GUDFASTSSON, Nils, b. Offerdal 12 May 1780; d. 22 Dec. 1854; m. 29 Oct. 1805
5. SIMONSDOTTER, Agnes, b. Offerdal 19 Nov. 1779; d. 22 Aug. 1840.
6. CARLSSON, Göran, b. Offerdal 12 Aug. 1786; d. 11 Jan. 1856; m. 23 April 1810
7. ERIKSDOTTER, Ursilla, b. Rödön Parish (Jämt.) 9 Aug. 1786; d. 4 July 1832.
- III 8. NILSSON, Gudfast, b. Offerdal 2 Aug. 1743; d. 7 Jan. 1803; m. 1 Oct. 1775
9. JONSDOTTER, Brita, b. Offerdal 3 Oct. 1743; d. 21 March 1797.
10. ABRAHAMSSON, Simon, b. Offerdal 27 Dec. 1750; d. 25 Nov. 1821; m. 17 Oct. 1773
11. GABRIELSDOTTER, Annika, b. 18 Feb. 1751; d. 15 April 1845.
12. FLODAHL/NILSSON, Carl, b. Offerdal 14 April 1743; served in the Swedish Army, 20 years as a private, 15 years as a corporal; d. 1 June 1810; m. 8 Oct. 1780
13. GÖRANSDOTTER, Kerstin, b. Offerdal 17 Dec. 1752; d. 30 Aug. 1838.
14. OLOFSSON, Erik, b. Näskott Parish (Jämt.) 17 Aug. 1738; d. 9 Aug. 1798; m. 1781
15. PEHRSDOTTER, Kerstin, b. Rödön 1757; d. 24 July 1830.
- IV 16. GUDFASTSSON, Nils, b. Offerdal 6 Oct. 1700; d. 24 Aug. 1775; m. 1727
17. ERIKSDOTTER or LARSDOTTER, Ursilla, b. Alsen Parish (Jämt.) 1 Sept. 1707; d. 11 Jan. 1783.
18. LARSSON, Jon, b. 27 Nov. 1710; member of the assizes (*nämndeman*); d. 6 July 1800; m. 1 Jan. 1741
19. ERIKSDOTTER, Elin, b. 3 Jan. 1717; d. 26 June 1796.
20. ANDERSSON, Abraham, b. Mattmar Parish (Jämt.) 30 June 1718; d. 11 May 1759; m. 1746
21. SIMONSDOTTER, Karin, b. Offerdal 25 March 1726; d. 29 Sept. 1759.
22. ERIKSSON, Gabriel, b. Offerdal 16 April 1716; parish clerk; d. 30 Aug. 1755; m. 29 Sept. 1747
23. NILSDOTTER, Anna, b. 3 Oct. 1715; d. 3 Nov. 1799.
24. STÅLBERG/CARLSSON, Nils, b. 11 Jan. 1708; d. 23 Aug. 1787; m. 1731
25. PEHRSDOTTER, Märeta, b. 3 Feb. 1700; d. 3 Aug. 1780.
26. ERIKSSON, Göran, b. Offerdal 26 May 1717; d. 1775; m. in Aug. 1748
27. GUNNARSDOTTER, Karin, b. 2 Aug. 1721; d. 6 Sept. 1810.
28. PEHRSSON, Olof, b. Näskott 13 Dec. 1707; d. 1776; m. 10 Nov. 1734

29. ERIKSDOTTER, Brita, b. Näskott 11 Sept. 1707.
30. GUNNARSSON, Pehr, b. Rödön 8 June 1710; d. 9 Jan. 1767; m. 22 May 1735
31. OLOFSDOTTER, Ursilla, b. Rödön 7 Dec. 1716; d. 5 May 1782.
- V 32. MATTSSON, Gudfast, b. Mattmar in May 1653; d. 27 Jan. 1741; m. 28 Dec. 1690
33. NILSDOTTER, Karin, b. Offerdal in Dec. 1672; d. 21 Dec. 1727. She was born, baptized, married and died during the Christmas weeks in December.
34. PEHRSSON, Erik, b. Alsen; m.
35. PEHRSDOTTER, Ingeborg, b. Rödön.
36. JONSSON, Lars, b. Offerdal 1676; d. 11 Jan. 1749; m. 1701
37. ERIKSDOTTER, Brita, b. 1680; d. 2 May 1739.
38. SJULSSON, Erik, b. 1680; d. 2 April 1743; m.
39. NILSDOTTER, Ursilla, b. 5 Feb. 1695; d. 4 May 1755.
40. HELGESSON, Anders, b. in the province of Västerbotten; d. 1719/1720; m.
41. ANDERSDOTTER, Agnes.
42. TORBJÖRNSSON, Simon, b. Offerdal 26 April 1694; member of the assizes (*nämndeman*) for 20 years; d. 14 Aug. 1772; m. 7 Oct. 1722
43. GÖRANSDOTTER, Gertrud, b. Offerdal 21 Sept. 1691; d. 9 Aug. 1777.
44. GÄRDSTRÖM/OLOFSSON, Erik, b. 1686; parish clerk; d. 24/25 July 1739; m. 15 or 20 April 1715
45. FALK, Anna/Annika, b. 28 Oct. 1696; able to read and do calculations; d. 24 July 1764.
46. OLOFSSON, Nils, b. 3 May 1680; could write and do calculations; member of the assizes (*nämndeman*), parish clerk; d. 3 Oct. 1757; m. 1707
47. NILSDOTTER, Ingeborg, b. 1684; able to read; d. 24 Feb. 1765.
48. LITZ/ZACHARIASSON, Carl, b. Litslena Parish (Upps.) 1656; arr. in Offerdal 1684; corporal in the Dragoon Regiment; d. 8 Jan. 1737; m. 28 Dec. 1693
49. GUNNARSDOTTER, Anna, b. 1669; d. 13 Nov. 1739.
50. NILSSON, Pehr, b. Offerdal 1663; d. 7 March 1751; m. 1697
51. KRISTENSDOTTER, Kerstin, b. 1672; d. 11 Dec. 1708.
52. NILSSON, Erik, b. 1677; member of the assizes (*nämndeman*); d. 23 Jan. 1756; m. 1 Dec. 1707
53. GÖRANSDOTTER, Kerstin, b. 1683; d. 9 June 1765.
54. ERIKSSON, Gunnar, b. 1670; d. 13 Feb. 1740; m. 2 Oct. 1704
55. OLOFSDOTTER, Brita, b. 1685; d. 17 Oct. 1763.
56. OLOFSSON, Pehr, b. Näskott 1664; d. 1752; m. 1691
57. LARSDOTTER, Agnes/Agnetta, b. Näskott 1667; d. 21 June 1747.
58. LARSSON, Erik, b. Näskott 1659; d. 31 Jan. 1738; m.
59. NILSDOTTER, Karin, b. Näskott 1680; d. in April 1752.
60. ERIKSSON, Gunnar, b. Alsen; m.
61. PEHRSDOTTER, Kerstin, b. Alsen.
62. ANDERSSON, Olof, b. Rödön 1674; d. 7 Sept. 1762; m. 1708
63. NILSDOTTER, Anna, b. Rödön 1684; d. 10 April 1759.
- VI 64. JONSSON, Matts, b. Alsen 1599; d. 13 April 1696; m. 1647
65. GUDFASTSDOTTER, Anna, b. 1623; d. 19 Jan. 1698.
66. ERIKSSON, Nils, b. Alsen 1623; d. 2 Nov. 1709; m. 1668
67. SIMONSDOTTER, Märet, b. 1648; d. 27 July 1717.
72. OLOFSSON, Jon, b. 1645; d. 8 May 1709; m. 1671/1672
73. LARSDOTTER, Brita, b. 1646; d. 6 June 1733.
74. ERIKSSON, Erik, b. 27 Nov. 1646; d. 31 March 1717; m. 21 May 1678
75. MANS DOTTER, Elin, b. 1653; d. 25 Sept. 1731.
76. OLOFSSON, Sjul, b. 1628; d. 30 Jan. 1698; m.
77. OLOFSDOTTER, Elin.
78. NILSSON, Nils, m.
79. HANSDOTTER, Lisbeta.
84. SIMONSSON, Torbjöm, b. in June 1651; d. 12 May 1731; m. 1684
85. NILSDOTTER, Karin, b. 27 March 1664; d. 12 May 1749.

86. JONSSON, Göran, b. Alsen 1 May 1650; parish clerk; d. 19 Aug. 1730; m. 1683
87. ERIKSDOTTER, Märet, b. in Sept. 1665; d. 7 Feb. 1751.
88. PÅLSSON, Olof, d. 1689; m. 1669
89. ERIKSDOTTER, Brita, b. 6 Jan. 1647; d. 11 Nov. 1730.
90. FALK/BÖRJESSON, Gabriel, b. Ärentuna Parish (Upps.) 25 April 1657; lieutenant; d. 2 Dec. 1702; m. 1690
91. PLANTIN/ZACHARIASDOTTER, Gertrud, b. 1668; d. 26 April 1740.
92. OLOFSSON, Olof, b. 1641; d. 5 Oct. 1713; m. 1666
93. NILSDOTTER, Märet, b. 1641; d. 3 June 1729.
94. ERIKSSON, Nils, b. Alsen 1623; d. 2 Nov. 1709; m. 1669
95. SIMONSDOTTER, Märet, b. 1648; d. 27 July 1717.
96. LITZ, Zacharias, b. in Åbo (Turku), Finland; bookbinder; m.
97. BILSTEN, Maria.
98. SJULSSON, Gunnar, m.
99. ----, Ingeborg.
100. JONSSON, Nils, m.
101. NILSDOTTER, Märet.
102. PÅLSSON, Kristen, b. Alsen 1637; d. 17 april 1718; m. 1670
103. OLOFSDOTTER, Malin, b. Alsen 1620; d. 9 June 1697.
104. = 94.
105. = 95.
106. JONSSON, Göran, b. Alsen 1 May 1650; parish clerk; d. 19 Aug. 1730; m. 1683/1684
107. ERIKSDOTTER, Märet, b. 1665; d. 7 Feb. 1751.
108. OLOFSSON, Erik, d. 1689; m. 1666
109. GUNNARSDOTTER, Märet, b. in Dec. 1630; d. 15 Feb. 1698.
110. JACOBSSON, Olof, b. 1641; able to read; d. 7 Jan. 1727; m. 1680
111. ANDERSDOTTER, Brita, d. 1716.
124. PEHRSSON, Anders, b. Rödön 1645; d. 1697; m.
125. JONSDOTTER, Märet, b. Rödön 1655; d. 1698.
128. BENGTSOON, Jon, m.
129. LARSDOTTER, Märet.
130. ERIKSSON, Gudfast, m.
131. ÖSTENSDOTTER, Sissela (Cecilia).
132. LARSSON, Erik, Alsen; m.
133. NILSDOTTER, Karin, Alsen.
134. OLOFSSON, Simon, m.
135. LARSDOTTER, Märet.
144. OLOFSSON, Olof, m.
145. OLOFSDOTTER, Roggield.
146. LARSSON, Lars, m. 1645
147. TORBJÖRNSDOTTER, Cecilia.
148. ERIKSSON, Erik, m. in Jan. 1646
149. ANDERSDOTTER, Sigrid.
150. JONSSON, Måns, m. 22 Sept. 1650
151. OLOFSDOTTER, Brita.
152. ERIKSSON, Olof, d. 1673; m.
153. SJULSDOTTER, Karin, b. 1597/1598; d. 31 March 1694.
168. TORBJÖRNSSON, Simon, b. 1612; d. 11 May 1693; m.
169. BENGTSDOTTER, Kerstin, d. 1685.
170. ANDERSSON, Nils, m.
171. JONSDOTTER, Karin.
172. HALVARSSON, Jon, b. Alsen; parish clerk; m.
173. ----, Gertrud.
174. HINDRIKSSON/HINDERSSON, Erik, b. Mörsil Parish (Jämt.) 1636; d. 21 April 1719; m. 1664

175. JONSDOTTER, Kerstin.  
178. NILSSON, Erik, m.  
179. ANDERSDOTTER, Brita, d. 1663.  
180. FALK/LARSSON, or HANSSON, Börje, m.  
181. LITEN/ANDERSDOTTER, Catharina.  
182. PLANTIN, Zacharias Olai, clergyman in the Offerdal Parish; d. 1688; m.  
183. von ZIEDLER, Anna Maria.  
184. = 144.  
185. = 145.  
186. OLOFSSON, Nils, m.  
187. NILSDOTTER, Margareta.  
188. LARSSON, Erik, b. Alsen; m.  
189. NILSDOTTER, Karin.  
190. OLOFSSON, Simon, m.  
191. LARSDOTTER, Märet.  
204. NILSSON, Pål, m.  
205. JONSDOTTER, Kerstin.  
206. MÅRTENSSON, Olof, m.  
207. HÅKANSDOTTER, Märet.  
208. LARSSON, Erik, Alsen, m.  
209. NILSDOTTER, Karin.  
210. = 190.  
211. = 191.  
212. = 172.  
213. = 173.  
214. = 174.  
215. = 175.  
218. NILSSON, Gunnar, m.  
219. ANDERSDOTTER, Gölu.  
220. OLOFSSON, Jacob, b. 1612; member of the assizes (*nämndeman*) for 30 years; d. 18 April 1700; m. 1632  
221. TORBJÖRNSDOTTER, Märet.
- VIII
306. GUNNARSSON, Sjul, m.  
307. OLOFSDOTTER, Gunilla.  
336. ARONSSON, Torbjörn, m.  
337. SIMONSDOTTER, Sigrid, b. Näskott.  
348. MÅRTENSSON, Hindrik, m.  
349. NILSDOTTER, Märet.  
366. ZIEDLER, Alexander Magni, b. in Germany.  
428. = 348.  
429. = 349.  
440. OLOFSSON, Olof, m.  
441. JONSDOTTER, Lucia.

## Notes

### Lawrence G. Hammerstrom

Christina Turnblad's ancestry table is from information furnished to Swan J. Turnblad by Fredrik Wimmercranz, pastor of the Offerdal Parish in Jämtland, Sweden. Apparently the documentation was submitted to Turnblad in response to a request from circa 1912. John Turnblad, grandnephew of Swan Turnblad, provided a

copy of the original data to me, thus making it possible to develop the ahnentafel.

Christina Nilsson Turnblad was the wife of Swan J. Turnblad. In 1868, Swan, together with his family, emigrated from Småland in Sweden to the United States. He became a very successful owner and publisher of one of the largest Swedish language newspapers in the U.S., the *Svenska Amerikanska Posten*. In late 1929 Mr. Turnblad founded the American Swedish Institute in Minneapolis and donated to the Institute his mansion at 2600 Park Avenue together with his newspaper and the *Posten* Building in downtown Minneapolis.

The dossier of genealogical information which Fredrik Wimmercranz forwarded to Swan Turnblad in the early part of this century staggers the imagination. It consists of 72 pages with carefully extracted materials from the parish records of Offerdal and nearby parishes in Jämtland. The catalog is too vast to reproduce here but a synopsis will demonstrate the value of the holdings.

Pages 1-3 General information on Christina Turnblad's antecedents.

Pages 4-5 Extracts from the death records.

Pages 6-12 The genealogy of Agnes Simonsdotter.

Pages 13-16 The genealogy of Carl Nilsson Flodahl.

Pages 17-18 The genealogy of Gudfast Mattsson in Stavre, Offerdal Parish.

Page 19 Letter from Fredrik Wimmercranz to Swan Turnblad, dated 18 Feb. 1914.

Pages 20-21 The genealogy of Ursilla Eriksdotter.

Pages 22-26 The genealogy of Nils Gudfastsson.

Pages 27-28 Miscellaneous genealogical information.

Pages 29-59 Information from the death records of 31 individuals included in the ahnentafel.

Pages 60-62 Information from Näskott and Rödön parishes in Jämtland.

Pages 63-72 Extracts of materials from the Royal Military Archives in Stockholm dealing with Gabriel Börjesson Falk's service in the Uppland Regiment, including a letter dated 25 Oct. 1682, signed by "Carolus" (King Charles XI) and a letter of allegiance to King Charles XII from Gabriel Falk, dated 14 June 1697.

In order to illustrate what can be gleaned from the 31 obituaries contained on pages 29-59, I should like to show two examples to indicate some of the information available in the records of the parishes used by Fredrik Wimmercranz. I have taken two of the most interesting.

No. 84. SIMONSSON, Torbjörn (1651-1731). "About this man's health there is something strange to be noted. Around his 60th year he took to his bed at Christmas and lay there steadily until *Valborgsmässoafton* (30 April) and in like manner all the following 20 years until his death. However, every year he retired a

little earlier until finally it was as early as the season of Advent, still without any pain, eating his food daily, yes even stronger than when he went to his daily work, until the said time, the season of *Valborgsmässa*, when he was again freed from his bed. On the 8th of May he went to his work in the field, but towards evening he took to his bed and lay there until the 12th, in utmost peace, and without pain or agony he slept away.”

Another obituary deals with:

No. 103. OLOFSDOTTER, Malin (1620-1697). The parish death record for 1697 has the following death notice: “About this respectable wife, there is something ‘worthy of note’ in that she married Kristen Pålsson in her 50th year and in her 53rd year she gave birth to a daughter and in her 58th year a son, both of whom survived their mother. She died 9 June 1697 at an age of 77 years and three months.

Concerning her husband, Kristen Pålsson, the 1718 parish death record has the following notice: “ On the 17th of April the Christlike and praiseworthy man, Christen Pålsson, died, born in 1637 in Alsen Parish, the son of lawfully wedded and devoted parents named Pål Nilsson and Kerstin Jonsdotter. He was married in his 30th year to an old maid named Malin Olofsdotter, with whom he had a son and a daughter. They lived together for 30 years. She died 9 June 1697. He listened to God’s Word with pleasure and never slept in church and piously received the Lord’s Supper on his death bed the 31st of March.

How these genealogical notes dealing with Christina Nilsson Turnblad turned up in the family related to Swan Turnblad is a mystery, since there is nothing in them having a bearing on the Turnblad genealogy itself. It is assumed that Swan Turnblad’s only daughter Lillian, who remained unmarried, there being no other living relative of Christina Turnblad, Lillian turned over the notes to Harold Turnblad, a nephew of Swan Turnblad, shortly before she died.

It has now been announced that, thanks to John Turnblad, grand nephew of Swan Turnblad, the original manuscripts contained in this valuable collection have been deposited in the archives of the American Swedish Institute in Minneapolis, where they will be available to scholars with roots in the Jämtland parishes so well documented by Fredrik Wimmercranz.

# 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 enquirer is responsible for the contents of the query.

## Christensson

I am searching for information concerning Carl Henrik Christensson, son of Christen Andreasson and Anna Stina Hansdotter. He was born in Hästhagen in Möllebacken in Hede Parish (Göt.). It is not known when he arr. in America. He perished in a fire in the early part of the 1900s. Family tradition says that "He had a house, located on a river, in either Montana or Minnesota." Can anyone help to shed light on the fate of this person?

Thelma Long  
Box 3562  
Melfort, Saskatchewan, CANADA S0E 1A0

903

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## Ekdahl

I would like to hear from anyone researching the Ekdahl family from Östergötland's *län* and Södermanland's *län*.

Thelma Long  
Box 3562  
Melfort, Saskatchewan, CANADA S0E 1A0

904

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## Olson

I'll be visiting the U.S. this summer and had hoped to be able to find some relatives. My maternal grandfather's brother, Carl H. Olson moved to the U.S. but I don't know where he settled. We do have a letter written in 1971 where he gives his address as 2325 East Maryland Avenue, St. Paul, MN 55119, but that was the last we heard from him. I surmise he is dead but he may have had children and grandchildren. Can anyone help?

Marie Hedberg  
Sjödalsvägen 3  
155 33 Nykvarn, SWEDEN

905

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## Leo, Pearce, Skoglund

I wonder if someone can help me locate some of my relatives who settled in the U.S. My grandmother had three sisters, who all emigrated. They were:

1. Anna Charlotta Leo, b. 8 Aug. 1867, who departed from Göteborg in May of 1887 destined for St. Paul, MN.
2. Elin Elisabeth Leo, b. 1 May 1874, departed from Göteborg in June 1890, destined for New York.
3. Ottilia Elvira Leo, b. 4 June 1883, departed from Göteborg in March 1904, destined for Boston, MA.

I have done some research at the Emigrant Institute in Växjö and have only come up with some information about Elin. Apparently she was a member of the Gustavus Adolphus Lutheran Church in St. Paul and was m. there 13 or 18 Nov. 1892 to Erik S. Pearce. A dau., Hayer Erika Elisabeth, was b. to this couple 16 April 1893. Two other girls were apparently b. to this couple, but the parents' names vary. Agnes Anna Cecilia was b. in St. Paul 5 April 1895, the parents being listed as Peter and Ellen Pearson and the third girl, Mannie Elisabeth, was b. 16 Oct. 1896 to Peter and Elisabeth Peterson. To add to the confusion a couple, E.S. Perez and Ellen Perez, were baptismal witnesses in St. Paul in 1905.

In the early 1940s I received an address for Mrs. Elin Pearce, 408 Ashland Avenue in St. Paul, but when I wrote a letter to her a few years later the letter was returned as undeliverable.

Anna Leo also m. but I do not have her husband's name.

Ottilia Leo supposedly m. a Norwegian by the name of Skoglund. They owned a hotel or an inn but had no children. Ottilia was supposedly alive in 1953.

Berit Friberg

Lunda

595 92 Mjölby, SWEDEN

906

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## Svensdotter, Svensson

I am searching for my paternal grandmother's sister, Emma Christina Svensdotter (Svensson), who was b. in Angelstad Parish (Kron.) 3 Nov. 1877 as the dau. of Sven Israelsson and Anna Brita Andersdotter. She left Sweden for America in May 1893 via Hull, England aboard the *Romeo*, her destination being given as Boston, MA. When Emma's mother d. in Sweden 6 Feb. 1924 the estate inventory (*bouppteckning*) lists Emma as being absent in America.

Mrs. Yvonne Græsén

Stora Visätter, Skeda

585 97 Linköping, SWEDEN

907

**Södergren**

I am searching for information regarding my maternal grandmother's brother, Axel Sigfrid Södergren, b. in Ranstad in Värmland 17 Sept. 1876. His last address in Sweden was Ovansjö Parish (Gävl.).

He emigr. to America from Göteborg 29 Nov. 1909, and arr. first in Winnipeg, Canada. The last time the family heard from him was in 1912 at which time he was res. in Minneapolis, MN, but he seems also to have res. in San Diego, CA.

I am interested to learn where he d. and where he is bur., as well as something of his life in the U.S. I don't believe that he was very successful since the last time he wrote home he asked for money in order to buy a ticket back to Sweden.

Göran Cedergren  
Vänjaurträsk 69  
916 95 Örträsk, SWEDEN

908

**Bäckman, Backman, Beckman**

By means of my earlier genealogical queries No. 475 and No. 739 regarding the descendants of Frans Gustaf, Johan Alfred and Alma Lovisa Bäckman/Backman/Beckman (siblings), who were members of the Swedish Evangelical Covenant Church in St. Paul, MN, I have received some very valuable information, not the least from Dr. Erickson's excellent study of the membership list of that church at the beginning of this century. Now I need to get more up-to-date information and I hereby ask the readers of *SAG* if they can help. To recapitulate, here are the persons I am seeking and their descendants:

1. Frans Gustaf Bäckman, b. in Säware Parish (Skar.) 1867. He was m. to Charlotta Bergström, b. 1864. In 1899 they res. at 593 Cook Avenue, St. Paul.

2. Johan Alfred Bäckman, b. in Säware Parish 1876. He m. Hulda Andersson, b. 1885. They res. at 593 Cook Avenue, St. Paul.

3. Alma Lovisa Bäckman, b. in Säware Parish 1882. She was m. to Charles William Johnson, b. in St. Paul 1877. In 1901 they res. at 5 Reid Court in St Paul, MN.

Both brothers were tailors working at the firm of Sandell & Haslet in St. Paul.

P. Gunnar Lindroth  
Nybytorp  
182 64 Djursholm, SWEDEN

909

## Olson

I am seeking information concerning the ancestors and descendants of Charles Olson. He was b. in Sweden, the s. of Fredrik and Christina Olsson. He settled in Story City, IA. His brother, my grandfather, was Swan Peter Olson, who was b. in Sweden in 1869 and who settled first in Des Moines, IA and later in Ayrshire, IA.

Roger Root  
7349 North Yucca Via  
Tucson, AZ 85704-6226

910

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## Haglund/Haglund

My grandfather, Johan Olof Magnusson Haglund/Haglund, his wife Maria (Maja) and dau. Hilda embarked in Göteborg 15 Aug. 1879 aboard the *SS Rollo*, bound for Hull, England. I have not been able determine on which ship he arr. in the U.S., the port or the date of arrival, despite corresponding with all ports of entry. I had hoped that Michael Tepper's volume on *American Passenger Arrivals* would provide a clue, but he does not go into any details as to ships or passenger manifests. Can anyone give me a clue as to where to look?

William C. Haglan  
7465 S.W. Downs Post Road  
Wilsonville, OR 97070

911

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## Lilja

My maternal uncle, Edmund Ingolf Sigward Lilja, was b. in Malmö 4 March 1901. On 11 June 1923 he departed from Malmö aboard the Norwegian vessel *Halfried* of Bergen and arr. in Portland, OR 28 July 1923. On 9 June 1926 he was living in San Francisco and from 8 June 1927 to 12 June 1929 he res. in San Pedro, CA. After this date my uncle has disappeared and we have had no trace of what happened to him. Can anyone help me locate data concerning him?

Erik Dahlin  
Klågerupsvägen 307  
212 38 Malmö, SWEDEN

912

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**Kjellander**

I am looking for information concerning Charles Kjellander, b. in Skettiljunga, Västra Vram Parish (Krist.) 30 March 1857, who emigr. to the U.S. in 1882. He settled in Chicago, where, according to the 1910 Census, he is listed as a gang foreman. He d. 3 Nov. 1920, at which time he was res. at 10737 Wabash Avenue. He was bur. in Mount Hope Cemetery 6 Nov. 1920. The death certificate lists him as being a labor foreman in the steel department of the Pullman Company. He was m. to Maud M. Kjellander, b. in Ohio in June 1874. I have not been able to determine if there were surviving children.

His brother, Johan or John Kjellander. was b. in Skettiljunga 9 July 1863. He emigr. 1884 and also settled in Chicago, where he became a druggist. In 1888 he opened a pharmacy at the corner of Belmont Avenue and North Clark Street. He res. at 859 Buckingham Place. He died at his summer home in Lake Zurich, IL in 1935. I have no information as to his marital status.

Margit Kellander-Storm  
Uniformsgatan 6  
723 50 Västerås, SWEDEN

913

**Peterson**

I am looking for information on the children and grandchildren of Pehr S. Peterson, the head of the Peterson Nursery in Chicago. He had a s., William A. Peterson, b. in Chicago 29 April 1867, who was m. to Mary H. Hill, b. in Illinois in May 1868, whose father had come from North Carolina and her mother from Virginia. William, the s. of Pehr S. Peterson, took over the nursery in 1895. He belonged to the Presbyterian Church.

William and Mary had three children - Harold, b. in October 1893; Norman, b. in June 1897 and Gertrude, b. in May 1900. According to the U.S. Census of 1910 all three children were born on West Peterson Avenue on Tract AA5 in Chicago, Cook County, IL.

Margit Kellander-Storm  
Uniformsgatan 6  
723 50 Västerås, SWEDEN

914

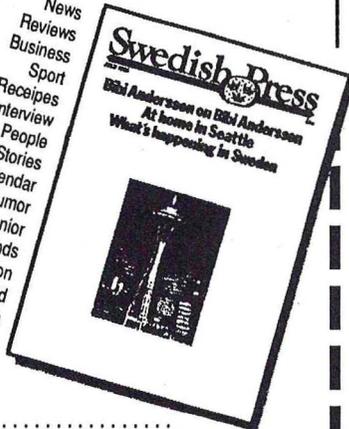


## Surprise . . .

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