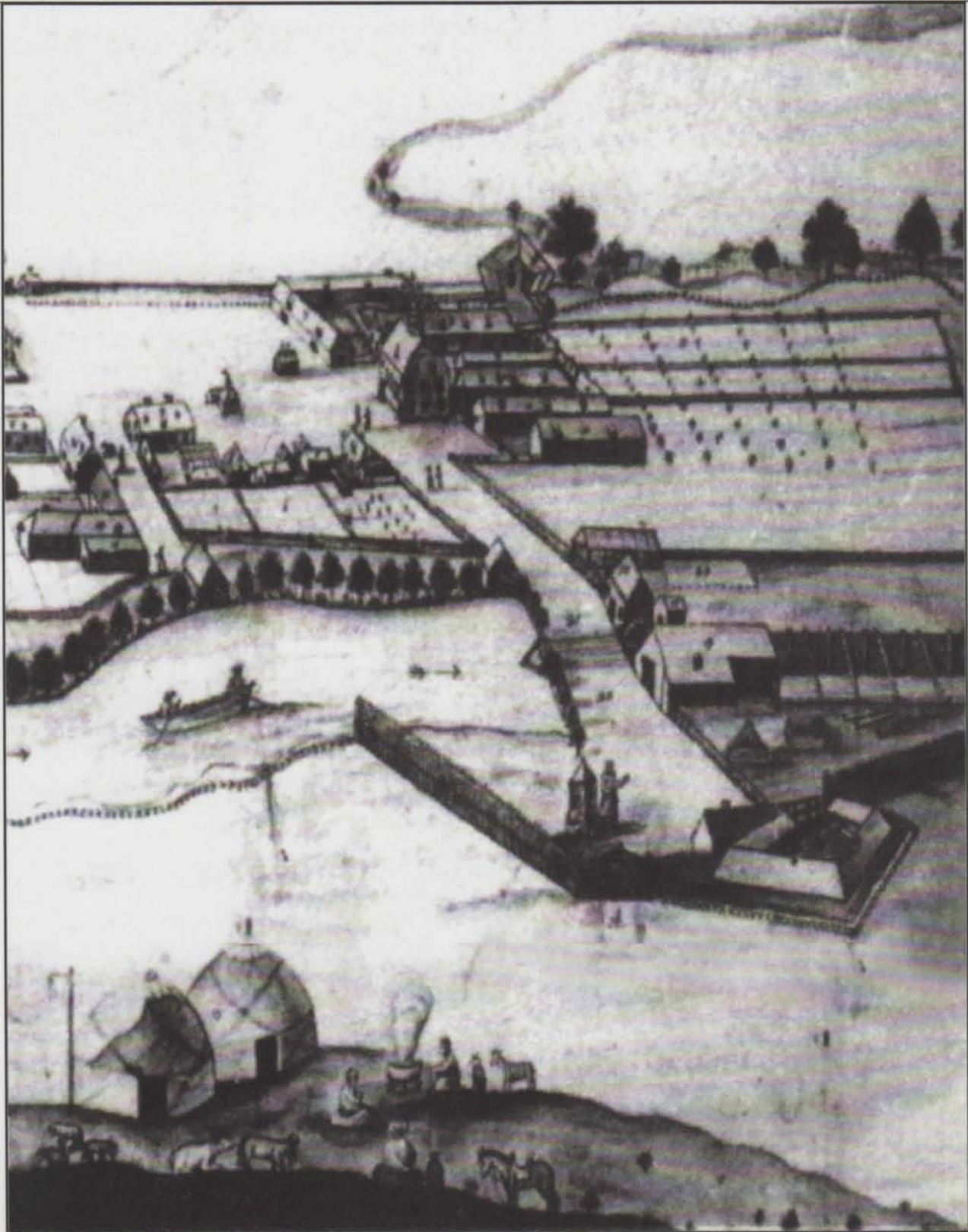


FEEFHS Journal

A Publication for Central & East European Genealogical Studies



FEEFHS Journal

Volume 13, 2005

FEEFHS Journal

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To become a member: Simply fill out the application at the back of this publication and mail it along with your membership dues, or visit the FEEFHS homepage at <feefhs.org>. Dues for calendar year 2006 are \$35 per year for individuals and small organizations (under 250 members), \$40 for families (2 spouses receiving 1 journal), \$45 per year for medium-sized organizations (250–500 members), and \$60 per year for large organizations (over 500 members). Special provisions exist for societies and non-commercial organizations in Eastern Europe who cannot afford to join. FEEFHS greatly appreciates sponsors and patrons who contribute more than the minimum amount to help offset the expenses of its many services, including its website. The founders, elected and appointed officers, editor, and convention speakers all serve without compensation and thus contribute significantly toward FEEFHS goals.

FEEFHS, headquartered in Salt Lake City, is non-sectarian and has no connection with the Family History Library or The Church of Jesus Christ of Latter-day Saints. FEEFHS appreciates the LDS contribution to family history in collecting, microfilming and sharing genealogy records.

Sending mail: Please send membership requests, applications, dues, address changes, subscription requests, back-issue orders, etc. to: **Treasurer, c/o FEEFHS (address listed below).**

Articles: FEEFHS actively solicits original articles on topics significant to family history research in Central and Eastern Europe. Member societies are also invited to submit previously published articles for possible republication in the FEEFHS Journal. Send article submissions to **Editor, c/o FEEFHS (address listed below)**. Submissions received by mail must be on 3.5" floppy, zip disk, or CD-R and in WordPerfect 5.1 or higher format or MS Word. Disks cannot be returned. E-mail submissions are also accepted at **thom_edlund@byu.edu**. A style guide is available by request from the editor.

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Who, What and Why is FEEFHS?

The Federation of East European Family History Societies (FEEFHS) was founded in June 1992 by a small dedicated group of American and Canadian genealogists with diverse ethnic, religious, and national backgrounds. By the end of that year, eleven societies had accepted its concept as founding members. Each year since then FEEFHS has grown in size. FEEFHS now represents nearly two hundred organizations as members from twenty-four states, five Canadian provinces, and fourteen countries. It continues to grow.

About half of these are genealogy societies, others are multi-purpose societies, surname associations, book or periodical publishers, archives, libraries, family history centers, online services, institutions, e-mail genealogy list-servers, heraldry societies, and other ethnic, religious, and national groups. FEEFHS includes organizations representing all East or Central European groups that have existing genealogy societies in North America and a growing group of worldwide organizations and individual members, from novices to professionals.

Goals and Purposes:

The fall of the Iron Curtain opened up exciting new possibilities for genealogical research, but also generated significant new problems in knowing where to find the needed records. One goal of FEEFHS is to disseminate information about new developments and research opportunities in Eastern and Central Europe as soon as possible. This multi-ethnic federation is very effective in helping family historians with various ethnic and religious backgrounds who often seek similar types of information from the same hard-to-find locations. In the process members of FEEFHS have learned much more about available resources in North America and Europe. FEEFHS publicizes the publications, services, and activities of its member societies. FEEFHS develops online and printed databases of pertinent resources, maintains liaison with other organizations worldwide that share interests, serves as a clearinghouse for information on the existence and services of member societies, and promotes public awareness of member societies. FEEFHS also helps to create new ethnic or national genealogy societies where none exist but a need exists. FEEFHS volunteers are in active indexing selected FHL microfilm collections and East European record searches. UNITY-HARMONY-DIVERSITY is our motto. We welcome all societies and individuals, regardless of present or past strife in the homelands of Eastern Europe.

Services:

FEEFHS communicates with its individual and organizational members in many ways:

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

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In This Issue

Welcome to volume 13 of the FEEFHS Journal, a genealogical annual dedicated to the advancement of studies relating to Central and East European family and local history. The articles published here are diverse in subject, and reflect the expansive approach to genealogical research supported by the Federation of East European Family History Societies. It is the Federation's hope that you enjoy this publication and make plans to join us at our 2006 conferences in Edmonton and Winnipeg (see back cover for details). Research articles in this issue address the following topics:

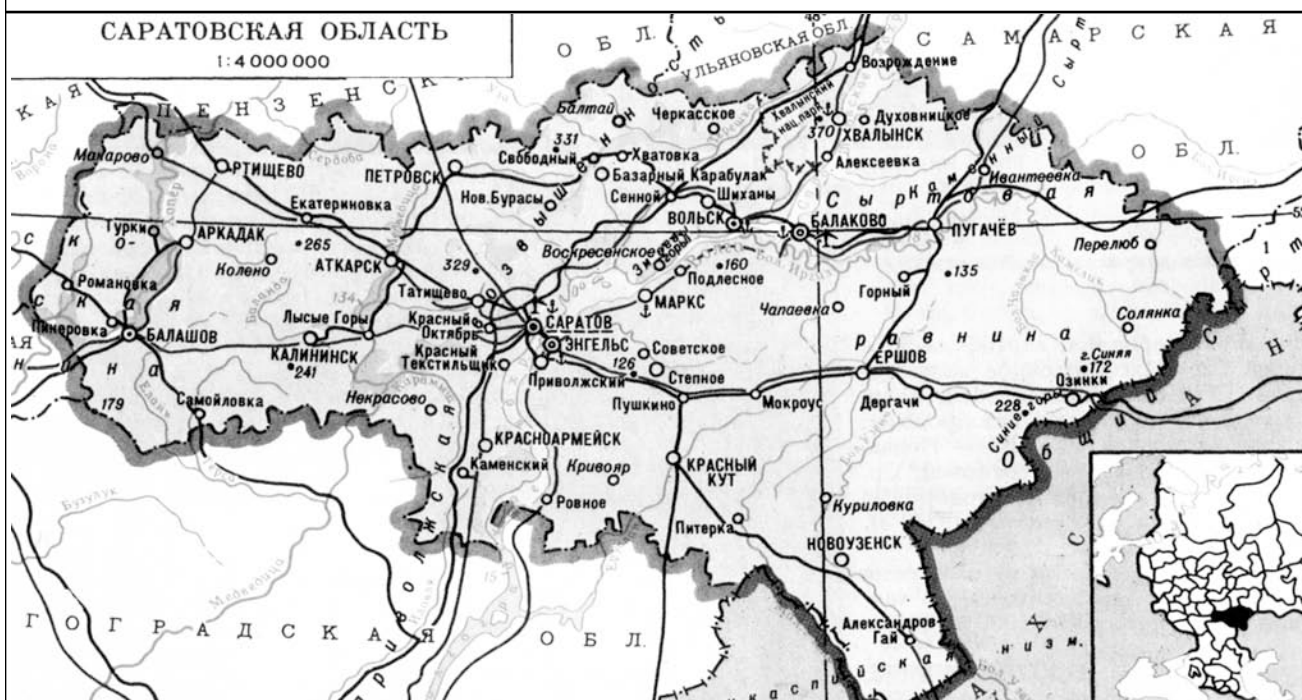
- the Medieval holocaust of Jews in Germany and Switzerland
- the ethnic and religious context of life in Austria-Hungary
- the genealogical record sources of Moldova
- DNA and its use in genealogy
- the Celts in Moravia

Also included are two outstanding reports on research trips to Poland and Ukraine by Jutta Missal (Luxembourg) and Dave Obee (British Columbia). Our 2005 "Beginner's Guide" focuses on resources for genealogical research in Saratov, Russia. Member profiles spotlight:

- the MyFamily.com network (MyFamily.com, Ancestry.com, Ancestry.co.uk, Genealogy.com, Rootsweb.com, Family Tree Maker, and Ancestry and Genealogical Computing magazines). Joe Everett, one time managing editor of this journal and now East European senior content specialist for MyFamily.com, has authored an informative article describing the services and activities of this large genealogy publisher and database provider.
- the Czechoslovak Genealogical Society International (CGSI). Charles Romportl, publicity chair for the CGSI, outlines the history and member services of this organization headquartered in St. Paul, MN.

The FEEFHS Journal editor and the FEEFHS Executive Council extend their gratitude to all authors who submitted manuscripts for this issue. Article proposals for the 2006 FEEFHS Journal are now being accepted. All FEEFHS members, organizations and other interested parties are encouraged to submit research papers, ethnic or national case studies, village histories and other topical reports impacting Central and East European genealogy and history to the journal editor at <editor@feefhs.org> - *Thomas K. Edlund.*

Russian research in the province of Saratov is the subject of this issue's "Beginner's Guide" to genealogy. Shown below is a map of the Saratov region while under Soviet administration



President's Message

From President Dave Obee

These continue to be exciting times for those of us with as passion for family history research in Central and Eastern Europe. Every month, it seems, we hear of more resources being made available to us, and every year more researchers travel to their ancestral homelands to get a better sense of what life is, and was, like there.

And we have every reason to believe that the best is yet to come. Although there have been a few bumps along the way, and some countries are a bit slower than others when it comes to welcoming genealogical researchers, we've seen an steady increase in what's available. As the former Communist countries continue their remarkable transformation, we can guess that access will improve.

It's not just about archives and civil registration offices. It's easier than ever before to get quality maps and atlases of Eastern Europe. Many different publishers there are gearing up to meet the rising demand for geographic information. Beyond that, Web sites such as Google are making it possible to take a look at the villages of our ancestors—even those villages that were off-limits to us for decades.

And there's more. A few years ago, we could only guess at what some of these places were like. Now, thanks to webcams—there are dozens in Ukraine alone—we can check to see what the weather is like, and how the morning rush hour is going.

We're also seeing a rise in family history research by the people living in those countries. For years, these people didn't have the luxury of a pursuit that we take for granted; when basic survival is your top priority, it's tough to get excited about the details of your great-grandfather's life.

Conditions there still fall well short of those in North America. U.S. Bureau of Census data shows that a person in Russia is likely to die 11 years earlier than an American, and 15 years earlier than a Canadian. There is a serious problem with infant mortality as well; the Russian rate of infant deaths per 1,000 live births is roughly five times that of Canada, and four times that of the United States.

That said, the rising wealth in the eastern part of Europe, coupled with improved access to Western medicines, is sure to improve the quality of life there. Family history research works best when historical events are kept in context, and the living conditions faced by those who live in the homes of our ancestors are surely part of that context. We should be doing whatever we can to help those people.

When we travel to those areas, for example, we should take as gifts any items that might help them in their everyday lives—not the trinkets that so many tourists believe are appropriate. We should buy from the local businesses rather than bringing everything from North America. We should acknowledge that when it comes to technology, many people in Eastern Europe are ahead of us. And most importantly, we should give them hope and encouragement,

and welcome them as equal partners in the global community.

As society in the eastern part of Europe catches up to the rest of the continent, we are sure to see the formation of more organizations devoted to genealogical research.

That will be a tremendous help to those of us who are doing our European work by remote control. The more active researchers on the ground there, the more information is sure to be made available to researchers here.

As keen family historians, we should do all that we can to help the development of genealogical communities in Eastern Europe. The Federation of East European Family History Societies, which welcomes members from all countries, can play a key role in the growth of genealogical research from Poland east.

FEEFHS, created in 1992 as an umbrella organization, promotes family research in eastern and central Europe without any ethnic, religious, or social distinctions. We provide a forum for individuals and organizations focused on a single country or group of people to exchange information and be updated on developments in the field.

From time to time, people ask if there is still a need for FEEFHS, given the extraordinary growth of the Internet that has put an almost limitless amount of information at our fingertips. The answer is a resounding yes, for many reasons.

FEEFHS continues to play a vital role in bringing together a wide cross-section of Eastern European researchers. Progress is being made at different rates in different countries, and it is important to know what records are available throughout Eastern Europe. This knowledge may result in a discovery in another area.

FEEFHS conferences bring together many of the most knowledgeable researchers for a remarkable exchange of ideas and information. This year, there are two, both one in Canada—the regular FEEFHS conference in Edmonton in June, followed by a joint conference with the East European Genealogical Society in Winnipeg in August.

The FEEFHS Journal has been, for several years, the most important annual publication for researchers dealing with that part of the world. As you go through this issue, make special note of the features that apply to your area of research, but don't ignore the ones on other areas. It never hurts to know what is happening elsewhere. And don't forget that if you have information that may help others, you should consider writing a feature for next year's issue.

With that, happy reading. And the best of luck with your research in 2006.

Dave Obee
FEEFHS President
2004-2005



The Medieval Holocaust: The Approach of the Plague and the Destruction of Jews in Germany, 1348-1349

by Albert Winkler

The Jews of Germany have suffered a great deal from persecutions over the centuries. The Holocaust of the 1940s, for example, ranks among the most brutal events in recorded history, but there were many other instances of oppression in German history, many of which date from the Middle Ages. During the Medieval period, the Jews were subject to numerous attacks, and they often faced periods of devastation and mass murder. Likely, the most brutal of these were the severe pogroms unleashed on the Jews in association with the advance of the Black Death in 1348 and 1349. Perhaps only ranking behind the annihilations by the Nazis, the ravaging of the Jewish communities at the time of the Plague was the most extensive oppression the Jews ever faced in the history of Germany. The persecutions of Jews at the time of the Black Death in Germany started with the advance of the disease towards the southwestern areas of the German Empire. The communities in these regions essentially started the process and precedence of attacks that were soon followed in many other German cities.

Despite the attention which has been paid to the Jewish experience in history, the topic of the early persecution of Jews in Germany has been the subject of some controversy among scholars. For instance, the exact role of the pestilence in the outbreak of hostilities towards the Jews has never been fully clarified. The attacks might have been triggered by the fear of approaching doom, or they may have started at the time of the Black Death only by coincidence. Clearly, the issue is more complicated than a simple cause and effect relationship because numerous factors came into play in the decisions to attack Jews. A vicious and pervasive anti-Jewish sentiment led many Christians to believe that the members of this often-victimized religion must be responsible somehow for any malady, social problem, or disaster that befell society. When no hard evidence was available to support accusations, as was almost always the case, then myths and unfounded rumors were used as evidence. Other factors contributing to the tragedy include the uncertainty associated with political realities in the cities of Germany at this time. Many social and economic groups vied for power in the communities. Economic competition between Jews and Christians was clearly involved, as well as greed and jealousies by many people in the Christian community. This article will address the issues surrounding the destruction of the Jews of Germany at the time of the Black Death and attempt to shed light on the controversial aspects of the persecutions. This work will concentrate on the attacks on Jewish communities in the cities and towns of the southwest German Empire because these were the locations of the first outbreaks of these pogroms and became the model of similar oppression in other areas.

Jews in Germany during the Middle Ages

According to the available information, Jews have lived in what is now Germany starting in Roman times. There was a community of Jews in Cologne during the Roman era indicated by the remains of their synagogue, which has recently been unearthed. However, the existence of Jews in Germany might not have been continuous because scholars have been unable to find evidence that indicated the Jews were in that region in the following centuries. During the Middle Ages, Jews came to Germany largely as merchants, and they most often lived in the towns along the rivers which were the major avenues of trade. During much of that age, many Jews served in important positions as doctors and merchants.¹ Very early in their existence in Germany, the Jews faced prejudice and persecutions. Some early Church Fathers, most notably St. John Chrysostom, condemned the Jews largely for religious reasons. Somehow, he argued, all Jews bore collective guilt for the execution of Jesus of Nazareth, even though the event occurred hundreds of years before any the contemporaries of Chrysostom were born.² Additionally, the Jews were denigrated for rejecting the teachings of Christianity and its new concept of salvation. The Gospel of John, for example, has Jesus condemning the Jews because they refused to believe that he was sent by God. In John 8:44 Jesus said, "Ye are of your father [who is] the devil, and the lusts of your father ye will do." The book of Revelations 2:9 expressed a similar sentiment, "Jews ... are the synagogue of Satan."³ All of this demonstrated a basic paranoia of many Christians. The fact that the Jewish people, who were well versed in the culture and ethics of the Hebrew Bible, would reject the teachings of Jesus forced many insecure Christians to question the efficacy of their own religion. This was too disturbing for many of them to bear, and they frequently lashed out at the Jews, who viewed the evidence of Jesus differently.

Many Christians believed that the sin of killing Jesus, the consequences of which the Jews had somehow inherited from their ancestors, clearly made the Jews unable to attain salvation, and their punishment by divine actions continued to show how the Lord held them in disfavor. This was demonstrated by the dispersal or diaspora of the Jewish people starting during the Roman era. Some Christians justified their persecution of the Jews because deity was punishing them already, and the continual mistreatment of those people was a means of showing devotion to their Lord and doing his will. Often, the Christian teachings of love, charity, and an unwillingness to judge others were simply set aside when the treatment of Jews was concerned. Christians viewed Jews as having every demonic proclivity, and they often bore the stigma of being the adversaries of all peoples.

Many calamities that fell on society were blamed on the Jews. When fires broke out in cities, the Jewish community was repeatedly held responsible even when the conflagration started in a part of the town away from Jewish neighborhoods. Diseases and maladies were often blamed on the Jews, whom many Christians believed used sorcery or any kind of collaboration with evil to cause these unfortunate events to take place. The Jews again and again were seen as poisoners seeking to kill Christians by the use of hazardous substances. Supposedly, the Jews frequently desecrated the Holy Eucharist, murdered children in some kind of lust to kill, and then used their blood in a degraded ritual or means of worship. These accusations had little or no evidence to support them and were clearly absurd, but even the most unreliable rumors could be used as excuses to persecute Jews. Joshua Trachtenberg, an eminent scholar of anti-Jewish ideas and practices during the Middle Ages, has observed, "Nothing was too monstrous to be told about a Jew."⁴ Many of these unfounded allegations were used against the Jews when the Christian communities feared the approach of the Plague.



Fig. 1 - Demonic beings identified by the Jew badge. From the title page of *Der Juden Erbarkeit* (1571)

The pogroms associated with the Crusades were among the most brutal persecutions of Jews during the Middle Ages. When Urban II called for the First Crusade at Clermont, France, in 1096, he ignited a fervor among many Christians to go on campaigns to take the Holy Land from the Muslims. Many of the forces assembled in France and Germany, and they followed the routes through the German Empire to advance through Eastern Europe to the Near East. When these armies marched to the cities of the Rhineland and other areas, they fell upon the Jewish communities found there. Many Crusaders clearly reasoned that they were justified in attacking infidels in Europe as well as in the Middle East. In either location, they were doing the work of their faith. As a contemporary Jewish chronicler explained, the Crusaders reasoned, "Behold the time has come to avenge him who was crucified [Jesus], whom their [the Jews'] ancestors slew. Now let not a remnant or a residue escape; even an infant or suckling in the cradle."⁵ Forces

struck at Jewish communities from northern France to Prague and deep into to Hungary. The armies massacred Jews in the larger cities of Germany including Metz, Trier, Mainz, Cologne, Worms, Rothenburg, and Regensburg, and many other smaller settlements as well. The knights forced some Jews to convert to Christianity, but they also killed many. Clearly, thousands of Jews were murdered at that time, but the estimates of 20,000 or more victims are probably exaggerations.⁶

A new element of the persecution of Jews during the Middle Ages seemed to be added at the time of the Crusades. While the Jews had long been oppressed for religious reasons, the Christians began to mistreat them for economic motives as well. Apparently for the first time, the Jewish communities were believed to control much wealth that could be stolen and used by those who oppressed them.⁷ In fact, greed would become such a strong motivating factor that persecutions were often unleashed for little reason other than to steal the property of Jews whom many Christians believed to be wealthy.

During the Middle Ages, Jews were barred from entering many occupations, so their economic activities were restricted to a relatively small number of ways to make a living. The Catholic Church's condemnation of loaning money at interest, called usury, gave a few Jews the opportunity of making a living by providing credit. Despite the Church's restriction on lending practices, funds were often available from Christians to those who needed cash, and banking firms prospered in the Lombardy area of Italy during the Middle Ages. Also, money was available on the local level as well. However, many borrowers found Jewish money lenders to be a convenient source of funds because other means of obtaining funds were not always available. Lending money was a risky enterprise during this era because many clients tried to evade repaying their debts. The amount of risk involved often meant that interest rates had to be high, and the terms of the agreement had to be harsh in the opinion of borrowers. Additionally, the price of doing business was often high for Jewish money lenders. The Jews were frequently subject to special taxes, and often Jewish communities had to pay bribes to local leaders to avoid persecutions. Frequently, law courts inadequately protected Jews and often sided unjustly with Christian claimants. The insecurity that the Jews faced forced them to charge high amounts for the use of their funds. The question of how much interest could be charged for loans was addressed and limits were placed on them. As stated in 1255 in an imperial decree, Jews could charge no more than 43.3% interest per week on short-term loans. The interest on debts of one year could go no higher than 33.3%. These strictures were largely enforced in the western areas of Germany and were still in use during the next century.⁸

No doubt, this meant that the Jewish money lenders had a very bad reputation among Christians in Germany during the Middle Ages. They were resented by those who owed them money and by many others who thought them wealthy. Even the apparent poverty of many of the Jews was often not

taken at face value. Many believed this impoverishment was a sign that the wealthy in the Jewish community were hoarding funds and were cruel to their own people. Frequently, Christians believed that the rich Jews were tightfisted when it came to helping the poor among their own community or offering relief to impoverished Christians. In reality, few Jews loaned money. By far most of the people in the Jewish communities survived by dealing in second hand materials, and they often traded rags and junk for a living.⁹ Many survived only because of the handouts from more fortunate members of their faith. Money lenders were resented by people who thought that gaining wealth by loaning money was disreputable because it exploited the desperate people who took such loans. Also, many believed that the people who loaned money were getting funds from interest received without labor. Many Christians referred to the Jewish money lenders as *Wucherer*, which meant usurer or profiteer, and they had a negative opinion of them just as many people regard modern loan sharks and racketeers with disdain.



Fig. 2 - Jews were frequently depicted as desecrators of the host

While the ghetto or sections of the city where Jews were forced to live had not yet developed, members of that faith often confined themselves to areas of the towns known as *Judengassen* (Jewish streets). These sections were not occupied by Jews alone because many Christians lived there as well.¹⁰ The laws and courts which administered justice in Germany often failed to protect Jews adequately, and members of the Jewish community were often victims of random violence. Yet in these neighborhoods, not only could the Jews more easily associate with other members of

their religion but were also more convenient locations for protection and mutual cooperation.

The Jews faced persecutions in almost all locales where they resided during the Middle Ages. In fact, most of the areas which failed to molest Jewish communities in the later Middle Ages were places from which the Jews had already been expelled. In 1290, King Edward I of England ordered all the Jews in his kingdom to leave by the end of the year. Many of these refugees went to France and other areas of Northern Europe. However, the kingdom of France was only a short-term location for those fleeing England because King Philip IV (Philip the Fair) ordered them removed in 1291 and 1299, though the king's edicts were not enforced at that time. Finally in 1306, Philip issued yet another decree to expel the Jews, and he made sure this was a serious attempt to have them removed. At that time, the kingdom of France had not yet reached the boundaries associated with that state today because the nation would only acquire them, mostly in the south and east in the following centuries. While they were expelled from the kingdom at that time, many Jews still lived in areas later associated with France. Large numbers of the fugitives fled to Spain, but clearly the populations in the Jewish communities of Germany were increasing at exactly the same time, meaning that some of the refugees went to the German Empire as well.¹¹

Persecutions of Jews in Germany shortly before the Black Death

In the half century preceding the advance of the plague, two major persecutions of Jews originated in Germany. The outbreak of hostilities followed a number of accusations that Jews had killed Christian children to use their blood in some kind of fiendish religious practice, and pogroms took place in Mainz in 1281 and 1283, in Munich in 1285, and in Oberwesel in 1287. No doubt also contributing to the hysteria of the time were the accounts that Jews had desecrated the Holy Eucharist in Paris in 1290.¹²

In April 1298 the Rindfleisch persecution broke out. The movement was named for a knight or nobleman named Rindfleisch or Rintfleisch.¹³ This name was unusual for a Medieval German nobleman because it has no *von* in it, which was often a designator of origin and nobility. The name also may betray another possible origin because it meant "beef" or "cattle flesh," which was an unusual name for upper-class persons.¹⁴ This designation led some to call him a "butcher" (*Schlächter*) because someone of that occupation would more likely use a name associated with beef. But in his case the term "butcher" carried a certain irony because it may be a more appropriate description of these actions, especially when this meant the murder of Jews.

On 20 April 1298 the massacres of Jews began in the small town of Röttingen in the area of Franconia on the borders between the modern states of Baden-Württemberg and Bavaria. There had been an accusation that Jews had stolen a wafer from the Holy Eucharist in a church, and Rindfleisch and his followers began to attack Jews in

retaliation. These groups earned the name of *Judenschächter*, which means those who slaughtered Jews. This persecution was in reality a mob action with various groups striking at Jewish communities in all directions. The gangs hit many towns at approximately the same time, meaning that there were a number of mobs attacking the Jews simultaneously. Likely, the residents of some Christian cities were swept up in the fervor of persecution and joined the gangs. In all, Rindfleisch and his followers probably struck 130 communities or districts in Franconia leaving a trail of destruction and death among the Jews. Some estimates place the number of dead at twenty thousand or higher, but a more reasonable conjecture of the tally of the victims would be several thousand. The massacres continued until October when the Emperor Albert I of Austria (Albrecht von Habsburg) was victorious over his rival, Adolf of Nassau, in a civil war in the Empire and was able to turn his attention to the protection of Jews and the reestablishment of tranquility. He declared a *Landfriede* or “general peace,” and ordered all the attacks to stop. The Emperor punished a few of the cities and towns, whose citizens had participated in the uprising, by placing fines on them.¹⁵ These punishments were not severe, and they clearly provided small deterrents for attacking Jews, because such persecutions continued to be a problem in the Empire.

Another important uprising against the Jews took place decades later. The lower classes and peasants of Germany were restive in the late Middle Ages and were seeking more freedoms and political power. Some of the animosity shown to the Jews clearly also had political and social ramifications. The Armleder persecution and uprising was well within these categories. On 29 June 1336, violence broke out when a knight, Arnold von Uissigheim, proclaimed himself to be *rex Armleder* or king of the Armleder. The term came from the practice of lower-class warriors to wear leather on their arms for protection in battle. This was in contrast to more wealthy soldiers who could afford armor made of iron including chain mail, clearly demonstrating that the persons in the movement were class conscious. Apparently a nobleman, probably named Uissigheim, had claimed that he had received a heavenly manifestation calling on him to attack the Jews. The outbreak of the persecution took place in Franconia near the origins of the Rindfleisch movement, demonstrating that the hatred and mistrust that brought on the earlier uprising in the area had remained unresolved. The bands, often called *Judenschläger* (Jew beaters), swept through numerous areas in and around Franconia attacking Jewish communities. In the case of this uprising, many officials feared the violence of the lower classes and took measures to stop them. Uissigheim was captured and executed on 14 November 1336, but the violence continued in other regions.

In 1337 a tavern owner, Johann Zimmerlin, revitalized the movement, taking also the title of King Armleder (*kunig Armleder*). In this case, the uprisings took place in Alsace and scores of communities—perhaps as many as 120—in and around the region near Strasbourg (Strassburg). The

social aspect of the uprising soon came into play because these bands were lawless and started to attack non-Jews as well. This led to a general problem of peace and stability which caused greater concern from leaders in the area. The Bishop of Strasbourg negotiated a treaty with local towns and cities in which they agreed that they would no longer tolerate the ravages of the armed bands. On 15 July 1339 Eberlin von Rosheim and two of his associates, Fritscheman Burggrave and Johans Bechlin, swore in Strasbourg “that we should never again help any Armleder or anyone else who wants to harm or kill Jews” (*das wir niemer beholfen sullent sin keinem Armleder noch nieman, der die juden slahen or schadigen wil*).¹⁶ Also in 1339, Zimmerlin agreed to respect a ten-year truce and stop the violence. For some years, the anti-Jewish activity was much restricted in Alsace after this agreement, even though it never stopped entirely. But the precedent of brutality against Jews had again been set, and the possibility of extensive renewed persecutions remained as a constant threat. The agreement to stop hostilities was considered more of a cease-fire than it was a long-term accord which addressed and resolved the central reasons that caused the violence in the first place. The same hatred that created the outbreak still existed. Clearly, the threat of renewed hostilities remained, and the year in which the truce could be suspended,¹³⁴⁹ witnessed renewed persecutions of Jews with even greater intensity and over a much larger area when the plague was approaching.¹⁷

The advance of the plague

The exact nature of the Black Death has been the subject of debate among scholars in recent years. The traditional view stated that the pestilence was a bacillus, bubonic plague (*Yersinia pestis*), which was a disease in black or house rats (*Rattus rattus*), that could be transferred to humans when a flea from a dead rat bit a person. Another variety of the disease was the pulmonary or pneumonic plague. While the bacillus involved was the same, the means of contracting the infection could be the bite of a flea or by the inhalation of the germs in the air. The theory that the disease was bubonic plague alone has been challenged recently, and Joseph P. Byrne has argued that there were three possibilities for an explanation of the pestilence. Certainly, it may have been bubonic plague, but it might also have been something entirely different, or it may have been a combination of bubonic plague and other pathogens. Possible contagions that might have been involved were typhus, smallpox, and illness caused by anthrax, because they have similar symptoms as those described by contemporary accounts of the Black Death.¹⁸ But the theory that the pestilence was almost entirely the bubonic plague still has many supporters. Recently, in his study of the Black Death, Ole J. Benedictow has accepted the theory that the *Yersinia pestis* was likely the most prevalent disease involved.¹⁹

The fact that the Black Death devastated the population of Europe has been well established. While the exact mortality caused by the pestilence may never be known, all estimates on the percentage of deaths point to a huge

catastrophe. Most rough calculations state that from 1347 to 1352, between twenty and fifty percent of the European population died. Some have gone so far as to suggest that the population of Europe declined by three quarters before the end of the century because the plague became endemic and minor outbreaks occurred locally almost every year, and major outbreaks every few decades.²⁰ Clearly, the disease continued to ravage the peoples of that continent for generations to come. This was a catastrophe on an unprecedented scale, and contemporary observers had difficulty making any sense of it. Most importantly, many people tried to find a reason for the contagion, and they also tried to uncover a means of mitigating its ferocity or turn it back. Under severe duress and the fear of imminent death, these efforts led to a hysteria that became aimed at the Jews who were viewed as outsiders and heretics by many of the Christian community.²¹

While the plague may have existed in many areas of Africa and Asia long before the major outbreak swept into Europe, the strain that invaded that continent most likely originated in China. That country had long been commercially active, and the pestilence soon followed the major trade routes west and was noticed by European sources when it struck Kaffa (Caffa) on the Crimean Peninsula in 1347. Once again following the trade routes across the Black Sea and eastern Mediterranean, the disease appeared in various port cities of southern Europe including Messina, Genoa, and Marseilles, late in the same year.²² From November through December, the disease advanced up the Rhone River Valley and soon reached Avignon, the resident of the current pope, Clement VI. Since the popes resided at Avignon from 1309 to 1378 (antipopes were there starting in 1378), their influence was more strongly felt at that time in the areas now associated with the south of France than was the case of Rome.²³ The leader of all Western Christendom tried to lessen the impact of the advancing epidemic by the use of religious processions to gain the Lord's mercy, but these activities had no clear effect. Perhaps the Holy Father was skeptical about the contagion being of divine origin because he took practical, not just spiritual, efforts to avoid catching the disease. On the advice of his physician, Guy de Chauliac, Clement retreated into the inner rooms of his residence where he sat between fires and refused to see anyone.²⁴ In the case of the Pope, the practical measure of isolation proved to be effective, which probably prevented him from catching the disease. But for the masses of common people, such an option was impractical. These persons took other more drastic measures of stopping the contagion, including killing Jews.

The attacks on the Jews begin

The Black Death continued to move up the Rhone River Valley in 1348, and the first recorded burning of Jews took place in an unnamed city of Provence between 11 and 17 May. While severe, these pogroms were relatively minor compared to those soon to break out in Germany.²⁵ Following the lead of the town in Provence, the first

persecutions of the Jews took place in Spain in June and July of 1348, because they were believed to have been somehow involved in the spread of the plague. In most cases, the perpetrators of the pogroms seemed to be looking for scapegoats or someone to blame for the devastations of the disease. If they could identify culprits and bring pressure on them to stop, then the plague might abate. As was the case in most acts originating from extreme emotionalism and hysteria, the most disliked, mistrusted, and weakest persons in society were the most easy to blame and to persecute.

In France, for example, among those abused as perpetrators of the crime of causing or spreading the Black Death were lepers and other unfortunate impoverished people. Guy de Chauliac, a physician, reported that accusations fell not only on the Jews but on the poor and nobles as well. "In some [areas] the poor were maimed [broken by torture], and they ran away. In other [areas] the nobles" were treated in a similar manner (*In aliquibus pauperes truncatie et effugiebant eos. In aliis nobiles*). While many of the nobles were disliked, they were seldom weak, and they likely suffered little from persecutions. In the German empire the accusations of causing the plague were directed almost entirely against the Jews.²⁶

Andre Benezet, a prominent citizen of Narbonne, wrote about how confessions of wrong doing were extracted from the poor who had been accused of spreading the plague in April 1348. "Many beggars and mendicants of various countries were found and arrested" for the crime of spreading a "potion or poison." This was "powdered substances which they were putting into rivers, houses, churches and foodstuffs to kill people." The examinations were designed to illicit confessions rather than find the truth because torture was applied to many of the accused persons. The use of physical or psychological pain to get people to confess their guilt meant that the information gathered in such a manner was highly questionable. Clearly, when people were being tortured, they said whatever they thought necessary to get the torment to stop. No doubt this included giving false testimony, which meant saying anything their torturers wanted to hear. "Some of them have confessed as much of their own free will," Benezet maintained, "others under torture." The punishment for their supposed crimes was severe. "Those who confessed in Narbonne were torn by red hot pincers, disemboweled, their hands cut off, and then burnt."²⁷ The Jews faced similar treatment as well.

When the accusations against the Jews led to their persecutions, Pope Clement VI intervened to stop it. On 5 July 1348, the Holy Father presented the bull *Sicut Judeis*, which restated that the church would continue to protect Jews. Later, on 26 September of the same year, he presented another statement concerning Jews, reissued on 1 October. The Pope clearly continued to "abhor the deceit of the Jews," but he maintained that they must be defended. "We have taken the Jews under the shield of our protection," he declared, "ordering ... that no Christian presume in any wise to wound or kill Jews, or take their money or expel them from his service before their term of employment has

expired, unless by the legal judgement.” Clement stated that the Jews were not responsible for the pestilence because “the plague . . . with which God, provoked by their [humanity’s] sins, has afflicted the Christian people.” The Holy Father further stated that the Christians must not blame the Black Death on “poisonings carried out by the Jews at the instigation of the devil.” He said additionally that Christians had “impiously slain many Jews, making no exception for age or sex.” The Pope clearly stated that anyone who persecuted Jews for the plague “shall lose his title or office, or suffer the ultimate penalty of excommunication.”²⁸ Clement’s protection of the Jews was most effective in the areas of his greatest influence, which was in the region around Avignon, and he probably saved many lives because of his moral leadership. But many Christians failed to follow Clement’s example when the plague hysteria spread to areas beyond his immediate control.

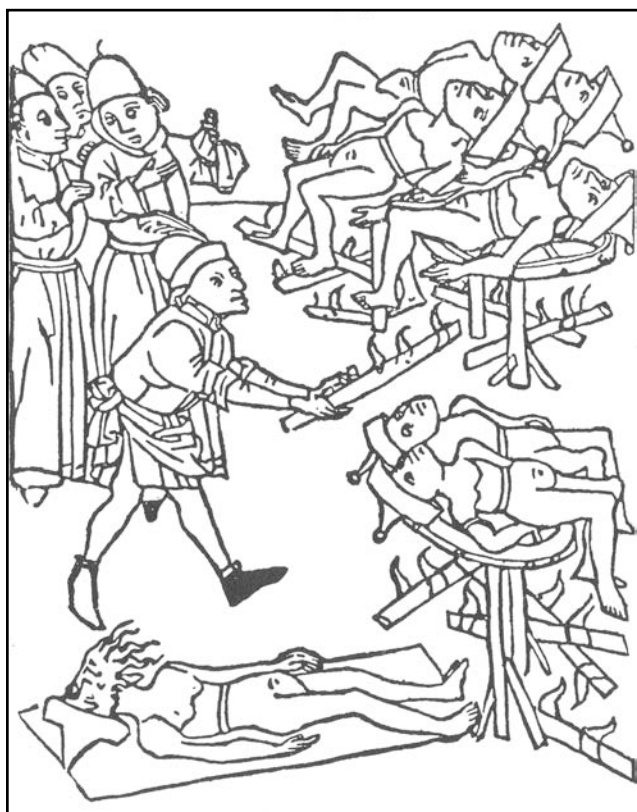


Fig. 4 - Jews being tortured and killed (woodcut, 1475)

The Church’s ability to protect Jews in Germany proved to be limited, but their traditional protector, the Emperor, should have been in a position to defend them. The German Emperor had long found it convenient to shield Jews. The Emperor often saw the Jews as a source of needed revenue, and he wanted them to be available for loans. But this was not the case when the plague approached because there was a brief period of time in which the office of the Emperor was contested and a civil war erupted. Louis IV, also known as Louis the Bavarian, died in 1347 in a hunting accident, and

the throne of Germany was claimed by Charles IV. Günther of Schwarzburg challenged his position, and Charles was unable to assert his authority until May 1349 when he defeated Günther at Eltville. The effort of making his throne secure kept Charles occupied with other matters, and he was unable or unwilling to come to the aid of the Jews during the severe persecutions when they most needed it.²⁹ But the Emperor probably made it possible for the attacks to continue when he told the city of Nuremberg that any Jewish property seized by the people need not be returned, and he allowed them to build two market places and a church on stolen land. In essence this legitimized any mistreatment of the Jewish community that might occur.³⁰

In the areas that later were part of the French-speaking areas of Switzerland, the plague advanced in the summer and fall of 1348. The pestilence reached Geneva probably sometime shortly before 10 August, and it seemed to follow the main roads on the northern shore of Lake Geneva, arriving in Lausanne about ninety days later on 10 November. The disease likely progressed roughly 0.66 kilometers per day on the average.³¹ Since human traffic on the roads traveled much faster than this, word of the approach of the plague preceded the actual advance of the disease, often by months. The warnings of the Black Death’s progress clearly gave the authorities of Chillon, roughly thirty kilometers from Lausanne on the eastern shore of Lake Geneva, time to react and take desperate measures to prevent the arrival of the pestilence.

The warden of the castle of Chillon³² described how the Jews were examined for duplicity in a plot to poison Christians. The Jews were accused of poisoning wells and other sources of drinking water, and they were brought to the fortress and began making confessions starting on 15 September 1348. The examinations ran at least until 18 October. Many of them were “put to the question” which was a euphemism for the use of torture.³³ The term *quaestitio* [question] meant question by the use of torture. This was a practice taken from Roman legal procedures where “*tormentum* [torture] became almost synonymous with *quaestitio*.”³⁴ While the means of torment was not described in the account, it had the desired effect of eliciting admissions of duplicity from the victims. Clearly, confessions given under torture were unreliable at best, but the officials at the court proceedings used it extensively no doubt to get the desired statements most efficiently. Most likely, these officials planned to find the accused guilty no matter what the evidence suggested, and even these forced confessions probably eased the conscience of the examiners. Perhaps they reasoned that if the accused stated their guilt, then the original charges had to be justified.

Under these circumstances, the Jews confessed to a plot to poison wells in many areas. Jews supposedly had been given some poisonous powder in bags of leather. The amount of poison varied in size from that of a nut or large nut to that of an egg. One Jew stated that the amount of powder had the same volume as two fists. The supposed criminals received this poison from other Jews who were clearly

involved in a vast conspiracy. Supposedly, many leaders of the Jewish communities were duplicitous and over a dozen names of Jews were presented who advocated the use of poison to kill Christians. The poisons were described as a “red and black,” or “green and black.” One man who claimed he used the poison, probably forgetting he should be consistent with the others who confessed, said its color was white. The virulence of the substance was supposedly demonstrated when a Jew named Musses [Moses?] reportedly placed poison in a public fountain in the village of Chillon. As stated in the account, the poison was retrieved and given to an unnamed Jew who promptly died from its effects. The means of distribution was placing the pouch of poison under a rock in a source of water presumably, so the material would seep into the water supply and kill whoever drank it. Many of the Jews who gave confessions were condemned to be burned for their supposed crimes. When Christians were also found to be involved, they were “put to the wheel and tortured” which meant they were strapped to a wagon wheel while their limbs were broken.³⁵

Perhaps the most damaging aspect of these forced confessions was the statements which accused all Jews as being involved in the crime who were old enough to realize the implications of poisoning water supplies. “All of this [the following] had the Jews sworn by their law before their execution” (*Dies alles haben vorgemelten Juden vor ihrer Hinrichtung bey ihrem Gesetz behaben*). “That it was true that all Jews from the age of seven years—and therefore [they] could not be excused—because they all had knowledge of the science and of the commerce [of well poisoning] and were guilty” (*dass alle Juden von sieben Jahren und darum nicht zu entschuldigen waren/dann sie all durgehendes darvon Wissenschaft und an diesem Handel Schuld hätten*).³⁶ This supposed admission meant that all the Jews were involved in some kind of universal plot to kill Christians meaning that everyone in the Jewish communities were potential murderers, and, therefore, the authorities could justify persecuting and killing them.

Recent scholarship has been very critical of the confessions forced from the Jews regarding the poisonings of wells, and there was likely little if any truth to the accusations. Even some Medieval contemporaries were highly skeptical of the allegations. When the historian, Konrad von Megenberg, referred to the accusations that Jews had poisoned all the wells (*all prunnen heten vergift*) everywhere in German lands (*überol in dütschen landen*), he admitted that he could not judge if they had committed this crime (*waerleich, ob etleich juden das taeten, das waiz ich niht*). But Megenberg quickly added that the Jews died in such large numbers in Vienna from the plague that they found it necessary to enlarge their grave yard a great deal by buying two additional houses (*vil weitem muosten und zwai häuser dar zuo kaufen*) probably to use the additional land to bury their dead. The historian had to admit that if the Jews had poisoned themselves it would have been a foolish act indeed (*haeten si in nu selber vergeben, daz waer ain törhait gewesen*). The author was quick to add that he had no respect

for the Jews, meaning that he made the admission of the absurdity of the charges grudgingly at best. “But I do not want to color [falsify] the evil of the Jews because they are enemies to our Lady [Mary the Mother of God] and all Christians. (*Iedoch will ich der juden pösheit nit värben, wan sie sint unser frawen vient und allen christen*).”³⁷

The concept that the plague could have been caused by natural forces, and, consequently, needed no human agent developed slowly. These ideas first developed when some supposed that earthquakes may have contributed to the origins and the spread of the pestilence. Southern Europe was hit by a series of earthquakes in the middle of the fourteenth century, and on 25 January 1348, a tremor struck the area of the southern Alps. Heavy shocks and noticeable aftershocks hit Germany from 2 February to 3 August 1349 at about the same time that the Black Death was advancing in that country. The second great outbreak of the pestilence took place in Germany in 1356 in the same year as a major earthquake that destroyed Basel on 18 October. The chronicler, Tilemann Elhen von Wolfhagen, placed these two events together in his *Limburger Chronik*.³⁸ The fact that these two events occurred close together helped influence later writers to view the two events as having a cause and effect relationship, and some believed that the earthquakes caused the plague. These historians tended to state that the outbreak of the Black Death began on 25 January 1348, and some suggested that the shaking of the earth may have been the cause of the great mortality.³⁹ The supposition that the pestilence was somehow connected with natural phenomena came much too late to help the Jews who were soon persecuted for the approach of the plague and as killers of Christians at a much earlier date.

Persecutions in the Swiss areas of the southwest German Empire

The news of the plague followed the roads from Lausanne to the east and northeast. The first town in the French-speaking areas of Switzerland to persecute Jews was the town of La Toru de Peilz on the shores of Lake Geneva northwest of Chillon where the Jews were burned on 13 October 1348.⁴⁰ Soon the areas later associated with the German-speaking districts of western Switzerland learned that the disease was on its way. As Konrad Justinger, an early chronicler of Bern, stated, “there [came] the greatest cause of death in all the world of which has ever been known. The cause of death came from the [direction of] sunset and went towards the [direction of] the sunrise” (*waz der grösste sterbot in aller der werlte, der von oder sider je gehört wart. Der sterbot kam von der sunnen undergang und gieng gegen der sunnen ufgang*).⁴¹ The persecutions of Jews in the Swiss areas also seemed to start in the west and go to the east. The attacks on Jewish communities took place in locations such as Solothurn, Bern, Zofingen, and Basel relatively early and later in Zurich and St. Gall which were farther east.

Solothurn was the first community in the German speaking areas of Europe to maltreat its Jews in connection to the approach of the Black Death. According to Heinrich

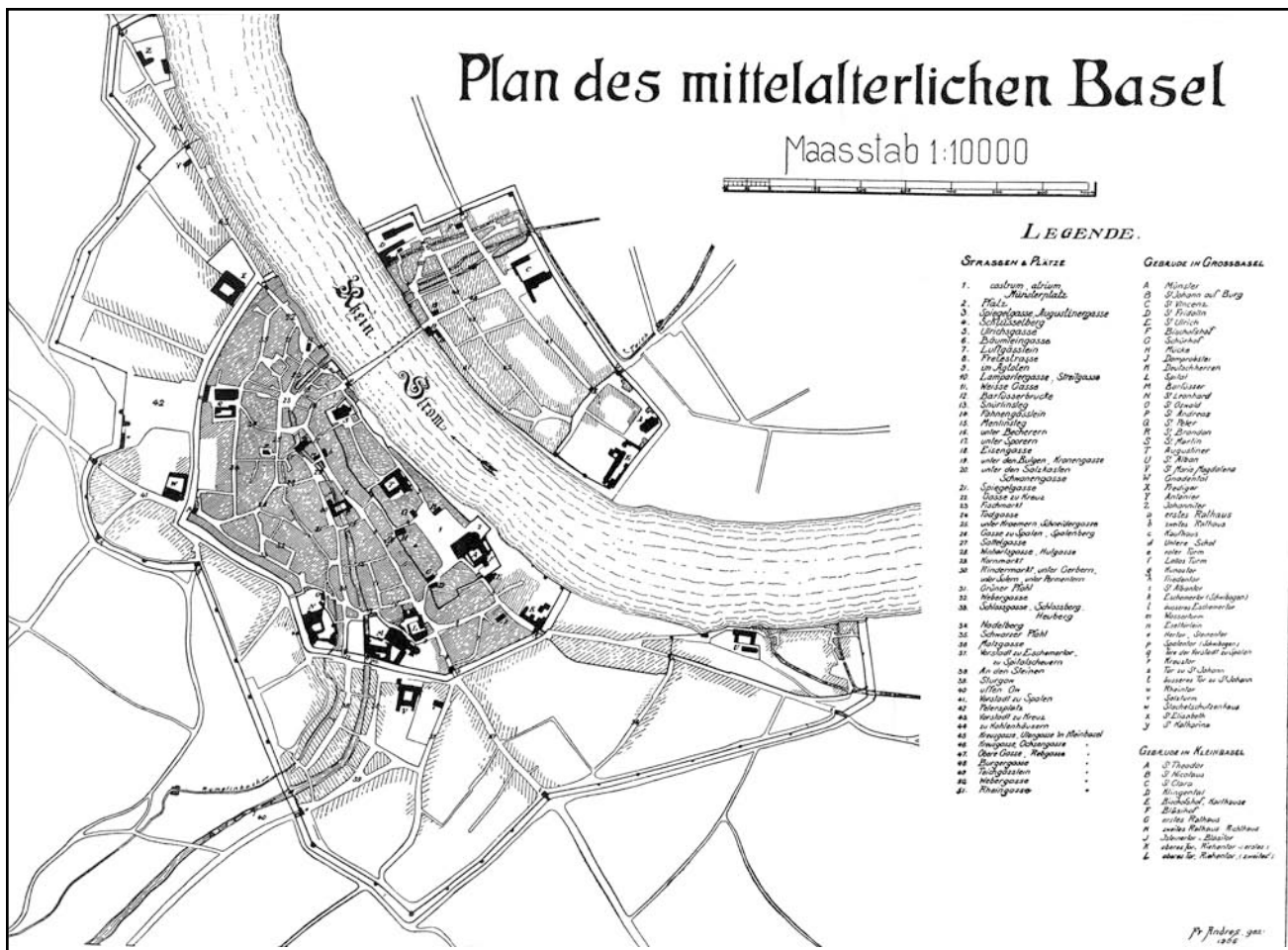


Fig. 5 - Basel of the Middle Ages

Truchsess von Diessenhofen, a contemporary chronicler, “In the year 1348 in the month of November began the persecution of the Jews. For the first time in Germany, in the fortress of Solothurn, all the Jews were burned” (*Anno predicto XL octavo mense novembris inceptit persecutio Judenorum. Et primo Alamanna in castro Solodorensi cremati fuerunt omnes Judei*).⁴² This persecution was probably set in motion by the reports from Bern. In November 1348 the city council of Bern wrote to Strasbourg in response to that city’s enquiry on what was known about Jews poisoning fountains, which were often the main water sources in towns. The “mayor, [city] council, and citizens” of Bern responded that a Jew had claimed he saw (*sach*) two other Jews, Köppli and Kürsenner, place poison in a public fountain in Solothurn (... *ein jude, do er verteilt wart, ofenlich verjach, das er zegeben was und sach, daz Köppler der jude und Kürsnner der jude giffit leiten in den brunned ze Solottern*).⁴³ These men had reportedly given orders to other Jews to poison water sources in many areas. Of course, the city council of Bern sent this seemingly vital information to Solothurn as well, and that city probably took immediate action against the Jews in their community.⁴⁴ When a Jew was thrown into the flames for his supposed crimes,

probably in Bern, he made a startling confession before he was consumed by the conflagration and died. He called out “and spoke publicly to all who were present ... Know [this] that all Jews in all the lands know about the poison” (*und sprach offentlich ze allen, die da waren ... wissent daz all juden in allen landen umbe die giffit wissen*).⁴⁵

The accusation that two men were involved in a poisoning plot was very dangerous because it implied a conspiracy among, at least, a few Jews, but the following statement of a wider duplicity was much more damaging. If all the Jews everywhere knew about the conspiracy to poison wells, they were cooperating in the crime and, therefore, shared guilt for it. This made all Jews accessories to the misdeed, and clearly such conspirators could be punished. This was the main excuse to persecute Jewish communities on a wide scale.

Jacob Twinger von Königshoven, a contemporary chronicler who was born in a village near Strasbourg in 1346, wrote about the torture that forced the Jews to confess to supposed crimes in Bern and Zofingen. “Afterwards some Jews in Bern and Zofingen were tortured by the use of thumb screws. They confessed that they had placed poison in many fountains” (*dennoch dümelte [use of thumb screws]*

man etliche Juden zu Berne und zu Zofingen die verhoheit das su vergift hettene in vil burnen geton.)⁴⁶ Once again torture had elicited the response which the city wanted.

In November the town of Zofingen persecuted its Jews, but the exact nature of the pogrom is still obscure. The following month, the mayor and city councilors of the town wrote to Strasbourg further justifying the action they had taken. The civic leaders even sent samples of the poison they claimed that “we have found the poison among the Jews in their houses.” They took the unusual step of testing the substance to make sure that it was lethal. “We also let you know that we have tested the poison on dogs, on pigs and chickens. And therefore they all died because of the poison” (*daz wir die gift funden handt hinder unsern juden in iren schlossen. Wir lassen uch och wissen, daz wir die die gift versucht han an hunden, an schwinen und an hunred, also daz si von der gift ellu tot sint*). They then described the punishment they had meted out to those “whom our messenger had seen [with the poison].” The civic leaders executed “three Jews with the wheel and a woman [as well]” (*daz wir drie juden geredert hant und ein wip, und daz uwer botten gesehen hand*). The city council realized that their report seemed to be extraordinary, so the members stated that they stood by their report which was spoken under oath and the written accounts were accurate (*disu vorgeschiben ding ellu war sint*).⁴⁷ This was probably just a turn of phrase, and many official documents of the era use similar statements for authenticity. But the suspicion must remain that in their elaborate claims for accuracy the city council was trying to maintain the truth of a highly questionable account by overstating its authenticity.

The persecution of Jews in Basel demonstrated that important social, political, and economic factors may have been involved in their maltreatment. Also the persecutions in Basel were the earliest for which modern scholarship has evidence of the wider context of the killings. Jews had lived in Basel at least as early as 1213, and the community had grown to include nineteen houses and a synagogue by the middle of the fourteenth century. After attacking their Jewish communities, other cities wrote to Basel “that they should also burn their Jews.” (*Das sie ire Juden auch soltent verburnen*).⁴⁸ No doubt the stories of Jews poisoning wells also contributed to the anti-Jewish sentiment in the city, but the immediate background to the persecution related to social and political problems. A number of nobles in the city had recently been banished on the basis of what some believed to have been false testimony given by the Jews. “And by this means were some nobles of Basel banished for a time by the word of the Jew which caused injustice” (*Ac quibusdam eciam nobilibus Basilee pro quandam iniura Judeis illata ad logum tempus bannitis*).⁴⁹

The collusion between the workers in Basel and the nobles was unusual for this time frame. In most of the cities of the German Empire, the lower classes were contending with their political enemies over who would control the government of the towns. In many cities, this struggle for power often placed the nobles and workers, commonly

represented by guilds, in contention with each other. Very likely, this competition was a major factor in the hatred the lower classes had for the Jews.⁵⁰ The workers knew the Jewish communities often loaned money to the nobles, and the upper classes often enhanced their wealth and power through the use of these funds. When the lower classes agitated for the destruction or banishment of the Jews from their communities, they often saw these people as allies of the nobles.⁵¹ This was probably the case in Basel as well. The fact that the common people rallied to support the banished nobles probably indicated the complexity of the social structure in Basel. Most likely, some of the men who had some claim to nobility, supported the working classes as was frequently the case in many of the cities. Likely, the artisans and day laborers were trying to come to the aid of the faction of nobles who supported their political aspirations.

Members of the guilds stormed the city hall of Basel and demanded that the banished nobles be allowed to return. The frightened city council immediately complied with the demand and stated that they would no longer allow Jews to reside in the community. These councilors were clearly intimidated, and they additionally swore that no Jews would be allowed to return to the city for 200 years. The city officials ordered the Jewish community exterminated without bothering with a trial or any kind of legal investigation. A house was constructed on an island or a sand bank in the Rhine River for the purpose of burning the Jews in it. On 16 January 1349, all of the Jews in Basel were brought to that location and burned alive. The date was doubtlessly not picked at random, and it clearly had religious aspects because it was a Friday. Clearly, many Christians believed that the Jews were somehow responsible for the death of Jesus, who was executed on a Friday as well. Killing Jews on a Friday meant that the Christians were using these murders in what they considered to be a retaliation for the death of their Lord. In a number of matter-of-fact statements the chronicler, Matthias von Neuenburg, described their deaths. “Therefore all the Jews of Basel, without a legal sentence [being passed] and because of the clamor of the people, were burned on an island in the Rhine River in a new house” (*Cremati sunt igitur absque sententia ad clamorem populi omnes Judei Basilienses in una insula Rheni in domo nova*).⁵² The recently constructed domicile was probably built for the purpose of killing Jews in it.

The number of Jews killed at this time has never been known with certainty. Many years later in a list of Jewish martyrs, the number of 600 deaths was given, but the source also stated that 130 children were baptized Christians by force and allowed to live. These numbers appear to be inflated because so many people could hardly have lived in only nineteen houses.⁵³ Also, the issue that many Jewish children were baptized must come into question because of a lack of contemporary sources which indicate this forced conversion took place on a large scale. Writing over two centuries later, Christian Wurstisen stated that “Many small children were removed from the fire and were baptized against the will of their parents” (*Viel junger Kinder wurden*

vom Feuer erzettet, und wider ihrer Eltern willen getauffte).⁵⁴ Having been written so long after the event described, this source must be considered less reliable than contemporary accounts, but there was some evidence that at least a few Jews were forced to convert at this time. But even the act of forsaking their religion was insufficient to save some of them.

The city council of Basel wrote to Strasbourg on 4 July 1349 describing what happened to some of these converts. The officials in Basel had placed judgement on “some baptized Jews” (*etlich getoften juden*) and had followed up by arresting all baptized Jews. On 4 July, four of these people were tortured on the wheel and had “openly confessed in court and said, that they had poisoned some of the fountains in our city” (*offenlich vor gerichte verjehen und seiten, das si die brunnen ze unserre stat etlich vergift hettent*). Apparently, the poison had also killed some of the citizens, which made the execution of the Jews seem more justified.⁵⁵

Most of the actions against the Jews seemed to have been planned, and there appeared to have been a collusion or

conspiracy among many of those who persecuted the Jews of the city. The mob formed from members of the guilds, who accosted the city hall of Basel, was displaying banners meaning that the strategy of marching on the council was thought out in advance. Also, the execution of the Jews was planned because it took time to construct the building that was used to send the victims to their deaths.⁵⁶

The persecution of Jews in Zurich appears to have been connected with the murder of a young boy. The Jews supposedly killed the four-year-old son of a man named Zur Wyden, and the Jews supposedly murdered the child with nails because he was “pushed [hammered] to death” (*zu tod gestumpft*). The child was buried by his murderers in the Wolfbach (Wolf brook) where a boy, walking on stilts in the water sometime later, found the corpse. Suspicion immediately fell on the Jews, and the accused persons were brought to court. Those believed to be guilty were burned to death, and their supposed accomplices were banished from the city. Soon after, the Jews were accused of poisoning the town’s fountains, and the city council ordered the Jews to be burned. Also on a religious holiday, 21 February 1349, a

Fig. 6 - Jews allegedly killing a christian child. Benedikt Tschachtlan's *Berner Chronik* (1470)



Saturday, the Jews were burned in Zurich. "From the birth of God 1349 [years] the Jews of Zurich were burned on St. Matthias's eve" (*Do von Gots geburt 1349 do brand man die Juden Zürich an sant. Mathis abend*).⁵⁷ A number of Jews fled to the nearby castle of Kiburg, hoping to be protected there, but they were killed anyway. According to one account 330 Jews were burned to death in the fortress.⁵⁸

The examples of the destruction of Jews in Bern, Zofingen, Basel, and Zurich demonstrated that the hysteria to persecute the members of the Jewish communities had been unleashed, and many cities soon followed these and other precedents. As an important scholar of the Black Death in Germany, Robert Hoeningher, wrote rather poetically, "Just like a slap in the water, the waves [of persecution] went out always wider, in this manner the movement in the southwest borders of Germany progressed over the areas of the Empire" (*Wie ein Schlag ins Wasser immer weitere Wellenbogen zieht, so pflanzt sich die Bewegung von der Südwestgrenze Deutschlands her über das Reichsgebiet fort*).⁵⁹

The destruction of Jews in Strasbourg

Modern researchers have been very fortunate in studying the persecution of Jews in Strasbourg because the event was relatively well documented. Contemporary historians who detailed the destructions of the Jews included Mathias von Neuenburg, Fritsche (Friedrich) Closener, and Jacob Twinger von Königshoven. Mathias von Neuenburg (ca. 1300-ca. 1370) was a cleric who was a lawyer for the Bishop of Basel. He later worked for Berthold von Buchegg, the Bishop of Speyer and Strasbourg, and accompanied his employer mostly when he traveled in Alsace. He wrote his chronicle in Latin. Fritsche (Friedrich) Closener died in 1373, and he was probably an adult when the Jews were attacked. He worked for the city council of Strasbourg. In many respects, he was a careful observer of much he described, and he wrote in German. Jakob Twinger von Königshoven (1345-1420) was a student of Closener. Following his teacher's lead, he wrote in German, but his work was less reliable than those of Closener. In fact, Twinger von Königshoven's account of the persecutions of 1348-1349 were probably taken from the history by Closener and some of his observations came word for word from his teacher, but Twinger modified the material and expanded it. In addition, the city of Strasbourg kept many sources, including edicts and correspondence, that relate to the attacks on Jews.⁶⁰

A Jewish community had existed in Strasbourg since the twelfth century, and it was probably the largest in the German Empire. This was demonstrated in 1242 by the fact that the city paid a larger sum of Jewish taxes than any other city in the Empire. In the first half of the fourteenth century, the Jewish community in Strasbourg probably numbered from 250 to 300 people, and the leaders of 41 Jewish families or households were listed in 1334.⁶¹ The Jewish neighborhood had a synagogue and also a grave yard outside of the city. As was the case in other parts of Germany, the

occupations of Jews that tended to impact on the Christian community were their jobs in medicine and as money lenders. This was despite the fact that rich Christian money lenders operated in the city as well. These included Heinrich von Müllenheim and Johannes Merswin. The Armleder movement of 1336 to 1339 was centered in the Alsace area near Strasbourg showing that there had recently been a considerable erosion of relations between Jews and Christians.⁶²

There were often years between the major outbreaks of violence against the Jews, but the decades before the approach of the Black Death often witnessed sporadic attacks and persecutions. Probably in 1330, the body of an eleven-year-old boy was found under the wheel of a mill in the town of Mutzig in Alsace west of Strasbourg. Reportedly, the side of the corpse was covered with "innumerable wounds" (*vulnera infinita*). For no stated reason, the people of the town were sure that the Jews had murdered the child, and they demanded revenge. Under torture, several Jews confessed to the crime, and three were tortured on the wheel, which meant that their limbs were smashed while they were tied to a wagon wheel. Then they were killed. "Which, following the clamor of the people against the Jews, the breaking [of the Jews] by the wheel was begun" (*... qui post clamorem populorum contra Iudeos sub rota molendini inventus est*).⁶³ Some wealthy Jews, who just happened to be in the area when the boy disappeared, were banished from the city. Still others were arrested, and the remainder fled to the city of Colmar in Alsace. Berthold von Buchegg, Bishop of Strasbourg took advantage of the situation and forced the Jews to pay 6,000 silver marks as a fine, which was a huge sum. But, during the court proceedings, he also forced the Jews to pay an additional 2,000 marks.⁶⁴

In the first decades of the fourteenth century, Strasbourg was one of the largest cities in the German Empire, and it was a very important center of trade and manufacture located on the Rhine River. It was particularly known as a commercial center for wine, and it was also locally significant for cloth manufacture. An important social and political revolution was taking place at this time because the laborers and guild members were competing with the knights and noble factions over the control of the city. The importance of this movement for the Jews was the fact that contention and uncertainty placed them in a potentially dangerous position. The members of the Jewish community could be used as scapegoats for other issues and punished by any faction of the city.⁶⁵

The first uprisings of the guilds and laborers took place at the turn of the fourteenth century. Clearly in the following decades the competition between factions in the city continued, but the lower classes achieved a major concession when they won twenty-five permanent seats on the city council. Previously, the ruling council had been composed of twenty-four members, all from the upper classes. "And there should also be each year twenty five members of guilds placed on the city council" (*Unde sullent*

och alle jare von den antwercken funf unde zweintzig in den rat gesetzet werden). In contrast, there would only be “fourteen from the [higher class] citizens and eight from knights [on the council]” (*vierzehnen von den burgern unde ehtuwe von rittern unde von knechten*).⁶⁶ As the contemporary historian, Fritsche Closener stated in triumph, “The power came beautifully from the hands of the lords to those of the guilds” (*Sus kam der gewalt us der herren hant and die antwerke*).⁶⁷

The most powerful politicians in the city were the *Ammeister* and two *Stadtmeister* (mayor and assistant mayors) who were chosen for life. It was unclear if these three men would side with the upper classes, so the representation in the city council of twenty-five men from the laborers and guilds and twenty-two from the nobles and upper classes meant that the upper classes were no longer in control of the city. Only if the nobles could divide the members of the guilds did the upper classes have a realistic chance of regaining power. This attempt developed into a power play that involved the Jews and the mayor, and it also led to the destruction of the Jewish community.⁶⁸

Often in Medieval politics, the influence of the Church was felt. But in this case of Jewish persecutions, the Church took no meaningful role, and clerics largely stood off to the side, apparently indifferent to the fate of the Jews. Yet unfortunately, the clergy’s moral influence was lacking as well. The city of Strasbourg had stood under papal interdict starting in 1324 when it supported Ludwig, the excommunicated King of Bavaria. The interdict meant that the soul of everyone in the city was in grave danger of being lost because no rites of the Church could be performed under those circumstances. The reason for the ban was clearly political, and it was only lifted in 1346 when Bishop Berthold gave his allegiances to the papal party.⁶⁹ This was an example of how the Church had used its power of censure, interdict and excommunication, too freely in the later Middle Ages which meant that many communities, regions, and persons had felt the bite of official sanction and had learned that this punishment could be tolerated. This effectively removed Church censure as a means of inhibiting immoral activities in regions beyond the Pope’s personal control. The edicts of the Holy Father issued in the fall of 1348 with the intent of protecting Jews were often easily ignored.

The reports that the Jews were poisoning water sources reached Strasbourg starting in the fall of 1348 when the city council received letters that were sent from at least nine different cities. Reportedly, the councilors of Bern had even sent one of its captured Jews to Strasbourg probably as additional proof of the veracity of their reports. All of this clearly demonstrated the extent of the hysteria surrounding the approach of the plague. The reports were similar to the other accounts of a Jewish conspiracy to kill Christians, but some of the records also included indictments against baptized Jews. These were probably persons whom the Christians believed had only converted to avoid execution. “They both [two Jews] admitted in court, that they had

carried the poison and had poisoned many fountains ... You should also know that he [a Jew] warned me and Christianity, that no baptized Jew should be trusted” (*Si beide verjahent offentlig vor gerichte, das si die gift getragen hand und etwe mengen brunnen vergift hant ... Ir son och wissen, das er mich hies die kristanheit warnen, daz nieman keim getoften juden solle getruwen*).⁷⁰

Despite these reports of the duplicity of Jews in spreading poisons in water sources, still some city councils clearly believed that the accounts were questionable and warned against taking them seriously. For example, Cologne wrote to Strasbourg calling for reason to prevail and restrain to be practiced in the mounting hysteria. It warned that a persecution of Jews could lead to wider disturbances. “If a massacre of Jews were to be allowed in the major cities ... it could lead to the sort of outrages and disturbances which would whip up a popular revolt among the common people. And such revolts have in the past brought cities to misery and desolation.” Cologne further called for restraint. “You should make the decision to protect the Jews in your city, and keep them safe ... until the truth is known ... It therefore behooves you and us and all the major cities to proceed with prudence and caution in this matter.”⁷¹ Unfortunately, a series of events led the citizens of Strasbourg to ignore such advice.

In its report of the investigation concerning the Jews, Kenzingen, a town south of Strasbourg, stated that the Jews of Strasbourg were implicated in poisoning water sources and “befouling” (*beschissen*) them in various locations. These Jews, no doubt after being tortured, stated that the “Jews, who were in Strasbourg” were clearly involved. “And [they] named names ... Jacob the Rich and Susekind and Abraham, Jews from Strasbourg” (*juden, die zu Strasburg weren, und nanten dise mit namen, ... Jacob den richen und Susekind und Abraham, juden von Strasburg*).⁷²

No doubt, such accusations helped the people of Strasbourg become increasingly mistrustful of the Jews in their city. But the actual outbreak of the persecution in Strasbourg probably had little to do with accusations of well poisoning. One contemporary historian, Mathias von Neuenburg, stated that the Jews were executed to satisfy the outcry of the people in such haste that their misdeeds were never fully revealed. “However in Strasbourg, to calm the clamor [of the people, the Jews] were placed over the torture wheel and killed so quickly that they were not able to say anything about the great accusations [made against them]” (*Autem Argentine, ut sedaretur clamor, sund positi super rotis statimque necati, ne super reos viventes quid dicere possent; ex quo contra maiores maior suspicio est suborta*).⁷³ Another contemporary historian, Fritsche Closener stated that the Jews were executed for the suspicion of other crimes. Some Jews were tortured for confessions “with thumbscrews” (*mit diimende*), “yet they never confessed that they were guilty of the poisonings” (*doch verjohent sü nie, daz sü an der vergift schuldig werent*).⁷⁴

When the city leaders of Strasbourg initially protected the Jewish community in their city, they maintained that

their Jews were not guilty of the crimes which were ascribed to them in other towns. There was a sense that the powers in Strasbourg were not completely honest when they made this assertion. A council was held in the town of Benfeld in Alsace south of Strasbourg, in January 1349, and it was attended by the bishop of Strasbourg, nobles, barons, and representatives from the various cities in the region. When the emissaries from Strasbourg asserted that they knew of no conspiracy among their Jews, the other representatives questioned them. "However, the Nuncios of Strasbourg were asked: if they knew nothing bad about their Jews, then why is it that their water jars have been removed from their wells?" (*Nunciis autem Argentinensibus dicentibus se nil male scire de Iudeis suis, quesitum est ab eis, cur urne de eorum puteis sint sublatae?*).⁷⁵ Probably as a precaution, the city of Strasbourg had taken the buckets away from their wells to discourage citizens from using the water in them. Clearly, the leaders of the community were still fearful that the water sources might be poisoned.

The council at Benfeld apparently met to decide what to do with the Jews of Alsace. Since the entire people clamored against the Jews (*Omnis enim populus clamabat contra eos*), the bishop of Strasbourg, the lords of Alsace, and the representatives from the imperial cities refused to tolerate the Jews any more (*Convenerunt autem episcopus, domini Alsacie et civitates imperii de non habendis Iudeis*). The highest powers in the region then gave official sanction for the destruction of the Jews.⁷⁶ The most important leaders in Alsace had clearly withdrawn their protection from the Jews, which meant that attacks would likely follow. The main motive for this shift in position probably had little to do with the outcries (*clamabat*) of the people. The men at the council of Benfeld knew that they would be able to liquidate their debts to the Jewish moneylenders if their creditors were eradicated.⁷⁷

Clearly, the removal of protection of the Jews invited attacks on a large scale, and many places probably took advantage of this vulnerability to strike out at the Jewish communities in their areas. Soon in one area after another, the Jews were burned. In some regions, they were driven out, but the people apprehended or overtook the fleeing Jews and burned them, killed them in other ways, or drowned them in swamps. (*Quos vulgus apprehendens hos cremavit, aliquos interfecit, alios in paludibus suffocavit*).⁷⁸ An example of how some areas responded to the council might be Basel which has already been described. Since the attack on the Jews in Basel took place on 16-17 January 1349 at the same time as the assembly, some of the excuse to destroy the Jewish community there probably came from the council at Benfeld.

The lack of confessions regarding the poisoning of water supplies did little to mollify the fears of the Christians in Strasbourg, and many started agitating for the destruction of the Jews. The threats against the Jewish community were so extensive that the access to the houses on the Jewish street (*Juden gasse*) was barricaded by the city council probably to keep mobs from attacking them, and armed men were

dispatched to protect the Jews. But hysteria had clearly broken out, and many wanted to see the Jews killed. "The common people ... had become so furious with them [the Jews] that they would happily have seen them killed" (*das gemeine volke ... uber sū ergimmet worennd und sū gerne hetten gesehen töden*).⁷⁹

The lower classes were unhappy about the "Letter of Consolation" (*Trostbrief*) that had been issued in 1334 which obligated the city of Strasbourg to protect its Jews.⁸⁰ The workers were equally angry that the leaders of the city continued to protect the Jewish community in 1349. In that year, the mayor of Strasbourg was Peter Swarber, and his assistant mayors were Konrad von Winterhur and Gosse Sturm. Once again, the issue of political power in Strasbourg probably was a factor in the persecution of Jews. The distrust for Swarber might have been a factor in attacking those whom he protected. The mayor was probably accused of abusing his position because the dislike of the citizens was directed at him more than at his assistants. As stated by Mathias von Neuenburg, both the people and the nobles hated Swarber because of his power (*exosus propter potenciam suam*).⁸¹ These leaders of the city attempted to protect the Jewish community, and the workers in the city aimed some of their hatred against the mayor and his assistants. Many of the people believed that these men had received bribes from the Jews to buy protection. "The three mayors must have taken payment from the Jews" (*Die drei meister müstend han guot von den Juden genomen*).⁸²

Mathias von Neuenburg observed in his history that the noble factions in Strasbourg wanted to see a return to the city government as it was before the successful grab for power by the lower classes in 1334.⁸³ The fact that some nobles were involved as leaders in the uprising against the Jews seemed to confirm this opinion. It was also a possibility that the attack on the Jewish community could cause a breach between the city government and the guilds. The protection of the town government for the Jews could have been used as a means of breaking the cooperation between the council and the workers that would create a gap in power that could be filled again by the faction of nobles.⁸⁴ These issues were probably factors in the attack on the Jews, but a number of matters were involved which made any simple explanation behind the attacks on the Jews unlikely to be completely convincing.

The people who wanted to destroy the Jews had to overthrow the city government as well, so the mayor and his assistants would no longer protect the Jewish community. On 8 February 1349, the Sunday before St. Valentine's Day, the bishop of Strasbourg and nobles were again meeting to decide what to do about the Jews. What the meeting had to do with the agitation for the destruction of the Jews on the following day was unclear, but the decision of these same leaders no longer to tolerate the Jews a few weeks earlier probably was also a factor at this time. On 9 February the guilds marched to the cathedral in the center of Strasbourg where the administrative power was located. This was hardly a rash act or a gathering of a mob because the

movement showed signs of careful planning. The citizens “advanced armed [and carrying] their banners” (*zogetent gewefent mit iren banern*).⁸⁵ They apparently deployed in much the same way as when the city militia was called out for a campaign. At those times, the men also came armed and were marching behind their guild and city banners. Clearly, these men threatened war or military action unless their demands were met.

The principal sources on the action of that day, Neuenburg and Closener present different scenarios of what happened. According to Neuenburg, the agitation was started by the butchers (*carnifex* in Medieval Latin) of the city. The men of the butcher’s guild probably believed that the Jews were competing unfairly against them and hurting their business. Apparently, the Jewish butchers only used the part of their slaughtered animals, which was ritually acceptable or kosher, for their use. They sold the remainder of the animal, which included the sinew in the thigh near the hip joint and any fat, at a low price.⁸⁶ The butchers resented what they considered to be unfair price cutting, and they believed the Jews were undercutting their business. This may explain why the butchers were prominent in this protest against the Jews. The guild members came to Peter Swarber, mayor of the city, on 9 February and demanded some of the money supposedly given to him by the Jews probably as bribes to protect them. When the mayor, who clearly felt threatened, retreated to his house, the people in the street called out “to arms” (*ad arma*). Then the workers marched to the main church with their banners, and the nobles and their friends armed themselves as well.⁸⁷

Both Mathias von Neuenburg and Closener agreed that the workers and guild members were trying to remove Peter Swarber and his assistant mayors from office. The armed men protested that they no longer wanted to have these men as mayors because their power was too great, and they wanted to replace the three-man council on which these men sat. The rabble also demanded that these leaders in those positions no longer serve for life, meaning that the mayor would be elected yearly and his four assistants would each be elected for one fourth of a year one after the other.⁸⁸ The mayors met with the leaders of the guilds and nobles in a drinking establishment to see if some kind of resolution to the situation could be achieved. Peter Swarbar asked the logical question regarding what he had done wrong. A knight, “the great” Hans Marx (*der grosse Hans Marx*), answered him stating that the mayor had secretly revoked the rights that had been handed down to the workers. (*Ir besendet ... die antwerke heimliche, mit den widerrueffent ir was men vormals ist ... gemeinlich überkumen*).⁸⁹

Peter Swarber had made no adequate reply when his assistant, Gosse Sturm admitted that he and the other assistant mayor, Conrad von Winterthur, were the guilty party. Perhaps, Sturm realized that their fate was already sealed, and they were better off bowing to the inevitable rather than by contesting the accusations. The guilds and the nobles deposed all three men from their positions, and the mayors gave them the seals of the city, which were their

symbols of authority. The workers allowed these men to go home, but the forces remained on the guard at the cathedral all night. Some of them later went to Swarber’s house and to arrest or otherwise accost him, but they were unable to apprehend him. The chronicler, Closener, speculated that if they had caught him only bad would have come of the affair because the man was much hated. (*Ubel ergangen, wande er was sere verhasset*).⁹⁰

Probably in fear of his life, Peter Swarber escaped from the city. On the next Friday, all of his wealth, including his money, was seized, divided up, and handed out to various people. Apparently, half of his wealth was retained by the new leaders of the city, and the remainder was given to the former mayor’s sons. The removal from office was more difficult for Swarber than for his assistant mayors. He never again served in another city office, and he probably died soon after leaving office, but the date of his death was uncertain. By contrast, his assistants, including Gosse Sturm, later held important civic offices.⁹¹

On Tuesday 10 February 1349, the day after the deposition of the mayors, new leadership was chosen for the city. The new mayor, who was selected to serve for an entire year, was Johann Berscholt, a butcher by occupation. This meant that his guild had achieved much because of the overthrow of the former government.⁹² The butchers were prominent in starting the uprising, and they had successfully gained greater authority by their actions. But power was largely meaningless unless used, and the new leaders of the community wielded it immediately against the Jews. In fact, the destruction of the Jewish community took place very soon after the replacement of the government probably meaning that the overthrow of the government was planned with the destruction of the Jews in mind. Within days of their triumph over the former government, the new leaders moved against the Jews because those who protected them had been removed from power.

On Wednesday and Thursday 11 and 12 February the citizens swore oaths to support the new council. Shortly thereafter, on Friday, 13 February, the Jews were arrested, and on Saturday, 14 February, which was St. Valentine’s Day, they were burned. (*An deme fritage ving man die Juden, an dem samestage brante man die Juden*).⁹³ There was no contemporary evidence that a trial or any kind of formal procedure took place before the Jews were condemned to death. In 1350, the city stated that the Jews had been executed after a correct judgement (*mit rehtem gerichte und verurteilt*), but the evidence was of doubtful credibility. In all likelihood, the statement that the Jews were given the benefit of some kind of legal proceedings was fabricated later to cover up the fact that the Jews were condemned with no evidence having been presented to indicate any malfeasance by them.⁹⁴ In this case, no formality was necessary to convince the people of the community relating to some kind of guilt of the members of the Jewish community. No doubt, there were a number of suppositions that were fed by prejudice and hatred which led to the summary executions. By the broad consensus of the



Fig. 7 - Pogrom. From Johann Ludwig Gottfried's *Historische Chronicken* (1633)

people in the city, the Jews were responsible of something meriting death, though no one knew specifically what that was. Apparently, simply being Jewish was proof enough.

As Mathias von Neuenburg described, on 14 February the Jews were brought to the Jewish cemetery where a wooden house had been constructed in which to burn them. (*ad eorum cimiterium in domum combustioni paratam*). On the way, the common people or rabble (*per vulgum*) stripped them of all their clothing in the search for money, and reportedly many coins were found. (*multa pecunia est reperta*). The scene has many disturbing similarities with the Nazi Holocaust centuries later when Jews were also robbed, then marched naked to their deaths. A few people were saved from the flames when they chose to become Christians and were baptized into that faith. This incident was curious in at least one respect. If the Jews were being executed for any crimes committed by them, then accepting Christianity would not absolve them from their misconduct. Perhaps, joining Christianity was seen as a step towards repentance because the Jews could then accept the saving grace of Jesus. However, if their real crime had nothing to do with misconduct and was simply the fact they had a different religion, then the baptism of Jews would potentially cleanse them of this sin. Most likely, their only real fault was the fact that they were Jews. Some attractive women were plucked

out of the group, as were many children, and they were all baptized against their will and saved from being executed at that time. (*ab invitis sunt baptizati*). "All the rest were burned alive, and the many, who jumped out of the flames, were [also] killed" (*Omnes alii sunt cremati, multique mosilientes de igne sunt interfecti*).⁹⁵ A later source, Heinrich Truchsess von Diessenhoven, stated that the execution of the Jews took six days starting with the slaughter on 14 February.⁹⁶ No doubt if the number of victims was large, a longer time frame than one day might have been necessary in the slaughter on such a big scale.

The contemporary chroniclers gave little indication of how the Jews conducted themselves on the way to execution in Strasbourg, but there was a description of how they acted when they were brought to the house in which they were to be burned at the town of Constance on 3 March. In defiance of their murderers, "some [of Jews] were dancing, others were singing psalms, and some were crying when they went to the flames" (*quorum pars tripudiando, altera psallendo, tertia lacrimando ad ignem processerunt*).⁹⁷ In other locations, the Jews burned their own houses and all their property rather than let all their wealth fall into the hands of the people who persecuted them.⁹⁸

The scene of the murders at Strasbourg might have been ugly indeed. The Jews were brought to the place of

execution, and may have been attacked by mobs who tore their clothes off them in an attempt to rob and humiliate them further. Apparently, a few, in a desperate attempt to save themselves from a terrible death, gave up their faith and became baptized. The lurid stares of some of the Christian men probably fell on the attractive, naked Jewish women, and some of them were retrieved from the execution. But it may be impossible to tell if the motive was compassion or a desire to abuse the women in other ways. Perhaps the unwillingness of some women to be saved from the flames may not only have demonstrated the strength they had in their faith, but it also could have reflected their desire to escape the hands of lecherous men. However, there was information on what happened to one of these women. In an undated letter by Hanes Jtel Rosheim to Hannes Ecken, the author stated that a baptized Jewish woman was taken out of the fire by an elderly man from Trubel (or named zu dem Trubel) (*der alte Zuodem Trúbel*) and sent to a cloister in the Rhine River Valley where he supported her financially. (*Ein gedöiffete judin ... unde nam sú der alte Zuodem Trúbel us dem fúre und det sú gen Rindal in daz kloster und also*

versorgete er sú).⁹⁹ Apparently, few other Jews were treated with such compassion.

Burning a person alive may be considered among the most painful of all deaths, and no doubt, many Jews would have desperately tried to avoid such horrible suffering. These people were clearly given little mercy when they attempted to escape, and were murdered. But the contemporary historians made no mention of how these people were actually killed. It was entirely possible that this means of death, from stabbing to beheading, may have been more merciful than being consumed in the flames.

The contemporary historian, Closener, described the scene similarly, including the saving of "many small children from the flames" (*vil junger kinde von dem für genomen*). But this author stated that it was against the will of the parents that the children were baptized. (*Über irre mütter und irre vetter wille*). Closener also gave the number of executed as 2,000 (*wol uffte zwei tusent else man ahtete*). Königshofen agreed with that number (*der worent uf zwei tusent*).¹⁰⁰ This total was probably high because the population of the Jews in Strasbourg was likely only 250 to

Fig. 8 - Burning of Jews. From Hartmann Schedel's *Liber Chronicarum* (1493)



300 as has been argued earlier. Possibly, more Jews had come to the community recently to escape potential or actual persecutions in other areas of Alsace and the Empire, but it was likely that the estimate of 2,000 victims was an exaggeration. This large number may be just another example of how Medieval chroniclers were unable to deal with large figures and responded by greatly expanding them. Yet the high number recorded by Closener and repeated by Königshofen may be a reflection of Closener's revulsion to the executions. If he was greatly disturbed by the affair, this historian might have recorded higher figures as a means of stating his disgust. On the other hand, Closener's large number could indicate that he approved of the killings and wished that more Jews had been put to death.

Most of the Jews who were immediately saved from the flames were only spared execution for a time. They were given more of a postponement of death rather than being made free from all punishment, and many of them were burned later. The hysteria, directed toward the Jews for some attempt to kill Christians, was also aimed at suspicious Christians. Under torture, these Christians admitted that they had taken money from the Jews and were part of a conspiracy to kill other members of their faith. Never growing tired of the absurd accusations against the Jews, the city of Basel forced baptized Jews again to confess publicly to poisoning fountains. (*Juden ... Öffentlich vor gerichte verjahren und seiten, das sie die brunnen ze unserre state etlich vergift hettent*).¹⁰¹ Finally over time, all of the baptized Jews were burned because they had also been forced to confess their supposed guilt. (*Unde successive omnes quasi baptizati Iudei sunt cremati, quia fatebantur eos omnes culpabiles*).¹⁰²

Every debt owed to the Jews was immediately made invalid, and all records and letters relating to such bills were seized. The city officials also took the money and property of the Jews and divided it between the mayor, city leaders, and the guilds. Money went to the mayor "Just as if it belonged to him" (*als ob er dot were*). When he described the division of Jewish property, Closener added laconically that it was the Jewish wealth and the indebtedness to them that proved to be the real poison that got them condemned (*daz was ouch die vergift die die Juden dote*).¹⁰³ Königshofen presented a more elaborate opinion on the persecution of the Jews. The destruction of the Jewish community was little more than an attempt to seize their property and invalidate debts. "Money was also the reason why the Jews were killed" (*das gelt was ouch die sache davon die Juden gedöted wurdent*). He stated directly: "If they had been poor, and if the nobles had not owed them debts, then they would not have been burned" (*wan werent sü arm gewesen und werent in die landesherrn nüt schuldig gewesen, so werent sü nüt gebrant worden*).¹⁰⁴

The Jews were attacked in hundreds of German towns and cities, and the uncounted victims probably numbered well into the thousands. The survivors were often forced to leave, or they simply had to flee for their lives. In the following decades, a few Jews were allowed to return to

some of these communities, but their numbers were not as large as before. In fact, only several significant Jewish centers existed in Germany later in the fourteenth century. In the case of Basel, Jews were only allowed to return after the devastating earthquake of 1356 because the city needed the loans and additional funding to rebuild their city. Jews again lived in Basel starting in 1361, but they only remained until 1397 when the accusations of well poisonings were renewed. The Jews again fled and city decrees stated they may not return. This ended the existence of Jews in Basel for the next four centuries.¹⁰⁵ Many Jewish refugees fled to lands in the east that were willing to give them protection and allow them to stay. In many areas that were either relatively underpopulated or in need of an economic boost, the Jews found new homes. The Duke Albrecht von Österreich accepted Jews on his lands. Also, the March of Brandenburg in eastern Germany welcomed Jews, guaranteeing them trade privileges and legal protection. Additionally, Poland allowed many Jews to settle there.¹⁰⁶

The Flagellants

One of the cultural phenomena that was clearly associated with the coming of the Black Death was the cult of the Flagellants. These fanatics believed that the cause of the plague was God's displeasure with his people probably because of disobedience or some sins that had not been cleansed from the population. Rather than view the problem of rebellion against the will of deity as a personal matter subject to personal penance, the Flagellants believed that they could turn away the wrath of the Lord by torturing themselves in public. Called either "Brotherhood of the Flagellants" or "Brethren of the Cross" by contemporaries, groups of these desperate people soon went from region to region and town to town putting on displays of self torment. Even though the pestilence clearly threatened all areas of Europe, the German Empire seemed to be the most susceptible to this form of fanaticism. As explained by an eminent historian of the Black Death, "It was in Germany that the Flagellant movement really took root."¹⁰⁷

The Flagellants usually came in groups of two or three hundred, but they often numbered in the thousands. The townspeople often turned out in large numbers when the Flagellants approached. They frequently went to the churches, town squares, and market places to perform their self torment. Often, the members of the group would lay on the ground where they were beaten by one of their leaders. They would then stand up, stripped to the waist, and whip themselves with four leather straps on which metal studs had been attached. Then, in a rhythmic cadence, they struck and lacerated themselves on their chests and backs leaving much blood. The orgy of torment often continued until one of the sufferers died.¹⁰⁸ Even though the members of the movement came to Basel after the murder of the Jews but before the arrival of the Black Death, which was the case almost everywhere in the Empire, but the movement clearly demonstrated that many Germans had taken fanatical and extreme measures to turn away God's wrath. It is also

noteworthy that the Flagellants were largely active in the exact same places where the Jews were persecuted.¹⁰⁹ The persecution of Jews may well be another example of these kinds of radical activities that were irrational and immoral.

Many of the dates of the killing of the Jews in Germany are uncertain, and modern scholarship often cannot be sure on exactly which day they took place. But enough dates are known which demonstrate a certain pattern when it came to burning Jews. Often the members of the Jewish community were killed in association with important Christian holidays and religious observances. For example, persecutions took place on dates commemorating St. Nicholas; the Conception of Mary, the Holy Virgin; the feast of St. John, the Apostle; St Bartholomew's day; the feast of St. Matthew; and the feast of the Circumcision of the Lord. Also, many cities murdered their Jews in association with Lent including the first Sunday associated with that commemoration and the night of Shrove Tuesday. In addition, many communities killed their Jews on Sundays or Friday evenings. The persecutions of Jews on Fridays may have taken place for two reasons. Clearly, this was the day on which Jesus was executed, but also, Friday evening was the begging of the Jewish Sabbath. Clearly the executions which took place on Saturday also corresponded with the Jewish holy day.¹¹⁰

The persecution of Jews and the Black Death

Mathias von Neuenburg summed up the reasons why he thought the Jews had been persecuted. "Because [the Jews] had killed many Christians they realized the impossibility of escaping [their fate]" (*et occisis multis Christianis per eos videntes se non posse evadere*).¹¹¹ Despite Neuenburg's assertion that the Jews were responsible for killing many Christians, there was little evidence to support this claim. Regardless of the numerous accusations of well poisoning made against the Jews, there were few accounts of Christians dying from the effects of the toxins. Even though poisons were supposedly placed in various water sources, there was little evidence that these substances did much harm. Clearly, the outbreak of the plague swept away many more people than had been attributed to the poison in the wells.

No doubt, conspiracy to commit a crime was a serious matter, but there is little evidence that Jews had murdered Christians in Germany. Apparently, many people believed at this time that deaths associated with the plague elsewhere was sufficient evidence to condemn Jews everywhere in some kind of grand conspiracy. This problem was confounded by the fact that no one knew what the approaching pestilence was, and contamination of the air, food, or water often appeared to be as logical an explanation as anything else. In fear of their lives, the Christians desperately tried to find any probable or possible cause for the contagion and deal with it as rapidly as feasible.

Even though contemporary chroniclers had a tendency to blame the persecution of Jews on the outbreak of the plague, careful analysis of the dates of arrival of the pestilence and the killing of Jews has revealed that the Jews were destroyed often many months before the appearance of

the Black Death. In virtually every case in Germany, the Jews were destroyed before the plague took its toll.¹¹² Since the Jews were persecuted before the arrival of the Black Death, scholars have argued that there was no cause and effect relationship between the pestilence and the pogroms. Steven Rowan has pointed out that the persecutions of Jews in 1348-1349 did not fit "the classic 'scapegoat' type" of attacks that were in response to a specific disaster or misfortune because the maltreatment took place before the arrival of the plague. He added "that the specific form the



Fig. 9 - Mors, the figure of Death. From Geiler von Keisersperg's *Sermones* (1514)

violence took was shaped by social and political conditions which had long been in the making."¹¹³ More recently, the German author, Iris Ritzmann, has argued that the maltreatment of the Jews had nothing to do with the plague, and the murders of those people can best be understood as a continuation of abuse starting decades earlier. Ritzmann also stated that the destruction of the Jews was a planned act by city councils and had nothing to do with the hysteria of the people, excesses demonstrated by the Flagellants, or the approach of the Black Death.¹¹⁴

The views that the attacks on the Jews in 1348 and 1349 were either caused by the fear of the pestilence or had completely different origins are too simplistic. There were numerous factors involved in the persecution of the Jews including economic competition, cultural jealousies, religious animosities, the precedence set by earlier attacks, and a vicious anti-Jewish attitude held by many. While the

outbreak of the Rindfleisch and Armleder persecutions apparently were not started by the fear of an approaching calamity, the factor of the advancing plague should be considered as a major motivator in the attacks starting in 1348. Even though the pestilence had not yet arrived in the cities that tormented Jews, those communities knew of the approach of the disaster and took what they thought were appropriate responses to the potential catastrophe. The fear of the Black Death, which was clearly on its way, reinvigorated old hatreds, resurrected old animosities, and reinforced old prejudices to the point that the cities struck out at the object of these numerous biases, the Jews. No doubt, many factors were involved in the destruction of the Jewish communities, but, clearly, the advance of the plague was the factor which instigated the most vicious persecution of Jews in Germany during the Middle Ages.

The fact that the destruction of Jews in many cities at the approach of the Black Death had a number of causes was demonstrated by the example of Strasbourg. Important social, economic, and political factors were involved, as well as long-standing religious prejudices and ethnic bigotry. Additionally, The legal system failed in a dramatic fashion to protect the weak and innocent because it was severely biased and used improper methods in examining witnesses. In fact, the courts were so inept as to distort rather than to find the truth, and many people were found guilty of the most absurd accusations. For example, the use of judicial torture was so irresponsible that no evidence gained by that means was reliable, and many people who were tortured would say anything to get their tormenters to stop.

At critical junctures, the powers that traditionally defended Jews proved to be too weak, inept, or immoral to stop what was happening. The Church, which provided much of Europe with its moral compass, proved to be inadequate to the task of defending innocent people. While few if any priests were involved in the attacks on Jews in Strasbourg, few actively defended them. Even when Clement VI tried to stop persecutions against Jews, he started his papal encyclical by stating that he still held them and their religion in revulsion. The state was equally unsuccessful in defending Jews. Mobs and guild members soon removed those city councils who tried to protect the Jewish communities, and the Emperor proved to be ineffective in defending them. With all their traditional protection removed and with the hysteria brought on by the advancing Black Death, the Jews fell victim to a severe persecution not matched in intensity in the Middle Ages.

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On the Road with Our Ancestors

by Dave Obee

They were people on the move, constantly in search of a better place to settle down and raise their families; a better place that they could call home.

They were ethnic Germans, heading from Germany and the Polish region of the Russian Empire, looking for a better life farther east—in Volhynia, Bessarabia, the Volga and other regions. The decision to move from one country to another is one of the critical points in a person's life, one that will have significant consequences for any descendants—including, of course, those descendants who choose to record the family history.

Today, as we try to understand the lives of our ancestors, it only makes sense that we include their travels in our work. That will add context and help us better appreciate what they went through. If we're lucky, we might even find more clues by considering the routes followed by our ancestors.

That's not as easy as it sounds, of course. It's doubtful that any reliable records survive that would tell us exactly the route taken by our ancestors or even something as basic as their method of travel. Any effort will include a bit of guesswork.



Fig. 1 - Hilarow is hard to miss if you 're on the right road

That doesn't mean it shouldn't be tried. The best way to try is to visit the ancestral areas and get a sense of what they are like today. We might not be able to trace the exact route, but we can certainly see the type of countryside our ancestors went through, and probably stop in some of the same cities they did. In a way, seeing the lands they walked gives us an understanding that we'll never find on a roll of microfilm.

My ancestors went to the Zhitomir area of Volhynia in the early 1860s. My direct lines include four families that made the journey—one from East Prussia, one from Posen, and two from the Polish part of the Russian empire. All of those regions are in today's Poland.

The plan was simple: Visit the two areas in the old Polish region, then head through to Zhitomir. It was easy enough, and it turned out to be far less stressful than I had expected it to be.

The two Polish areas are both close to Lodz, and with modern roads and modern cars, it's possible to visit both and then drive to Zhitomir in one day. It's possible, but not all that smart, because rushing through the countryside doesn't give a person much sense of what the region was like.

One day was spent visiting small villages in the area just north of Dabie, which is northwest of Lodz, close to Kolo. The old Lutheran records from Dabie show that my ancestors had a touch of the *Wanderlust*, even before they hit the trail for Volhynia. As they registered marriages, births and deaths, they listed several different villages, including Drzewce, Hilarow, Gorki, and Chruscin.

Of the four, Drzewce is the simplest to find; it's on the main road between Dabie and Klodawa. Hilarow is a few kilometers to the west, and it posed a bigger problem.

My atlas indicated that Hilarow was a bit south of the road I was on, south of another, unlabelled community. I took one of the narrow roads that would lead me to the village I thought was Hilarow—but when I reached it, there was no sign.

Fortunately, a young mother was walking past, pushing her baby in a stroller. I rolled down the window to try my best, despite my inability with the Polish language.

"Hilarow?" I said. "Hilarow? Hilarow? Hilarow?" Every time I said the word, I shifted the pronunciation just a bit. One of them would surely be right, or so I thought.

She just stared at me quizzically.

I tried again, and then pulled out the atlas and pointed to the village on the page.

"Ah, HilARow!" she said, putting a solid accent on the second syllable and pronouncing the "r" in a way that no North American can. Then she pointed back to the other village, the one not identified in the atlas. "HilARow!" she said again, laughing.

There is a lesson in that, of course—beyond the fact that the Polish language isn't nearly as easy to speak as some might think. The lesson is this: the locals always have a better understanding of their area than any atlas or map can convey. Always ask, even when it seems there is no need.

The atlas took me successfully to Gorki, north of Hilarow. That village had to be confirmed by the local residents as well, because there is no sign on either end. That's another point that crops up from time to time in that region—some villages are shown in the atlas but not on signs, and some villages are identified on signs but are not named in the atlas.

Drzewce, Hilarow, and Gorki would seem to be almost interchangeable. All three are on farmland that's about as

flat as land can be. The fourth village, Chruscin, looked a bit different, because it is in the valley of the Ner River, just below the ridge where Chelmno sits.

Chruscin had another lesson: get there soon. Chruscin is a construction zone, thanks to the extension of the A2 freeway, being built by Poland with generous help from the rest of the European Union. It's already been radically changed by the construction, so it takes imagination to think of what it was like in the days of my ancestors.

My visit to these villages gave me a taste of what life can be like away from the hectic world that so many of us live in.

Between Gorki and Hilarow—sorry, HilARow—I passed a railway station just as a train with a dozen cars was starting to leave. Less than a kilometer down the road, I arrived at a railway crossing just as the barriers were being lowered. No problem, I thought; just enough time, while the train passed, to check my maps and sort out where I was. I heard someone yelling at me. The barrier is raised and lowered, it turns out, by a man sitting in a booth beside the road. He came out of the booth, motioned at me to cross the track, then went back inside the booth to raise the barrier. The train stopped. I crossed the track, waving at the man, and thinking I must be in some sort of alternate universe.

Whoever heard of a train stopping for a car? Do Polish trains run on time? How can they? Whatever. The man in the booth was typical of virtually everyone else I encountered on the journey. These people will do everything they can to help a stranger, and ask for nothing in return. It's possible to travel in Poland knowing only a handful of Polish words, because the locals are ready and willing to help.

Dabie itself still has two churches that, the locals say, date from the time of my ancestors. Don't think you'll find Lutheran churches here, because like virtually all of the Lutheran churches in Poland, they were turned over to the Catholics. When the Germans were shipped west at the end of the Second World War, after all, there was no need for the churches that they had built over the years.

There is another example of the ugliness of history here. Chelmno, northwest of Dabie, was the site of one of the Nazi concentration camps. A memorial next to the highway north of the town pays tribute to those who were killed in the camp.

It takes less than an hour to get from Dabie to downtown Lodz, the second largest city in Poland. Today, it's close to the center of the country. At one point, it was a center in a different way—a commercial and administrative center for the German communities surrounding it.

Like the rest of Poland, Lodz is undergoing a rapid transformation. Many of the buildings in the downtown core are being restored, and the grime that went hand in hand with serious air pollution is disappearing, although not without a fair bit of effort. The people of Lodz seem proud of their city, and many of the buildings have wonderful accent lights. In some cases, the electricians of Lodz were ahead of the painters and plasterers; spotlights are shining on some buildings in desperate need of refurbishing. For now, they reveal every crack and every filthy window. In time, they will surely help showcase another architectural masterpiece.

In time, the condition of the streets will catch up to the renewal taking place with the buildings.

Looking for genealogical clues in this city? It's not hard. Start with the local bookstores, which have plenty of books on the history of the region. Some of them are in both German and Polish, and will help a researcher better understand what's happened here. One of the books I bought here lists the locations of key buildings from the German area, including both Lutheran and Baptist churches. There are photos as well. Many of those buildings are still standing, so it's possible to go to the churches and businesses that were frequented by your ancestors.

The restaurants and bars in the city center could rival anything that you might find in a western city, in terms of appearance, quality of the food, and service. I've see this in other former Communist areas. The businesses that generally are the quickest to catch up to the West are the places we go to eat or drink.



Fig. 2 - Downtown Lodz, a mix of old and new buildings

Downtown Lodz hums along like any western city. It's best to come here, though, at night, when Piotrkowska street—at four kilometers, the longest pedestrian mall in Europe—truly comes alive. Most of the restaurants and bars along the street have outdoor seating, so a stroll along the street is like walking through a long, narrow party. What is most notable, though, is the joy here—the people along Piotrkowska seem genuinely happy to be alive, and want you to be happy, too.

It's easy to find a contrast to Piotrkowska—just head about a kilometer or so north of downtown. There, back when the Germans had control of the city during the war, calling it first Lodsch and then Litzmannstadt, is the site of the old ghetto. This is where the Jews from Lodz and the surrounding area were held under brutal conditions before being shipped off to death camps. The ghetto was an efficient industrial center, so it was the last of the ghettos in Poland to be liquidated. The end came in August 1944, when the last Jews in the Lodz ghetto were shipped to Auschwitz.

Just south of the ghetto, across Drewnoska street, is a building that was important to ethnic German families who arrived from the east during the years the Nazis controlled the city. The building at 88 Holzstrasse served as the headquarters of the German immigration department, or

Einwandererzentralstelle, and records on about two million people were kept here. Also, new arrivals from the east who were housed in camps in this region were processed at this office. The EWZ operation grew so large for a few months that immigrants had to complete some of their paperwork in adjacent buildings. Small passport photo shops were established next to the EWZ building so people could bring in the three photos that were required.



Fig. 3 - Former Einwanderzentralstelle office in Lodz

The sight of the EWZ building helps tell a major part of the story of my Germans and their time in Russia. Close to the start of the trip retracing their route into Volhynia, there is a reminder that they came out again, on the run, just eighty years later.

Time to press on. On the southeast edge of Lodz are two villages of key interest.

One is Wisniowa Gora. This community was, at one time, an area of country estates, weekend retreats for the richer people of Lodz. In the early stages of the war, the Germans turned it into a camp to house Jews. When they were moved out, Wisniowa Gora—by then renamed Kirschberg—became home to new arrivals from Russia, the immigrants who would be processed in that immigration office in Lodz.

Several of my relatives stayed here in 1944, and they warned me years ago that I would find no landmarks in Wisniowa Gora—just houses set back from the street,

surrounded by trees. They were right. The community has come full circle—it is once again home to some of the richer people of Lodz, although these days, they have cars, and can commute every day.

Adjacent to Wisniowa Gora is Bukowiec, known to the Germans as Konigsbach. The community is spread out along three different roads, so it's hard to tell where it starts and ends. The road signs don't help all that much; you'll see a leaving Bukowiec sign followed by an entering Bukowiec sign, as well as signs that point to Bukowiec in two different directions. If your ancestors came from here, good luck in determining just where they had their land. No, atlases don't help, either.

There are several routes to take between the Lodz area and Zhitomir, and it's impossible to say which one my ancestors might have used. It's still worth making the trip, even just to get a general sense of the country, and a better feel for the distance involved.

There's a freeway south of Lodz, and at Piotrkow Trybunalski a driver can head east on Highway 12, a major route that goes east to the Ukrainian border. For most of the distance, it's just two lanes, and not in great shape. That means it's hard to make good time, but easy to get an idea of what life is like along the way.

Some questions will have to be answered another time. For instance: Why does Opoczno seem so wealthy? Nice houses and nice cars in a small town in eastern Poland. It seems out of place.

Driving in Poland can be fun, if you're the daring type. Many of the two lane roads have wide paved shoulders, and the Poles seem quite casual about passing. In a nutshell, if you want to pass another car, even when a vehicle is coming from the other direction, go for it. The vehicle you're passing and the vehicle bearing down on you will both pull onto the shoulder. It works like magic—but just remember that this is one of those tricks that should not be tried at home.

Poland has some of the most colorful highway signs on the planet, giving destinations and road numbers in red, yellow, green and blue. It would be nicer to have a few more of the signs, or to have a bit of advance notice from time to time, but that will surely come.

The modern rebirth of Poland has made it possible for many people to return to their ancestral homes for the first time in decades. That may account for the variety of license plates that you'll see in Poland, even as far to the east as Chelm. Cars from Germany, Luxembourg, Spain, the Netherlands and Switzerland are found here, along with a few from former Soviet states such as Latvia. A few eastbound cars have temporary German or Swiss plates, a sign that these vehicles are about to hit the Ukrainian used car market.

Of course, the odd stolen car ends up in the east, too. An old joke is that the sign at the border should read "Welcome to Ukraine, your car is already here." In reality, the Ukrainian authorities have tightened enforcement considerably, which reduces the risk that your Opel might take a long drive in a short country.

Poland itself has an interesting mix of cars. The annoying little Maluch things—a Polish knockoff of the Fiat 126—are still buzzing around everywhere, although the word “buzzing” might give someone the mistaken impression that these cars are capable of speed. They might make 100 km/h, but only with the help of a hill and a tailwind. The joke in Poland is that these are the only cars that have ever been blessed by the Vatican, because they are so small it’s impossible to have sex in one.

As Poles get more wealthy, they are getting less satisfied with the best car that central planning could provide. There are more and more vehicles from western Europe, as well as more American vehicles. I saw two Lincoln Continentals in eastern Poland. You could probably fit a Maluch into the back seat of a Continental, and still have room for sex.



Fig. 4 - A BMW awaits a wedding at the Chelm Cathedral

Sticking to the highways and freeways, it’s possible to get through Poland without thinking too much about it being all that different from the rest of Europe. It’s possible to cruise past familiar signs—Shell, McDonald’s, Ikea and the like—while listening to English songs on any one of several radio stations.

That type of travel just keeps a driver insulated from the local communities, and that’s a problem on a trip designed to get that driver in touch with the different areas. It’s essential to pull off the road from time to time, just to get a sense of what life is like here.

It can be a study in contrasts.

The people are friendly and helpful. That’s the most important thing to remember. It’s quite remarkable, because it will take a lot of time before living conditions in Poland come close to those of Germany or the other countries of western Europe. Poland is in the EU now, but it still falls well short of the countries that have been in the EU for years. It’s well ahead of Ukraine, in terms of the economy and living conditions, but that’s a small consolation when it is so far behind its western neighbors.

In the small towns, it’s common to see people drinking at all hours. You’ll see children leading drunken parents home in the early afternoon. Things can be a bit scarier after dark.

In one city, two children no older than eight dashed into the traffic to clean the windshields of the cars passing through. These squeegee kids wouldn’t take no for an answer, no matter what language I tried, and they seemed oblivious to the fact that cars doing at least fifty kph were passing within about thirty centimeters of them. That was a hint at the level of poverty they were dealing with every day.

Many of the cities are rundown, dirty and depressing. The buildings went without maintenance for far too long. Ironically, though, it seemed the farther I pushed into eastern Poland, where the economy isn’t as strong as it is in the western half, towns had a happier, cleaner look to them.

There are three major centers between Piotrkow Trybunalski and the border—Radom, Lublin and Chelm.

Radom is a busy city that is a center of both industry and culture. But the most notable fact about the city is that it survived the Second World War almost unscathed, which means that it contains a remarkable collection of historic buildings. The city is a showcase of Polish architectural styles over the past 500 years.

The locals are still talking with pride about two major events in the city’s recent history: The 1976 workers’ strikes and the visit of Pope John Paul II in 1991. Which raises another point: does every village, town and city in Poland have a street named after the late Pontiff? It certainly seems that way.

Leaving Radom, it’s back onto Highway 12. The highway on the western side of Lublin was the worst stretch of road on the trip—and yes, that includes the bad rural roads in Ukraine. It’s bumpy and slow, with heavy traffic, a natural barrier to the easy movement of goods and people. On the east side of Lublin, the highway is a four lane freeway for about 30 kilometers. The trouble is that Lublin needs a better connection to the rest of Poland, not to Ukraine.

Like so many other parts of Poland, history has not been kind to Lublin. It’s been passed around a time or two, being included in the Austro Hungarian empire before it became part of the Russian empire. The city had a vibrant Jewish

community for many years, but that came to an end during the war. The Majdanek death camp on the southeastern side of the city is a reminder of what happened to those people.

Twice, once after each world war, the city was briefly the capital of Poland. In both cases, the capital was moved to Warsaw as soon as the authorities could do it.

Lublin is one of the poorest cities in the entire country, and the countryside around it is one of the poorest regions. It's a city too far to the east to get much attention, and the transportation systems aren't doing it any favors.

Along with the bad news, Lublin has seen a ray of light from time to time. Most notably, this is the city that gave the nation the Solidarity movement, started in a series of strikes in the summer of 1980. It's too bad that the city hasn't been able to benefit yet from the wave of changes that it helped launch.

The last city before the border is Chelm, much smaller than either Radom or Lublin. Like most cities in Poland, it's showing signs of waking up after years in a stupor. The downtown is busy, and the peeling paint and broken concrete of the Communist years is being replaced.

The center of the city is dominated by a Catholic cathedral and bishop's castle, built on a hill with a commanding view of the surrounding area. The main tourist attraction is well hidden—it's the chalk tunnels that snake their way under the hill.

In the hotel in Chelm, I chatted with a man from Israel who had come back to the city of his birth for the first time since the 1930s, when he was just a young boy. Chelm, like so many other cities in eastern Poland, used to have a sizable Jewish population, but now you're hard-pressed to find signs of the old Jewish influence. It's been almost seventy years since the city's Jews were taken away.

It's hard to be in Chelm without thinking of the Holocaust. The ruins of the Sobibor death camp are found a

short drive to the north. Majdanek is on the outskirts of Lublin, the next city to the west. And Belzec, a third extermination camp, is south of Chelm. That's three of the six Nazi camps built purely for killing.

I found it hard to ignore that fact. It surely was much, much harder for my new friend, the man from Israel. I wanted to ask him about his family, but I couldn't find the words.

On the road again, for the brief run to the Ukrainian border. Billboards with Cyrillic lettering started appearing just after Lublin, and now almost all of them are aimed at Ukrainian drivers. The traffic has changed, too - most of the vehicles on the road are transport trucks rather than private vehicles. A long line of trucks stretched back a couple of kilometers from the border, and cars simply went around them to get closer to the front of the line.

Crossing the Polish-Ukrainian border is not for the impatient. It took a couple of hours, and apparently, I hit it on a good day. Since the journey itself is part of the experience, there's no reason to complain. Besides, the border crossing is a fascinating spot.

First, a driver is cleared by the Polish border guards on the west side of the Bug River. Be prepared to show proof of vehicle ownership, and for a quick search of your car. The process doesn't take all that long, and you're off to join the lineup on the bridge over the Bug.

This is where Ukraine starts. When my ancestors passed through this area, the Bug marked the western edge of the Volhynian *guberniya*, the Russian administrative district at the time. It's as critical a point in the journey today as it was almost a century and a half ago.

The Dorohusk/Jagodyn border station east of Chelm isn't the only spot to cross the border, of course; there are also major entry points to the north, near Brest, and south, closer to Lviv. With no way of knowing which route my

Fig. 5 - On the bridge over the Bug River, Ukrainian entrepreneurs wait with their load of used appliances



ancestors might have taken, it seemed to make sense to split the difference and take the one in the middle.

The Bug River has been a critical physical boundary for centuries, but there have been times when the border wasn't as relevant as it is today, and times when it wasn't at the Bug at all. Between the world wars, for instance, the border was moved well to the east, with half of Volhynia coming under Polish jurisdiction.

With Poland becoming a member of the EU in 2004, the Bug became a critical part of the invisible wall between the EU and its poorer neighbors to the east. On the bridge between Poland and Ukraine I find another example of how much times have changed—a truck with U.S. Army plates is in the lineup. A generation ago, this bridge marked the boundary between the dreaded Soviet Union and one of its Warsaw Pact satellite states. If the U.S. Army had a presence here then, it was much more covert.

Entering Ukraine from Poland is like going to the house of a poor relative after spending time with a rich one. Almost everything—the roads, the houses, the storefronts—is in worse shape in Ukraine. Not that long ago, of course, the situation was quite different. In its forty years as a Soviet satellite, Poland was at the mercy of the Kremlin, and wasn't allowed to outshine the great neighbor to the east. Now it's charging ahead, leaving the Ukrainians wishing they could catch up to the country they used to sneer at.

The border crossing was jammed with tiny Soviet era cars loaded down with used washers and stoves. Appliances were shoved into the back seat, sticking out of the trunk, and tied to the roof. All were heading east, bringing new-to-you goods to Ukrainian consumers. Funny thing, though—there was no sign of these “appliance mobiles,” these Ladas and Moskvitches, on either side of the border, just at the crossing itself.

The word is that if you pay a bribe, you can get through the lineup on the Ukraine side of the border more quickly—and yes, some drivers seemed to be processed very quickly indeed. But it wasn't clear, even from watching the speediest drivers, how to pay that bribe, so I waited. In time, I was cleared, complete with a slip of paper that indicated that I had a vehicle. That slip of paper would have to be returned to the border guards on my way out of Ukraine.

The reason the crossing took two hours? Waiting, mainly. The border authorities were quick to deal with me, once I got to talk to them at least.

There is a cluster of money changing huts just inside the Ukrainian border, but little else in the way of services between there and Kowel, the first community of any substance. The road is one of the main roads to Kiev, and it's flat, straight, and wide—it even has four lanes for several kilometers.

The run to Zhitomir couldn't have been simpler. There are bypasses around Kowel, Lutzk, Rowno and Nowograd Volynsk, the only communities of any substance along the way. From Rowno to Zhitomir, it's a four lane divided highway, which makes it the longest stretch of freeway on the entire route.

It isn't the kind of freeway that we'd find here, of course. It's a bumpy ride, and the road passes through several villages with lower speed limits, although they aren't posted as such. It turns out that the color of the village's sign indicates the speed you're supposed to travel—or so the police say, anyway.

There doesn't seem to be a minimum speed on Ukrainian freeways. That means that horse-drawn farm wagons may be found, plodding along in the slow lanes, moving marginally faster than a Moskvitch.

It appears that there are no limitations on commerce along the route. Scores of people, sitting on stools on the edge of the freeway, offer for sale everything from fresh fruit and vegetables to plush toys to diesel fuel. It must be a tough life. I ask one of the sellers what they make in a good day. One hundred *grivnas*, she said. About \$20 US to sit in the hot sun, or the cold wind, or whatever, for a day with cars and trucks and buses speeding past about a meter away.

Despite the travel warnings handed out by people who haven't been there in years, main roads in Ukraine have plenty of gas stations and small stores, and there is enough traffic to ease any fears about robbers and hijackers.

Driving in Ukraine isn't all that difficult, despite the language and cultural differences. Many of the major directional signs include both Cyrillic and Roman lettering. Of course, the devil is in the details. The signs ordering drivers to stay out of city centers, and to use the bypasses, are only in Ukrainian. Fortunately, the police officers who enforce those rules are willing to point out the recommended route, without even suggesting a fine. They wave goodbye with a friendly smile.

Like Poland, a driver has plenty of choices on the radio—including most of the latest hits in English. The selection is getting better than it used to be, as broadcasters get a better grasp of the English language. In other words, we don't hear Christmas carols in July any more, and the obscenity laced songs are much less common.

It takes about five hours to get to Zhitomir from the border, and it's an easy drive. The roads are bumpy, yes, but there is much less traffic, which means there is less stress here than in Poland. The most remarkable thing about driving in western Ukraine is how unremarkable it really is.

Zhitomir has been a key city in Ukraine, even serving as the capital, briefly, a couple of times. Its glory days are well past, though. Today, it's known more for the rich ice cream that is produced here. (Hint: ask for an Imperial. There are four flavors, and they are all tasty). The downtown area has plenty of new stores, but there are also signs that the 300,000 people who call the city home aren't as fortunate as their counterparts in the capital of Kiev, just two hours away by freeway.

On any given day, a Zhitomir resident might be without electricity, telephone service, water or heat. The streets and sidewalks are in miserable condition, and are barely lit at night. Walking along a darkened street at night involves watching your step, as best you can, to avoid potholes and puddles.

Life is improving here, slowly. As businesses redevelop their buildings, the downtown is taking on a fresh face, and that's good for pedestrians. Building restoration includes fixing the sidewalk in front—no small task, given that many of them are so wide that two Ladas can be parked, side by side, without cutting off the pedestrian flow.

A statue of Vladimir Lenin still stands proudly at the main square. The locals recognize that Lenin is no longer relevant, his ideas no longer accepted. They argue that, agree with him or not, Lenin is a major part of their history. Removing the statue would be like trying to rewrite history—and if that was bad when the Communists did it, it surely must be bad today. The statue stays.

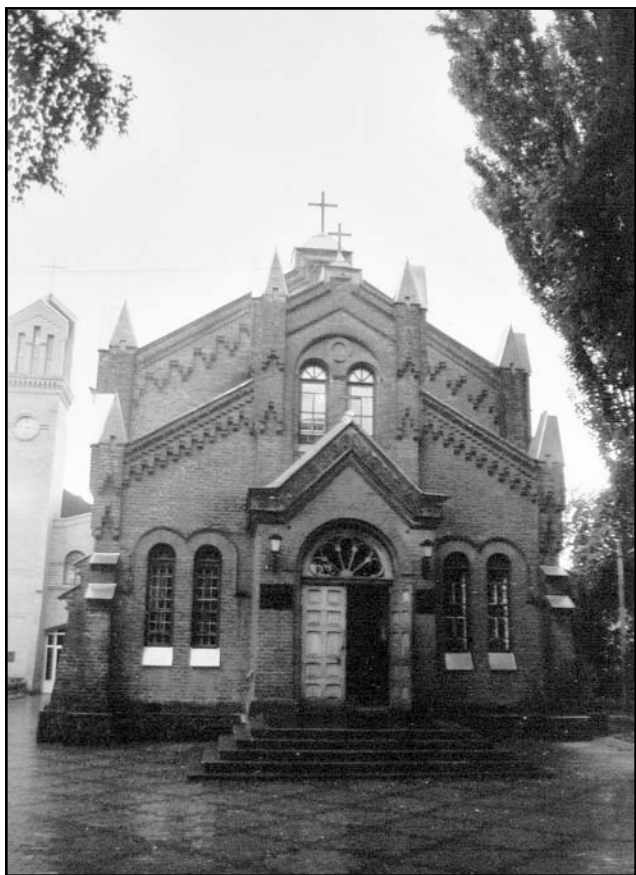


Fig. 6 - The old Lutheran church in Zhitomir

Fortunately, other reminders of the past, and the German presence in the area, are also still here. The Lutheran church is still standing, and still in use, southeast of downtown. The old Baptist church is still here, used as a private house. The residents of Zhitomir pay tribute to Sviatoslav Richter, the famed concert pianist of German Russian descent who was born here.

Researchers working on family history have two major resources here, both within easy walking distance from the major hotels in the downtown core.

The holdings of the main archives includes church records, census returns, land records, old newspapers and

much more. There are even emigration documents from the 1920s, including papers showing the departure of my grandparents in 1928. The other archives has arrest records from the 1930s, the era of the mass trials and executions of thousands of people. The files are open for research today, and index cards make it easy to find the proper file within minutes.

Civil registration documents may be consulted at the administration building, behind that statue of Lenin on the main square. Be prepared to be disappointed, though. Civil registration only started in this region in 1920, and the earliest documents have already been turned over to the archives. Beyond that, Ukraine has privacy laws, too, which give bureaucrats a reason to say no.

While in the area, it's worth paying a visit to the small farming communities where our ancestors once lived. In some of them, churches are still standing, and some of the old homes are recognizable. In many villages, the cemeteries have become overgrown, and any headstones they might have held are long gone. There are no records in any offices here—they have been moved to civil registration offices in the larger towns, or to the archives in Zhitomir, or they have been destroyed.

In other words, a trip to the villages may not give a genealogist any more hard information about ancestors. The value of simply being in the village, walking the same streets as your ancestors, and seeing how the village relates to the others around it, should never be underestimated.

It would be wrong to drive that far to the east without spending two more hours in the car, and getting all the way to the Dnieper River in Kiev. This was, after all, part of the route my grandparents took when they left Ukraine, so it can be considered part of the journey of rediscovery.

It would make no sense to visit Kiev without spending time in the heart of the city. Independence Square. This was the square where, a few months earlier, a few hundred thousand people had gathered in defiance of the government which had declared itself the winner of an election widely thought to have been fixed.

At the time I visited, the new government was in place, and people on the streets were still optimistic that things would be much better than before. The optimism is, sadly, out of touch with reality, because a simple change in the ruling party won't be enough to get Ukraine properly on track. There needs to be a change in attitude at all levels of society.

When I was there, the souvenir stands were filled with mementos of what came to be known as the Orange Revolution, after the color used by the side that eventually took power. For about \$5 US it was possible to buy a bright orange T shirt with TAK!—the Ukrainian word for yes—in big letters on the front. Plenty of hats and scarves, all in bright orange, all celebrating the change in government, were also available.

It's hard to imagine an election in North America giving such a boost to souvenir vendors, but this isn't North America. After seventy years under the thumb of

Communism, people in Ukraine celebrate these things. They still appreciate the arrival of democracy, and are willing to fight to keep it.

Beyond its political significance, Independence Square—which was known, not that long ago, as Great October Socialist Revolution Square—is one of the best examples of the new vision sweeping through Eastern Europe.

You'll hear a wide variety of languages as you walk around the square. Quality restaurants are easy to find, although the standard meeting place is under a symbol known around the world. "Everybody knows how to find the McDonald's at Independence Square," a Ukrainian friend tells me.

If you look hard enough, you can find two sets of Golden Arches. A second McDonald's has been added two

throwback to the Communist days. They are bright and cheerful, with staff ready to help.

The smiles aren't just in stores, either. On the square, and on the streets around it, people seem happier than they were a few years ago. A feeling of optimism has replaced the resignation that plagued Ukraine for so long.

That doesn't mean that it's all sunshine and roses here. Traffic is heavy on the streets near the center of the city. Drivers pay a bit more attention to the rules than they did a few years ago, but there is still an Old West way of driving in the New East. If you leave a gap in front of your car, someone is bound to grab it.

The constant traffic jam is the inevitable result of putting too many vehicles into a street system not designed to accommodate it. With the end of Communism, many people can afford to buy vehicles, and they have eagerly gone after Fords, Opels, Mercedes, Nissans and all the rest. One of the prime corners on the main highway through Kiev features a marvelous new BMW dealership.

The roads, though, weren't designed for the number of cars using them today; they were designed for trucks, buses and the occasional Moskitch or Volga. Until supply meets demand, drivers will continue to blast over streets paved with decorative cobblestone.

History meets modern ways on almost every street as well. New buildings are going up everywhere, and many of the old ones that aren't being torn down are being refurbished. This is a city in transition, and it's happening fast because there is a lot of catching up to do.

In many ways, Ukraine is a country in a hurry. For example, most Ukrainians spent years on waiting lists to get telephones. Now, they have cellular phones with them at all times. They have skipped right past the notion of having a wired phone line in their homes.

There is a mix of old and new everywhere in Ukraine, which mirrors the purpose of the trip itself. It's important to see what remains of the old Ukraine, and it only makes sense to see how the country is evolving as well.

Driving from my ancestors' Polish home to their Volhynian one gave me a better sense of the move that they made 140 years earlier, even if I couldn't trace their exact route. It gave me a better feeling for what the people in these areas have gone through in the past, and are going through now. It also gave me a better understanding of the struggle that these countries are going through as they try to erase the ill effects of all those years under the thumb of Communism. One other thing, too, and it's not necessarily a good thing. Over the years, I've flown into Ukraine and Russia four times. Every time, these former Soviet areas seemed exotic, much different from Western Europe, with different languages, different food, and so on. Driving rather than flying gave me a much different impression.

On the ground, the change isn't that dramatic. There is a gradual difference, kilometer by kilometer. Volhynia doesn't seem all that different to me any more—and only time will tell what impact my new attitude will have on my research into the lives of my ancestors.



Fig. 7 - Kiev's Independence Square

levels below the skylights in the center of the square. It's in the food court of a shiny new underground shopping center that features retailers that are well known in Europe and North America, including Esprit, Polo Garage, Columbia Sportswear, Tommy Hilfiger and Baskin Robbins.

The new center is a natural extension of the underground shopping areas that have been part of Kiev for years. A major difference with the new center is that the stores aren't dark kiosks, staffed by surly sellers who are a

East Prussia on My Mind

by Jutta Missal

People who come to my home in Luxembourg are surprised to find a tombstone in my yard. It is a gift from my mother, a personal memorial of my grandmother Frieda Lingk (1889–1976) who played a major role in my life as a young girl.

Frieda's husband Otto, a grandfather I had never met, died in 1944 from encephalomalacie (mollification of the brain after an infection). Born in 1892, he had been working as *Telegrafenmeister* (telegraph foreman) for the German *Reichspost*. In the early 1930s, he had to start researching his ancestors, who are all from East Prussia for the *Ahnenbuch*, (genealogical family book), a NAZI instituted document requirement said to prove purity of race for government officials and employees. Clearly it was also used for the ethnic cleansing of the Holocaust era later, with which the world is much more familiar.

In elementary school some years later, like every pupil at that time, my mother had to keep this *Ahnenbuch*. She kept all of her requests for information, the answers and the genealogical book itself through WWII and later as a refugee.

Those first diggings through old handwriting and ancient scripts on yellowed paper were the foundation for my interest in genealogy. As a result, one of my first travels for genealogical purposes led me to the area of East Prussia (largely now in Poland), to the places mentioned in those papers.

According to those documents, my mother's grandmother Katharina Lingk was born in Kalkstein in 1857. My mother knew her very well and is upset that she still does not know when, where, and how Katharina died.

And like me, she never had the chance to know her grandfather, Ferdinand Boehnke, born in Wormditt in 1850. He probably died in Bremen in 1924. A traveling merchant, and a hawker (salesman), he had promised to come back and marry the mother of his son. He never did return. Former generations (on the maternal side) are: Valentin Lingk, born in Süssenthal in 1820 and his wife Anna, born in Frauendorf in 1820. Both died in Voigtsdorf. On the paternal side are Ferdinand Boehnke (father), born in Petershagen in 1823 and his wife Rosa Lowicz, born in Wormditt in 1817. Both died in Wormditt.

Fig. 1 - Frieda and Otto Lingk, 1919



Fig. 2 - Katharina Lingk





Fig. 3 - Cover and sample from my mother's Ahnenbuch

Only some names on the paternal side are known: Gottlieb Böhnke, Joseph Lowicz, and Barbara Maschenski, among them, but no dates or villages. Thus the itinerary of my trip was defined: East Prussia, to Kalkstein, Wormditt, Süssenthal, Frauendorf, Voigtsdorf and Petershagen.

First research

Politically, this region that we know historically as East Prussia is part of modern Poland, the Russian enclave of Kaliningrad (Königsberg) and a very small part of Lithuania. In past days, those areas had names such as Samland, Nadrangen, Natangen, Barten, Galindien, PAGESANIEN, HOCKENLAND, ERMELAND, MASUREN and many more.

Ermland and Masuren, my point of interest in this region, Warmia and Masuria, in English, or Warmi i Mazury in Polish, are not geographical regions in modern Poland, but administrative districts standing for a county in the Warmisko-Mazurskie Voivodship. The borders have changed while under Polish rule. Warmia and Masuria: this was basically the region I had to go for, but where were they exactly? Kalkstein, Wormditt, Petershagen, all these names didn't exist anymore.

It was not a great challenge to find out the present names of those locations. The Internet, the help of knowledgeable

friends, and good maps, such as the Hoefler maps which give both the old German and Polish names made the work easy.

It turned out that all the towns and villages I planned to visit were within a well defined area, about twenty-five miles across. The German and Polish names were:

- Kalkstein = Wapnik
- Wormditt = Orneta
- Petershagen = Pieszkowo
- Voigtsdorf = Wojtowo (*pow. Lidzbark Warminski*)
- Frauendorf = Babiak
- Süssenthal = Setal

All these places are in present-day Poland. This saved me costs for a visa for Russia, the hassle to obtain it, and hours of waiting at the border. I would have loved the challenge, however.

Preparation

Now that I had identified all the towns I intended to visit, the precise planning could start. For this purpose, the European version of Map Point is very helpful. Distances can be roughly estimated despite the different road conditions. Rest stops and overnight stays can be scheduled, and different options can be compared for feasibility.

As a base for my activities and overnight stays, I chose the hotel *Pod Klobukiem* <www.klobukhotel.pl/> in

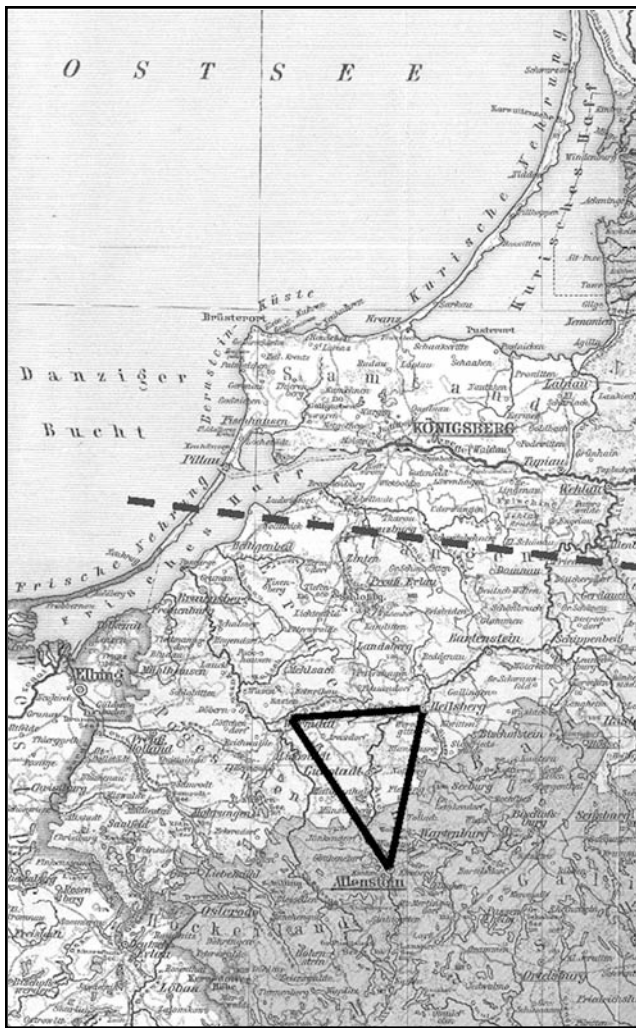


Fig. 4 - The triangle marks the area of interest of this trip.
The dotted line marks modern Polish-Russian border

helps drivers to get quickly through the country despite the many road construction zones, dense traffic, countless trucks and the sometimes aggressive style of German drivers. These 500 miles can be made within one day. As I approached Poland, my nervousness increased: What was waiting for me at the border?

Since the treaty of Schengen, signed in 1989 by most of the countries belonging to the European Union, hassle-free traveling has become normal in old Europe, despite its many countries and its countless borders.

I remembered cars lining up at the frontier and customs agents in a bad mood, checking passports and rummaging through the content of trunks. To my great surprise, things were much quicker and easier than expected. About half an hour waiting time at customs in Frankfurt/Oder—no investigations about the car, no questions about the purpose of the trip, and no curiosity about the contents of my trunk.



Fig. 5 - Detail of triangle in fig. 4

Lidzbark Warminski (Heilsberg). A good Internet contact had recommended it, reassuring me that the owner was a young, German speaking Pole, who might also be helpful in my research, as he had visitors every now and then who were searching for their ancestors.

Making the hotel my base, I planned to visit all the towns and villages that were mentioned in my mother's old documents, and as many archives as possible. I also included sightseeing trips to Bartenstein (Bartoszyce), Frauenburg (Frombork), Braunsberg (Braniewo), and the Baltic Sea as well as the Russian border, just out of curiosity.

Contact and hotel reservations were quick and easy by the Internet. Map Point told me how to cross Germany and Poland from west to east. Everything was settled. I gassed up in my home of Luxembourg and headed for East Prussia!

Crossing Germany

From Luxembourg, next to the south-western border of Germany, it is about 850 miles to East Prussia, straight across Germany, and almost all the way across Poland. Crossing Germany was the easy part. The *Autobahn* network

Only a look at my passport, a quick computer check to verify its number, a rapid check of the car documents and I was in!

Crossing Poland

I had crossed into the former East Germany, poorer sister of former Western Germany before entering Poland. The difference between Poland and Germany was immediately obvious. Houses on the eastern side of the border were less maintained and infrastructure was less developed. Crumbling facades, bumpy roads, splendid and ancient but rundown buildings, Poland has a long way to go to catch up to Western European standards. Here and there an owner was apparently renovating and embellishing his property. My first impression was rather meager.

Poland looks picturesque, with all those splendid but crumbling old houses and cobblestone roads. What we find picturesque is a pain for the inhabitants. The lack of financial means was evident, and they still need a lot of investment in infrastructure for people to live in a modern way.

The wonderful countryside compensated generously for the modest towns. Scenic views, impressive and largely



Fig. 6 - A country road of Poland

untouched landscapes met my eye. As I drove east, I saw less and less industrialization. Once again it crossed my mind how picturesque and scenic it was and equally underdeveloped. Genealogists and everyone who are passionate for history and antiques, would surely love to find things as they were when our ancestors lived here, a kind of Jurassic Park—standing still in time.

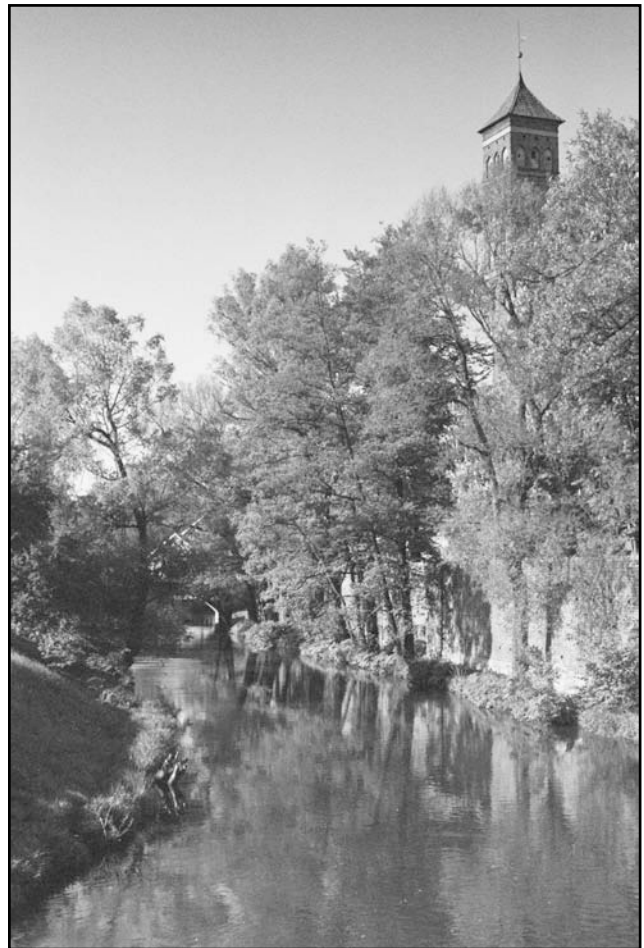
This is not the dream of the people who live here today. The will to develop and the wish to orientate to the West was obvious, one of its first indications being McDonald's restaurants sprouting along arterial roads of the larger towns.

Driving the 350 miles across Poland was more tiring than 500 miles through Germany. No more freeways, only two-lane roads. Sometimes, I was stuck for miles behind slow-moving semi-trucks registered in the Baltic States, Belarus, Ukraine, or even Russia. I had seen them on German freeways, but here on these narrow winding roads there were few chances to pass without dangerous maneuvers. Compared to many other back roads in Poland, the one I had to drive on to get to my destination in the former East Prussia was in rather good condition. In fact, this road is not only a very ancient old trade route, but it is of the world's first freeways: the famous A1.

The *Reichsautobahn* A1 was one of the great projects of engineer Fritz Todt, chief inspector for road construction under Hitler who was also responsible for other huge projects such as the West Wall and the Siegfried Line. Construction on this freeway started in December 1933 in sections from Berlin to Stettin (Szczecin, Poland) and from Elbing to Königsberg (Elblag, Poland to Kaliningrad, Russia). On the surface, the main idea of this grand freeway was to connect Berlin and Königsberg, to facilitate the upcoming vehicle traffic and to improve infrastructure. But it had a useful side effect—or was it planned right from the start? Experts are still arguing about it—it could as well be used for tanks invading Eastern Europe.

Today this grand route is called *Berlinka*—as a mixture of 'Berlin' and 'Kaliningrad'—and its revival is already under way. Road construction has been started all over the country with financial help from the European Union, this time definitively in order to improve the infrastructure of this borderland of the European Union. Thus, in many areas blue signs with a ring of yellow stars and the magic word *finansowane* supply evidence that the former A1 location line will soon be used as a freeway again. The Web site <www.berlinka.pcp.pl/berlinka.html> has many older, contemporary and satellite pictures of this grand old route.

Fig. 7 - Moat around the Castle of Lidzbark



Arrival in East Prussia

As I arrived in Lidzbark Warminski, it was already dark. Rain was pouring and I was dead tired. Fortunately, the hotel *Pod Klobukiem* cannot be missed. It is located right at the town entrance arriving from Allenstein (Olsztyn).

At first sight, the hotel looked much nicer than expected. It was an old but nicely renovated building with a pleasing entrance, a huge parking area, and obviously not many guests. The owner welcomed me warmly, reassured me that my car was secure and handed the keys over. I went upstairs. The room was small but clean. Everything was properly arranged, the hotel was quiet, and I slept deeply, breathing a different air.

The next morning all of the fatigue from the previous day was forgotten. The sun shone brightly and after a hot shower in the newly renovated bathroom, an excellent “continental” breakfast was waiting for me downstairs in the restaurant. Coffee, tea or hot chocolate, different sorts of bread, jam, cheese, sausages, cereals, orange juice ... what else could I want?

The owner and his wife were serving the guests with the help of an employee. The owner’s German was indeed passable, and we got quickly into a dialogue about Poland in general, the region in detail, the purpose of my visit, the

archives that were available, and without making a fuss, he offered his help. As far as I understood, he quite often had visitors researching their ancestry, and he tries to help as much as he can. He convinced me quickly that the information I needed would be found in the archives in Olsztyn (Allenstein) not in Orneta (Wormditt) as I had thought.

He also told me that not only was he of German origin but he was also proud of it and blames his country that after WWII his family was not allowed to use their own language anymore. Thus he had to learn German by himself instead of growing up with it.

A picture of the countryside

First thing, before hiding in some archives, I wanted to get an idea of the region. I wanted to see the landscape that my great-grandparents and my great-great-grandparents saw some 150 to 200 years ago. I wanted to get a feeling of the old trees they saw, of the churches they were baptized in, imagining that this or that building had already existed—or maybe they were inhabited by my ancestors.

I went to see the small villages first, those that had no archives, that had nothing special to see but churches and graveyards.

I drove to Frauendorf (Babiak), about fifteen kilometers west of Lidzbark Warminski, to Petershagen (Pieszkowo), about twelve kilometers north of Lidzbark Warminski, to Kalkstein (Wapnik) with its wonderful church, about thirty kilometers west of Lidzbark Warminski and to Voigtsdorf (Wojtowo), about twenty kilometers southwest of Lidzbark Warminski and finally to Wormditt (Orneta), the largest of the communities.

For some reason I did not make it to Süssenthal (Setal). Well, there is always a next time.

Approaching the villages, the first things to see are generally a little pond and a spire, two features that seem to belong to every little place. It also seemed like churches were everywhere, even outside inhabited areas. Catholicism is omnipresent. Crosses and chapels were seen often along the long, lonely roads connecting the villages.

Fig. 8 - Grave of Clementine Wichman, at Voigtsdorf



Fig. 9 - Crosses and chapels are everywhere



The most emotional moment that day was when I walked over the graveyard in Voigtsdorf, knowing that two of my ancestors were buried there. I looked for a sign of my relatives but didn't find any hint, let alone a tombstone or a steel cross with an enamel sign. I guess my great-great-grandparents Valentin Lingk and Anna Ehlert, who were buried here in 1876 and 1884, were not wealthy people. Their children could probably not afford more than a simple wooden cross that surely disappeared a long time ago.

Driving further, close to Pieszkowo I was surprised to find an ostrich farm. Searching on the Internet I was the more astonished that Poland has some thirty-five ostrich farms and, since 1995, a Polish Ostrich Breeders Association. <http://www.strusie.pl/farms_in_Poland.html>

Other than this exceptional finding, those villages have nothing really spectacular to offer. They are scenic in their solitude. Every now and then, you could see some people working in the fields, a car passing, or you came across a person on the road.

I soon approached the first larger town, Wormditt (Orneta). The church in Orneta is one of those wonderful brick and stone churches built with a love for detail. The entry was barred by a wrought-iron gate, while the huge wooden door behind was open. I could have a look inside and take a quick shot without entering.

This evening I came home full of new impressions—and it was that night only that I slept very poorly: A huge wedding with some hundred guests was celebrated in the restaurant—right below my room! The party carried on until after 3 a.m.

Great findings in the Olsztyn Archives, but not where I expected them

The next day was planned for research in the Olsztyn (Allenstein) archives.

Since I grew up in a purely Lutheran family, I went to the regional archives where the Protestant church records are preserved. Two women and one man were working in the outer office right across the entrance hall where I first tried to explain the purpose of my visit.

Due to my poor Polish language skills, and their weak German and English, I had some difficulty in making myself understood. The noise of construction work in the building, amplified by the large, empty entrance hall, did not help our communication problems.

Therefore, the letter written by the wife of the hotel owner in Lidzbark Warminski was really helpful. It not only listed the names, birth and death dates, and places of my East Prussian ancestors, but it also explained in Polish what I was looking for.

The first thing I was told was that the archives are not accessible to the public. The only way to get information was to hand over the letter and to wait for an answer. Although the employees promised to take care of my request, I was greatly disappointed.

In the meantime, we tried to make some conversation, one of the workers had a closer look to the names and places

that were listed in my letter. All of the villages on my list, he said, are in Warmia (Ermland). Since Warmia is mostly Catholic he recommended that I go to the Catholic church archives. At first I didn't believe him. I had never heard of any Catholic relatives, let alone direct ancestors.

Eventually he was so convincing, explaining that the Lutheran population lived in Masuria while Warmia was almost exclusively Catholic, that my villages were located in Warmia, and that it was likely that my ancestors were Catholic. The regional archives held very few records anyway since there was only a small minority of Lutherans in this area. Finally, I decided to go and see the Catholic Church archives.

The Olsztyn Catholic church was in walking distance of the regional archives. It was a typical example of those magnificent Gothic brick buildings that are to be found all along the coastline of the Baltic Sea. They are relics of wealth and splendor of the Hansa, the ancient alliance of seaports which counted as many as 200 member towns between the 12th and the 17th century.

I walked around the building marveling at the filigree details and the clean and nicely painted facade. This was surely one of the best restored edifices I have seen in north-

Fig. 10 - The Olsztyn Catholic Church



east Poland. Not surprisingly, Olsztyn is part of the “European Route of Brick Gothic” <www.eurob.org> which had been initiated recently by the European Union. After at least twenty photos from all possible angles, I entered the archives just beside the church.

I met the nuns with a friendly reception and in spite of some language problems once more, we got on quite well. They brought the books of the period in question and I started to go through birth, death and marriage records, but with only a glimmer of hope to find anything about my ancestors.



Fig. 11 - Helpful nuns at the church archives, Olsztyn

After a while one of the nuns started to speak German with me. She was of German origin and hadn't used her mother tongue for many years. As a result her speech was slow and broken. To my surprise, she spoke an old dialect from the Königsberg area. I hadn't heard this dialect since my grandmother's death in 1976. Suddenly I was sadly aware that this dialect will soon completely disappear. After WWII, in Poland and other countries that had gained German territory, the remaining population was no longer allowed to use their native language. Older people who still knew German died out while the next generation retained

only some basics and learned Polish in school. The very young ones often don't know that their grandparents were Germans. If they are lucky, they learn German in school as a foreign language. But dialects keep a language alive. With each dying dialect, memories get lost forever. So the Königsberg dialect is indeed one of many endangered dialects. With its disappearance one more cultural heritage is lost forever.

Skimming the particulars for my own relatives, I couldn't help but read some other entries as well. I was shocked about the numerous mentions of infant deaths in sometimes very strange circumstances. These two death records in the Kalkstein book from 1854 mention:

ein weiblicher Leichnam eines Kindes von 3-4 Tagen, in einer Furche der Kalksteiner Feldmark aufgefunden

a female corpse of a 3-4 day old child, found in a furrow of the Kalkstein fields

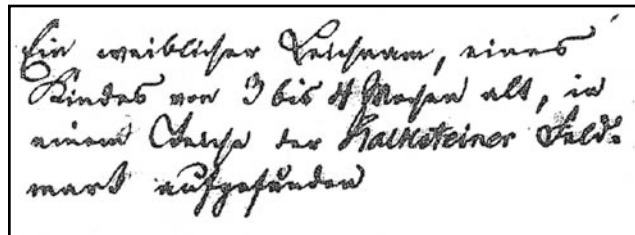


Fig. 12 - Infant corpse found in a field

ein lebendiges, heimlich geborenes Kind männlichen Geschlechts welches aus Schuld der Mutter ohne die Nottaufe verstorben ist. Die Mutter dieses ... Kindes ist Barbara, Tochter des ... Martin Dargel in Albrechtsdorf

a living male child, born in secret, which died of the mother's guilt without emergency baptism. The mother of this ... child is Barbara, daughter of ... Martin Dargel in Albrechtsdorf

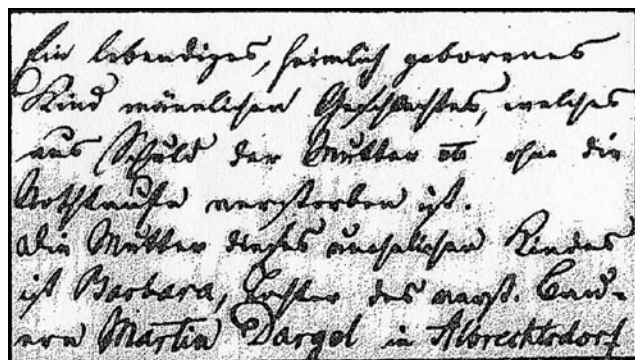


Fig. 13 - A secret birth and death



Fig. 14 - Entrance to the Warmia Archbishopric Archives

The first record mentions a mother giving birth to her child all alone in a field. The second is a record of a young girl giving birth in secret and then hiding her child until it died. What makes a woman give birth to a child all alone in the fields, well knowing this will be the baby's death and might be hers as well? What makes a young girl give birth to its child secretly, hiding it until it's too late, accepting its death? These are secrets of life that will never be revealed.

My own family

While I was searching through one of the books the nuns brought me, all of a sudden I found a name belonging to my own family history, then a second one, then another and more and more. The more books the nuns brought, the more information I found.

How could this be? Me, a Lutheran, and my ancestors mentioned in these Catholic archives of the Archbishopric of Warmia? Setting this mystery aside for the moment, I was glad and accepted things as they were. I decided, however, to take my mother to task and discuss this issue once I returned home.

All in all, what I found about my own family history was more than I ever expected! Not only had I found the original birth record of my great grandmother Katharina Lingk from 1857 (written in Latin), but I found eight of her siblings mentioned in the birth records, twins amongst them. Unfortunately, five of them are mentioned in the death records as well. Two boys died—one of them a twin—at the

age of about one year, another boy at the age of three, another at the age of ten, and one girl, the other twin, at the age of fifteen.

When my great-great-grandmother Anna Ehlert died in 1884, only four of her nine children were present and signed the death record. Katharina Lingk, my great-grandmother, was one of the signers. She was the youngest of the remaining four children, age twenty-four in 1884.

My great-grandmother's parents

It appeared in the books that my great-great-grandfather Valentin Lingk, born 1820 in Süssenthal, today Setal, was an *Instmann* by profession and died 1876 at the age of fifty-six from *Wassersucht*. *Wassersucht*, dropsy in English, means a general accumulation of water in the body. This is primarily due to chronic heart disease resulting from protein deficiency. An *Instmann* is someone who does farm work, not on his own property but rather on an estate of a rich land owner or a huge farm of some sort. Salaries for those occupations were paid daily or in kind.

Life was surely not easy for those people, working hard every day, not knowing what the next day would bring, depending on good weather and a sufficient harvest and possibly having to deal with an unpredictable land owner. Was there always enough to eat? Probably not, since Valentin Lingk died from malnutrition.

The most important discovery in this generation was the maiden name of my great-great-grandmother Anna Ehlert. She died eight years after her husband, in 1884 at the age of sixty-four, of pneumonia. Since she is mentioned as *Dorfarme* in her death record, she must have been living in rather poor conditions at the end of her days. The term means 'a pauper.'

This does not necessarily involve being homeless in the sense of having no roof under which to sleep, but homeless in the meaning of having no property, no house, maybe no bed, etc. At that time in Prussia and other German provinces or duchies, a kind of social system started to develop. Depending on the wealth of a community or its landlord, parishioners who couldn't make their living were not left alone. In some villages, poorhouses were opened to house people in need, and every community member had to help offset the costs based on his own income and the taxes he had to pay. In other places, people had to take turns in giving shelter to their poor and needy neighbors or else the poor have just been supported with money or natural products.

What was the case with Anna Ehlert? My next trip to East Prussia will include searching the archives to discover whether Voigtsdorf had a poorhouse. Had she found a place with other families? Did she get financial assistance to buy the necessities of life? What about the four children who signed their mother's death record? They were not children anymore. At the ages of twenty-four, twenty-nine, thirty-six, and thirty-eight, they were adults. Why couldn't they come to their mother's aid, or did they refuse to help? Perhaps she didn't expect to be supported by her children. Who will ever know?

One more generation back: my great-great-great-grandparents!

Besides the death records of my great-grandmother's parents Valentin Lingk and Anna Ehlert, I found record of their marriage as well, 23 February 1846. They were twenty-six and twenty-seven years old and the future still looked bright to them: *Valentinus Lingk famulus in Vogtsdorf, p.d. Joannis Lingk, clavarii olim in Allenstein derelictus filius sponsus annor[um] 26 cum Anna Andrea Ehlert inquilini in Frauendorf filia sponsa annor[um] 27*. From this record, written in Latin, it appears that Valentin Lingk was a farmhand (*famulus*) and that his father was Joannes Lingk, formerly a nailsmith (*clavarii olim*). Surprisingly, it seemed that they were already quite old when they married—I had been thinking that at that time people married much younger. A second surprise was that Joannes Lingk is mentioned as a former nailsmith, which means that either he was already deceased when his son married, or else he was in retirement. Consequently, he must also have been an 'old' father.

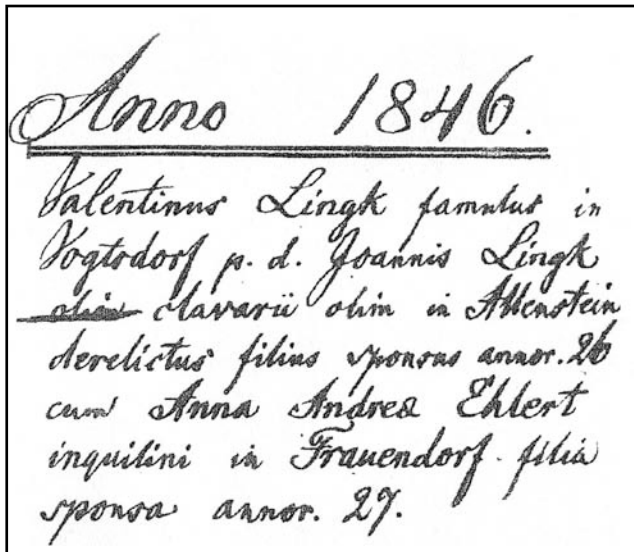


Fig. 15 - Marriage record of Valentin and Anna Lingk

On the second question at least I might find an answer one day. During my next visit to East Prussia I plan to search the archives for information about guilds. Since handicraft had quite strict rules in past centuries, everyone wanting to practice a profession needed to be registered. Thus, a nailsmith should be registered in the smith's guild book of this area. Maybe I will find information about Joannes Lingk. If not, general information about his occupation and working conditions can help to get an idea of the life my ancestors lived in this region.

I also found new information on the maternal side. The birth record of Anna Ehlert contained new information about a former generation. She was born in 1819 in Frauendorf as daughter of Andreas Ehlert and Anna Haalmann. The very latest entry I found was the marriage record of Joannes Lingk and Elisabeth Schlesinger from Albrechtsdorf in



Fig. 16 - The nailsmith, a description in verse

1794! Never had I hoped to find anything prior to 1800—it's such a magic number.

I had hunted about for hours and hours. I had completely forgotten about time and space, and as it always does, closing time of the archives approached. I asked the nuns if I could get copies from all the pages that were of interest to me. They told me I could but asked for some money. It was not a great expense in comparison to my great findings. Not that I wouldn't have got the same information from microfilm in Salt Lake City, but it's such a very different feeling to hold an old book in your hands, to smell the odor of old paper, to be in the original surroundings, than to sit in a modern facility at a screen, turning microfilm rolls.

A picture of the towns

After all those findings in the Olsztyn church archives, I felt I could not do a lot more with birth, death, and marriage

records. Happy with what I had found, I decided to do some more sightseeing, this time focusing on the towns.

In Lidzbark Warminski I discovered a wonderful old castle, *zamek* in Polish, with a huge moat around it. A nice marketplace in the middle of the town invites visitors to stroll along and window shop. In a bookshop I found the reprint of a beautiful ancient map. I asked to purchase a copy and was told that it was not available any more—but that the artist who printed and sold those maps lived in town. I went to the address, rang at the door and two men looked out of the window above the entrance.



Fig. 17 - *Zamek Lidzbark Warminski*

In that moment, it appeared once more to me that there might be a little communication problem. Neither of them spoke German, English, or French, and I didn't speak Polish. The only words that crossed my mind were *stary mapy*—old maps. By some miracle they understood what I meant! The artist and his friend let me in and showed me what he was doing. Before I left, I bought the map, which is now hanging in my den in Luxembourg.

Bartoszyce was a point of interest for the Internet contact who gave me the hint for the hotel. I promised to have a look at the town archives checking for documents about his mother. Unfortunately, it was too late when I arrived. It was late Friday afternoon. The administration closes earlier that last working day of the week. Here was a lesson. I should have found out their hours by calling ahead. I did some sightseeing instead.

In the evening, I went for dinner to the hotel Bartis, not one of the cheapest even for Western European visitors, but worth the expense. The tasty and well-prepared meal brought back some memories of my grandmother. It included a typical “East Prussian” taste: dried fruit dumplings.

What would a visit of East Prussia be without seeing the Baltic Sea? That's where my next drive took me. Frombork, a nice little town twelve kilometers south of the border with Russia. Bright yellow colza fields as far as I could see, brick stone churches, water towers, and stork nests. Frombork might eventually become a tourist location. A sailing club is

there which had a small but picturesque and nicely arranged little harbour with some privately owned boats. Even if the station is still quite desolate, the inhabitants are doing a lot of renovation and painting in town. The first small businesses are appearing and it looks as if the town will soon be well prepared for the rush of expected tourists.

The water of the Baltic Sea is shallow and agreeable behind the shelter of the *frische Haff*. *Haff* and *Nehrung*,



Fig. 18 - *Coke, ice and “French Fries” at Frombork*

those geographical phenomenons, do not exist anywhere else in the world but here, in former East Prussia.

Three attempts at the Russian border

Border areas have always been fascinating for me and I have never been in Russia. That's why being that close to the border was tempting. Approaching a usual border crossing would surely not bring more than the sight of a lineup of cars, or a customs building and soldiers, or other guards who would not allow me to take pictures.

When I tried the first approach on a road coming from Landsberg (Gorowo Ilawieckie) through a forest, I saw two big towers manned with soldiers when I came to a clearing. I was too scared to take a picture as I had seen their guns, and I had certainly been close enough for them to see me. The view was not very spectacular anyway so I turned back and thought to try somewhere else.

My second attempt, not far from the first one, led me through the countryside once more. A winding road, stork nests all over, and at the very end an ‘agrotourism’ farm, which is a kind of farm holiday, close to nature and animals. The owners have made great effort to make things attractive to visitors. However no sign pointed to it from the main road and I kept asking myself if they had any guests. The location was really great, but I found it just by chance. How do people find out about it?

As I approached the border again, the road became worse and worse. There was no sign, nor hint of a border.

Was I already in Russia? I continued some distance until I got to a barrier with a sign saying, “this is the end of Poland.” Behind that barrier, the road ended in the middle of the forest. I couldn’t make anything out, but I heard human voices and barking dogs. I felt rather secure in my car but not really well in my shoes. I took off like a shot and I hurried back into civilization.

On my way back, a policeman on a small motorcycle followed and after a while passed and stopped me. He was very kind and politely asked for my documents. Despite the language handicap again, I had the feeling that he felt somehow embarrassed to stop me. After a quick check, he wished me a nice trip and I continued on my way.

My third and last visit to the Russian border was almost unintentional, but even worse it was scary. The old *Reichsautobahn* A1 had fascinated me again and I drove on it close to Maciejewo. It’s a funny feeling to drive a completely empty but well preserved road, straight ahead for kilometers in the middle of an uninhabited countryside. I drove here and there, stopped time and again, climbed on the bridges, and looked for the best spot to take pictures. Thus, without realizing at once, I approached a sign that said ‘no trespassing’.

Beyond that sign there was nothing to see but the empty rundown road, the horizon far far away, fields on both sides of the road and a farm about 200 meters distant. No barrier, no sign saying, “here ends Poland,” or “here begins Russian territory,” so I continued a little bit more and took a picture or two. After that I turned and drove back in the direction I had come from, when all of a sudden right on the bridge over the river Ignatevka a military four-wheel-drive police car approached from behind at an incredible speed, blaring sirens and flashing lights, forcing me to stop.

I opened the car windows and they asked me something I didn’t understand. I tried in German, English and French, and they answered in Polish. I smiled, trying to cool them down but they were looking more and more angry. Fortunately for me, terms such as *dokumenty* have an international meaning. I wanted to get out of the car in order to take my bag with passport and car papers from the back seat.

I was shocked when one of the policemen kicked against the car door I was opening and gave the strict order not to move. Pointing to the bag on the back seat I tried to make him understand that the documents he wanted were in my bag and that I couldn’t reach it.

Finally, he allowed me to get out of the car. Under his close observation I opened the back door and got my passport. He took it immediately, opened it and asked what my name was. I stifled my first reaction which would have been to ask him “isn’t it written in there, Sir?” Instead, I answered obediently. He seemed to cool down when I gave the right answer and asked me to open the trunk of my car. Seeing there wasn’t much in it, he let me leave.

When the first shock about this rude behavior was gone, I began to understand. This border will be the most eastern one of the European Union and Poland has the duty to

protect it of undesired visitors. Maybe with my twenty-five year old car the Polish border guards had thought I was a poor Russian trying to get into Western Europe?

Anyway, three times I tried, two times I had been stopped, either right away or a bit later. Obviously, the system seems to work fine. In the meantime, I know that Poland gets help from the German border guards. That’s actually how my first visit in East Prussia ended—and I’m sure it has not been the last one.

But back to the water towers—witnesses of a proud past my Catholic ancestry: my mother has revealed the secret. My grandfather Otto Link converted to the Lutheran church for two reasons. One was his marriage to a Lutheran woman. The other was more complex. The breaking point was the Catholic priest of his parish forcing a friend to kneel down for prayer—as Catholics do—despite health problems that caused him pain. Behind that there must have been a deep disagreement with the Catholic Church in general before this happened.

For some reason, my mother never told me, and this fact of my cultural and religious heritage remained hidden in the past, only to be brought to light through a delightful journey across East Prussia.

Fig. 19 - The Reichsautobahn A1



Austria-Hungary, the Habsburg Heart of Europe

The Ethnic and Religious Nature of Austria-Hungary

by Irmgard Hein Ellingson¹

Es war einmal, once upon a time, there was *Kakania*, a world in which everything began with the letter K.

Its central institutions were *kaiserlich und königlich* (*k.u.k.*) notes Robert Musil in his novel *Der Mann Ohne Eigenschaften* (The Man Without Qualities), presented in part in Appendix A. Those of the Austrian part of this empire were *kaiserlich königlich* (*k.k.*) but those of the Hungarian part were, in German, *königlich ungarische* (*k.u.* or *k.ung.*). In Hungarian, or more correctly Magyar (pronounced Módjör), they were identified as *Magyar királyi* (*M.kir.*). One called it *Österreich* in German conversation. It was Austria in English speech and Austria-Hungary in writing.

Some view it as a small-scale United Europe held together by the super-structure of its ruling Habsburg monarchy.² Others consider it as a feudal relic, an authoritarian bureaucracy. In many ways, the Habsburg Empire was a dynastic accident brought together by marriage, death and family fortune, not won through conquest and settlement like the British empire. This dynastic empire was put together by marriage more than anything, and it revolved around the history of a single family: the Austrian branch of the Habsburg royal family—and one must note that the name is sometimes spelled Hapsburg but never in official use. In modern terms, the empire included Austria, Hungary, the Czech Republic, Slovakia, much of what we called Yugoslavia including all of Croatia and Slovenia as well as parts of Serbia, part of Romania, and parts of Italy at various times.

Over time, the empire came to have a certain common high culture and a common aristocratic ruling class. It acquired common institutions of state, and to some extent gained benefits from being a single economic space. But there was never any geographic, economic, religious, or political logic for a great community located in east central Europe. To some extent, it was born in 1526, when the Czech and the Hungarian crowns were united with the head of the Habsburg dynasty, who already ruled over the Austrian duchies. That was when the empire was born, and it was basically by chance, by dynastic accident.³

The Habsburgs regarded the empire as their personal patrimony. Especially during the reign of Francis I from 1792 to 1835, authority was increasingly personalized and centralized, and various institutions deprived of much of their autonomy.⁴

Despite the early steps to democratization, the Habsburg Empire was not developing a unique kind of federalism that might have prevented nationalist fragmentation as is occasionally claimed. It was not evolving into an “eastern Switzerland” and was not an early model for a modern European Union, although there are people who believe that it was. In point of fact, it entered World War I to

defend national inequality and to preserve an authoritarian structure of society.⁵ It lost.

Aber es war doch einmal; once upon a time such an empire did exist. Who were the people within its boundaries? What factors defined them and definitively shaped their personal and group identities?

The people of Europe's heart

The Holy Roman Empire was the major political entity in the heart of Europe between 1500 and 1806. A more realistic term, however, is the Austro-German Habsburg Empire which draws upon its geographical location and political realities. This paper focuses on the Habsburg Empire as it existed from 1814-1918, which includes the Austrian Empire beginning in 1814 and the Austro-Hungarian Empire, or the Dual Monarchy, after 1867. It held a common high culture and a common aristocratic ruling class with common state institutions in one economic space.

Nationality, citizenship and suffrage rights, language of instruction and service, and religion shaped identities and relationships for the people of the empire. Each posed unique challenges in its historical context, and each continues to challenge family history researchers.

Nationality, or the more contemporary term “ethnic group”

The term “ethnicity” is comparatively recent: its first dictionary appearance was in the Oxford English Dictionary in 1972, as cited in N. Glazer's *Ethnicity: Theory and Experience* (Harvard: Harvard University Press, 1975). Many scholars stress that the meaning of this new term is still not clear. It could mean kinship, group solidarity and common culture. An ethnic group has been defined as: *A collective within a larger society having real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood.*⁶

The earlier term “nationalism” has been defined as *an idea that fills a man's brain and heart with new thoughts and new sentiments, and drives him to translate his consciousness into deeds of organized action.* It is theorized that the growth of nationalism is the process of integrating the masses of the people into a common politicized unit. Therefore nationalism presupposes the fact or at least the idea of a centralized form of government.⁷

Until about the 1970s, the term “nationality” was used in the same sense that we now use the word “ethnicity.” Some defined nationality in political terms. Others referred to ethnicity in more culturally, socially oriented ways.⁸ In the mid to late 19th century, nationality came to be seen as the primary phenomenon giving rise to the state.⁹ Increasing

Fig. 1 - The German colonies of Austria-Hungary. Reprinted from *Germanic Genealogy*, 2nd ed.
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numbers of people in the 19th century identified with a nation and in turn, the phenomenon called “nationalism” emerged.

An empire attempts to create a large single community consisting of diverse, mingled people. This was true in the Habsburg Empire. No consciousness of a common so-called “Austrian” nationality across the empire existed although at least two German-speaking communities, the Germans and the Jews, were scattered across a great deal of the empire.

One must recall that the vast majority of the population in the eastern parts of the empire consisted of serfs who provided their landlords with five or even six days of labor per week and a proportion of their agricultural produce in exchange for the use of tiny plots of ground. Well into the 19th century, many of these peasants simply identified themselves as *tutejszy*, locals, or “people from here.” The term *Nationalisten*, or indigenous peoples, is typically used for them in population estimates and censuses dating from the time of Austrian annexation of these lands until the mid-19th century.¹⁰

In its last sixty years and within the context of modernization, the Austrian half of the Habsburg Empire was compelled to address to the sort of ethnic nationalist conflicts which became frequent in the modern world. No legal constraints on movement existed within the empire so one problem was the massive movement of rural populations into towns. The consequences were immediate in this region where Germans traditionally lived in the towns and Slavs and non-Germans lived in the countryside. Hordes of often very poor—and, in terms of Christian society, culturally very alien—Galician Jews, for instance, poured into Vienna. The Austrian legal system and Austrian police, however, did not allow racial pogroms like those in Russia or the lynch mob terrorism such as that found in the United States. In this regard, the state, its judiciary and the police were effective in imposing at least peaceful inter-ethnic relations.

After the 1860s, the empire sought to guarantee not only individual civil rights but also collective rights such as the right to use their own language, for children to be educated in their native tongue, and for equal access to jobs. Clearly it tried to define the state’s role in effectively managing a multi-ethnic community in the process of modernization.

Within a traditional society such as the Ottoman Empire, cultural autonomy was allowed so that religious communities could basically run themselves as long as they preserved order and paid taxes. It was more difficult to do that in the Habsburg Empire, especially when the state began to play a much larger, more organized role in society. The battles between nationalities over jobs, education and welfare became fiercer.¹¹

Citizenship, including *Frondienst* and suffrage

The mid-16th century Counter-Reformation disrupted regional economies so that people were put under great pressure to convert to Catholicism or transmigrate. Examples include Jews as well as Protestants in mountain valleys of Carinthia, Styria, Lower Austria, and areas of “liberated” Hungary. In areas “liberated” from Ottoman rule

between 1683 and 1699, local populations often sympathized with the Austrian side.

Cities suffered from heavy taxation; many had not recovered from the damage caused by the Thirty Years War. Agriculture was sluggish in most parts of the empire. In the newly conquered territories, many farmsteads were deserted and some remained deserted even in Bohemia and Moravia as late as the 1680s. The tax burden upon the peasants increased as the wars required the estates to provide larger contributions. In addition, the nobles often demanded that the peasants supply them with excessive amounts of mandatory, unpaid labor called *Frondienst* (also *robot* or *corvee*) for as much as two or three days per week. Peasants were also required to furnish their lords with a *Zehent*, or a ten-percent tithe, of crops produced. Peasants had little incentive to produce and mediocre harvests resulted. Imperial patents issued to protect the peasants against excessive demands for corvee labor remained largely ineffective until the mid-19th century as the nobility prevented any interference in what they regarded their affairs.

The nobility was the most prospering segment of the Austrian economy. Many of their estates were large, with thousands of peasants. Among their privileges was comparatively low taxation. Furthermore, an estate owner might also draw a generous salary in royal service, state administration, and/or in the army.¹²

A modern concept of citizenship with some understanding of the right to vote is a fairly recent innovation. Robert A. Kann notes in *A History of the Habsburg Empire 1526-1918*, p. 424 *seq.* that “... After direct but not equal franchise was introduced in 1873, the deputies were no longer delegates of the diets but elected by the voters as members of parliament. Still, they represented four very unequal social curias—large estate owners, chambers of commerce and trade, towns, and rural communities. Membership in these curias depended on landed property or tax contributions with a minimum of ten guilders annually. This eliminated practically all urban and rural daily wage earners and a sizable part of the small peasants and craftsmen even though the property qualifications were lowered from ten or five guilders in 1882. This, of course, challenged little, but from here on the question of electoral reforms tending in the direction of general, equal, male franchise came more to the attention of the public. In 1896 a new, fifth, curia of voters was added to the existing four. This fifth curia was based on the principle of general franchise, curbed, however, by the fact that a number of voters in other curias obtained an extra vote in the fifth curia.

“... Actually the representation of the relatively privileged national groups in parliament was never as disproportionately high as the parliamentary composition in regard to national wealth. The leading German position in Austria rested less on inordinate parliamentary strength than on an economically privileged status anchored in various educational and social advantages.”

By 1900, Austria was almost unique in granting equal political and civil rights to the male multi-ethnic populations within its territory. It had democratically elected local communal governments, semi-democratically elected provincial assemblies and a parliament in Vienna which was elected by universal suffrage beginning in 1907.

Languages, with reference to school instruction and military service

The dominant ethnic group in each half of the Empire constituted a minority in the area which it controlled: Germans numbered only some thirty-six percent of Cisleithania's population, and Magyars comprised slightly under a half of Hungary's.

Language constituted one of the most contentious issues in Austro-Hungarian politics. Sorting out the languages of government and of instruction was difficult and divisive. Each minority wanted to ensure the widest possibility for education in its own language as well as in the dominant languages of Hungarian and German.¹³

Beginning in the 1770s, Empress Maria Theresa gradually placed the entire education system under state supervision. Schools were standardized, and the education of teachers and school curricula regulated by the state. The emphasis shifted from Latin to the vernacular, which marked the beginning of the cultural-national awakening of ethnic groups within the multiethnic Habsburg Empire.

In the mid-18th century, the Habsburgs became interested in providing basic education for all subjects as a means of creating a cohesive empire. Primary education served to instill pupils with loyalty to the Crown and its values. Catholicism was an important element, serving as a counterforce against the threat of nationalism and ethnic challenges. In the 19th century, the Habsburgs offered ambitious students of all nationalities the opportunity to study in its respected schools or to become part of the military officer corps. At the same time, authorities made it increasingly difficult for students who wanted to study in their own local language, be it Slovene, Croat, or Romanian—limiting the opportunity to schools that used German or (after 1867 especially) Hungarian as their primary language. Still, the empire offered many people, and not just its German and Hungarian speakers, an opportunity to study in reputable universities and other schools abroad. The level of literacy and general education were higher here than elsewhere in Eastern Europe.¹⁴

Every male in the Austro-Hungarian Monarchy had to be available for military service from 1 January in the year of his nineteenth birthday until 31 December in the year of his forty-second birthday. Because the population was made up of so many groups, each with its own language—German speaking Austrians, Hungarians, Czechs, Slovaks, Poles, Ruthenians, Croats, Serbs, Slovenes, Romanians, Italians and Islamic Slavs—it was arranged whenever possible that men from one area who spoke the same tongue served together. The Army therefore was based upon a “territorial” model and the empire divided into areas for manning

purposes. These areas were called *Ergänzungsbezirke*: literally, districts that filled the military ranks. In peace time, the Army was organized in sixteen corps districts called *Militärterritorial(Korps) bezirke*, each containing a number of divisions, which in turn each had its own brigades and auxiliary units required in the field.¹⁵

Religions

The area called Austria included an ethnic mixture of Germans, Hungarians, Czechs, Slovaks, Poles, Ruthenians, Vlachs, Serbs, Croats and Italians. It had a Roman Catholic majority with Orthodox Christians, Greek Catholics, Lutherans and Reformed, Jews, and Muslims.¹⁶ Roman Catholicism was the tax-supported state church but adherents of the world's three great monotheistic religions lived in the Habsburg empire.

For hundreds of years, the Ruthenian people had been Orthodox Christians and were persecuted for that by the Roman Catholic Poles. In 1596, a group of Orthodox bishops and the Roman Catholic Church in Rome signed the Union of Brest, which stipulated that the rites and traditions of the Orthodox Church would be preserved while acknowledging the primacy of the Catholic pontiff. Although strife followed, most Ruthenians living under Polish jurisdiction followed the bishops into what is called the Uniate, or Greek Catholic Church. It was their monasteries that dotted the countryside at the time of the Austrian annexation of Galicia.

Eighteenth-century empress Maria Theresa, a devout Roman Catholic, ordered the Protestant inhabitants of her Austrian lands to convert or be forced to migrate to Transylvania, the one territory in her Empire where religious toleration was practiced. Between 1752-1758, 2,974 persons were forced to migrate and a second wave followed in 1773-1776, a policy that resulted in many fatalities. Her predecessor had forced Protestants to leave the empire but by keeping them within the empire, she assured that Protestant peasants would continue to contribute to Habsburg state revenues.

Maria Theresa attempted various social reforms in regard to education and the modification of serfdom into a lord-subject relationship. Her son Joseph II expanded the reforms and included a Patent of Toleration which with freedom of conscience and religion for settlers. It must be noted that although they applied parity in Roman Catholic and Greek Catholic relations, the two Habsburg rulers did limit the exercise of the Protestant faith. The Catholic Church was supported by the state, which built and furnished churches, endowed them with land, and enforced mandatory tithing. In turn, the state delegated responsibility for the education of children to the Church. A school law for compulsory Catholic religious instruction in all schools, regardless of the pupil's religious affiliation, was adopted in 1869 [note: this was after religious liberty was granted in 1861!] and while not uniformly enforced, had adverse effects. Marriages between Catholics of different ethnic backgrounds were common since a German Catholic, for

example, would feel less threatened by a Polish Catholic or Slovak Catholic than by a German Lutheran.

Maria Theresa was also anti-Semitic and with difficulty was persuaded to rescind an order to evict the entire Jewish community of Prague. When Austria gained Galicia in 1772, she regretted that the acquisition more than doubled the Jewish population of her Empire. Still the empire did not allow pogroms or lynch mob terrorism. As a result, peaceful inter-ethnic relations were imposed.

The Balkans in the southern part of the empire were one-third Muslim in the 19th century. Bosnia-Herzegovina's population remained over forty percent Muslim in 1992.

Conclusion

Nationality, citizenship and suffrage rights, use of language in schooling and service, and religion each contributed to an individual's and a family's identity in the Hapsburg empire. A family history researcher is challenged to document these factors to gain broader, more authentic understanding of the people who lived in the Hapsburg heart of Europe.

Appendix A

*Kakania*¹⁷

(from *Der Mann ohne Eigenschaften* (The Man Without Qualities), by Robert Musil (1880-1942); translated and edited by Jerry van Beers)

“There, in *Kakania*, that misunderstood State that has since vanished, which was in so many things a model, though all unacknowledged, there was speed too, of course; but not too much speed. Whenever one thought of that country from some place abroad, the memory that hovered before the eyes was of wide, white, prosperous roads dating from the age of foot-travellers and mail-coaches, roads leading in all directions like rivers of established order, streaking the countryside like of bright military twill, the paper-white arm of government holding the provinces in firm embrace. And what provinces! There were glaciers and the sea, the Carso and the cornfields of Bohemia, nights by the Adriatic restless with the chirping of cicadas, and Slovakian villages where the smoke rose from the chimneys as from upturned nostrils, the village curled up between two little hills as though the earth had parted its lips to warm its child between them. Of course cars also drove along those roads—but not too many cars! The conquest of the air had begun here too; but not too intensively. Now and then a ship was sent off to South America or the Far East; but not too often. There was no ambition to have world markets and world power. Here one was in the centre of Europe, at the focal point of world's old axes; the words ‘colony’ and ‘overseas’ had the ring of something as yet utterly untried and remote. There was some display of luxury; but it was not, of course, as over-sophisticated as that of the French.

One went in for sport; but not in madly Anglo-Saxon fashion. One spent tremendous sums on the army; but only just enough to assure one of remaining the second weakest among the great powers. The capital, too, was somewhat smaller than all the rest of the world's largest cities, but nevertheless quite considerably larger than a mere ordinary large city. And the administration of this country was carried out in an enlightened, hardly perceptible manner, with a cautious clipping of all sharp points, by the best bureaucracy in Europe, which could be accused of only one defect: it could not help regarding genius and enterprise of genius in private persons, unless privileged by high birth or State appointment, as ostentation, indeed presumption. But who would want unqualified persons putting their oar in, anyway?

“All in all, how many remarkable things might be said about that vanished *Kakania*! For instance, it was *kaiserlich-koeniglich* (Imperial-Royal) and it was *kaiserlich und koeniglich* (Imperial and Royal); one of the two abbreviations applied to every thing and person, but esoteric lore was nevertheless required in order to be sure of distinguishing which institutions and persons were to be referred to as *k.k.* and which as *k. & k.* On paper it called itself the Austro-Hungarian Monarchy; in speaking, however, one referred to it as Austria, that is to say, it was known by a name that it had, as a State, solemnly renounced by oath, while preserving it in all matters of sentiment, as a sign that feelings are just as important as constitutional law and that regulations are not the really serious thing in life. By its constitution it was liberal, but its system of government was clerical. The system of government was clerical, but the general attitude to life was liberal. Before the law all citizens were equal, but not everyone, of course, was a citizen. There was a parliament, which made such vigorous use of its liberty that it was usually kept shut; but there was also an emergency powers act by means of which it was possible to manage without Parliament, and every time when everyone was just beginning to rejoice in absolutism, the Crown decreed that there must now again be a return to parliamentary government. Many such things happened in this State, and among them were those national struggles that justifiably aroused Europe's curiosity and are today completely misrepresented. They were so violent that several times a year they caused the machinery of State to jam and come to a dead stop. But between whiles, in the breathing-spaces between government and government, everyone got on excellently with everyone else and behaved as though nothing had ever been the matter. Nor had anything real ever been the matter. It was nothing more than the fact that every human being's dislike of every other human being's attempts to get on—a dislike in which today we are all agreed—in that country crystallized earlier, assuming the form of a sublimated ceremonial that might have become of great importance if its evolution had not been prematurely cut short ...

“For it was not only dislike of one's fellow-citizens that was intensified into a strong sense of community; even

mistrust of oneself and of one's own destiny here assumed the character of profound self-certainty. In this country one acted—sometimes indeed to the extreme limits of passion and its consequences—differently from the way one thought, or one thought differently from the way one acted. Uninformed observers have mistaken this for charm, or even for a weakness in what they thought was the Austrian character. But that was wrong. It is always wrong to explain the phenomena of a country simply by the character of its inhabitants.

“For the inhabitant of a country has at least nine characters: a professional one, a national one, a civic one, a class one, a geographical one, a sex one, a conscious, an unconscious and perhaps even too a private one; he combines them all in himself; but they dissolve him, and he is really nothing but a little channel washed out by all these trickling streams, which flow into it and drain out of it again in order to join other little streams filling another channel. Hence every dweller on earth also has a tenth character, which is nothing more or less than the passive illusion of spaces unfilled; it permits a man everything, with one exception: he may not take seriously what his at least nine other characters do and what happens to them, in other words, the very thing that ought to be the filling of him. This interior space—which is, it must be admitted, difficult to describe—is of a different shade and shape in Italy from what it is in England, because everything that stands out in relief against it is of a different shade and shape; and yet both here and there it is the same, merely an empty, invisible space with reality standing in the middle of it like a little toy brick town, abandoned by the imagination.

“In so far as this can at all become apparent to every eye, it had done so in *Kakania*, and in this *Kakania* was, without the world's knowing it, the most progressive State of all; it was the State that was by now only just, as it were, acquiescing in its own existence. In it one was negatively free, constantly aware of the inadequate grounds for one's own existence and lapped by the great fantasy of all that had not happened, or at least had not yet irrevocably happened ...

“*Es ist passiert*, it just sort of happened,’ people said there when other ‘people in other places’ thought heaven knows what had occurred. It was a peculiar phrase, not known in this sense to the Germans and with no equivalent in other languages, the very breath of it transforming facts and the bludgeonings of fate into something light as eiderdown, as thought itself. Yes, in spite of much that seems to point the other way, *Kakania* was perhaps a home for genius after all; and that, probably, was the ruin of it.”

Endnotes

1. Irmgard Hein Ellingson, the immediate past president of FEEFHS and the American-born daughter of Volhynian German refugees, has spent more than twenty-five years engaged in eastern European study and research. She earned a Bachelor of Science degree in political science and history

from Winona (Minnesota/USA) State College in 1974 and a Master of Arts in theology with an emphasis in congregational studies from Wartburg Theological Seminary in Dubuque, Iowa/USA in 1993. Her credits include several books and shorter works that have been published in German, English, and Portuguese in the United States, Canada, Germany, and Brazil. Irmgard is a founding and continuing director of the Bukovina Society of the Americas (Ellis, Kansas/USA), an editorial board member of the American Historical Society of Germans from Russia (Lincoln, Nebraska/USA), and the former U.S. representative for the quarterly *Wandering Volhynians* (Vancouver, British Columbia/Canada). She is an associate in ministry serving Mission Unity Lutheran Parish in Grafton and rural Osage, Iowa. Irmgard and her husband, the Rev. Wayne T. Ellingson, reside in Grafton.

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How to Use DNA in Your Genealogical Research

by William Remus¹

DNA analysis can be used to solve family history mysteries and to fill gaps caused by incomplete and destroyed ecclesiastical and civil records. In this article I first talk about how DNA functions. This leads to the possibilities of analyzing the Y-chromosome (Y-cs) to follow the paternal line or analyze the mitochondrial DNA to follow the maternal line. Case studies are presented to show Y-cs analysis. Details like choosing an analysis DNA lab, getting the samples, and costs are discussed. Also I discuss other interesting results available through DNA analysis.

What genealogical questions can be answered using DNA analysis?

No matter how thorough your work on paper and microfilm records, there are often gaps in your family genealogical records. This is particularly likely in Eastern Europe since wars and destruction have frequently plagued the area. So it is not unusual to find that the needed church books and civil records are missing or destroyed. And if your work is before 1700, the records may have never existed. DNA can help solve such problems.

Also, you may think that you are related to others with the same or a similar surname since there are many similarities between your family and the other family. If you cannot cross the Atlantic with your and their documentation to establish that connection, DNA will do it and find out if there is a common ancestor.

Also there are often family mysteries that you may wish to solve. For example, does one's line result from the usual biological processes or from an adoption? Or are members descended from a famous relative or ancestor like Genghis Khan (eight percent of the men in Central Asia have Genghis as an ancestor). Or perhaps you wonder if the stories about the Native Americans in your family are true. Again DNA can help.

In this article, I will explain how DNA analysis can be used in each of these instances. First, I will provide the basic facts about DNA. Then, I will present two case studies to illustrate how to set up the data gathering to answer these questions. Lastly, I will present the details of the process of getting the analysis done.

How DNA functions

DNA is the blueprint of life. It determines many of the characteristics that people have like the color of their eyes and their height. The DNA of any child comes in equal parts from both parents. Or put another way, the DNA in the nucleus of each cell in a child contains forty-six chromosomes; twenty-three of these come from the child's father (these chromosomes are contained in the father's sperm) and twenty-three come from the mother (these chromosomes are contained in the nucleus of the egg

provided by the mother). So a child has the DNA from both parents.

One of the twenty-three chromosomes provided by the father determines the sex of the child. If one particular type of chromosome is provided (termed the X chromosome), the child will be a girl. If another type of chromosome is provided (termed the Y-cs or YDNA); a boy will result. So boys and girls always differ in one of the forty-six chromosomes. If you are interested in learning more about YDNA, see the book by Bryan Sykes.²

A boy gets his Y-cs from his father, and his father got that same Y-cs from his father (the boy's grandfather). And his grandfather got the same Y-cs from his father (the boy's great grandfather). And so on. So the Y-cs follows the surname line and allows us to establish whether two men with the same surname have a common male ancestor. If they have that common surname ancestor, they will have the same YDNA.

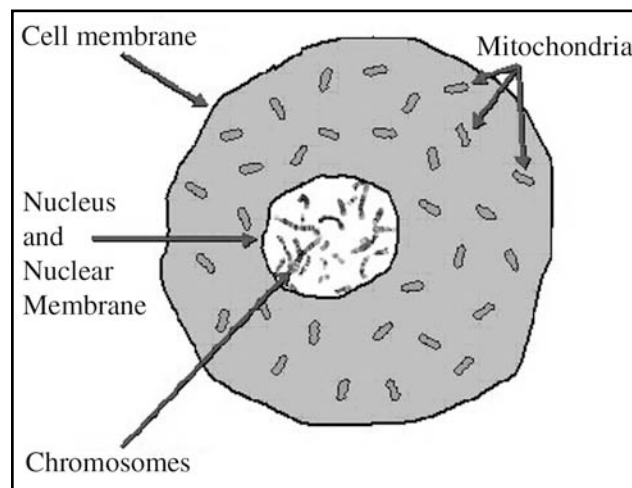


Fig. 1 - A human cell diagram indicating locations of nuclear and mitochondrial DNA

Occasionally, the Y-cs undergoes a small change (termed mutation). Should this happen, then two men with the same surname having a common male ancestor will both have that mutation if the mutation happened prior to the birth of their common ancestor. But the two men with the same surname having a common male ancestor may differ slightly in their YDNA if the mutation occurred after the birth of their common ancestor. This helps us date when the common male ancestor lived.

There is more DNA in a cell than that which resides in the nucleus of the cell. There is also DNA in the mitochondria inside the cell but outside the nucleus (see fig. 1). In conception, both mother and father provide chromosomes for the DNA in the nucleus but the

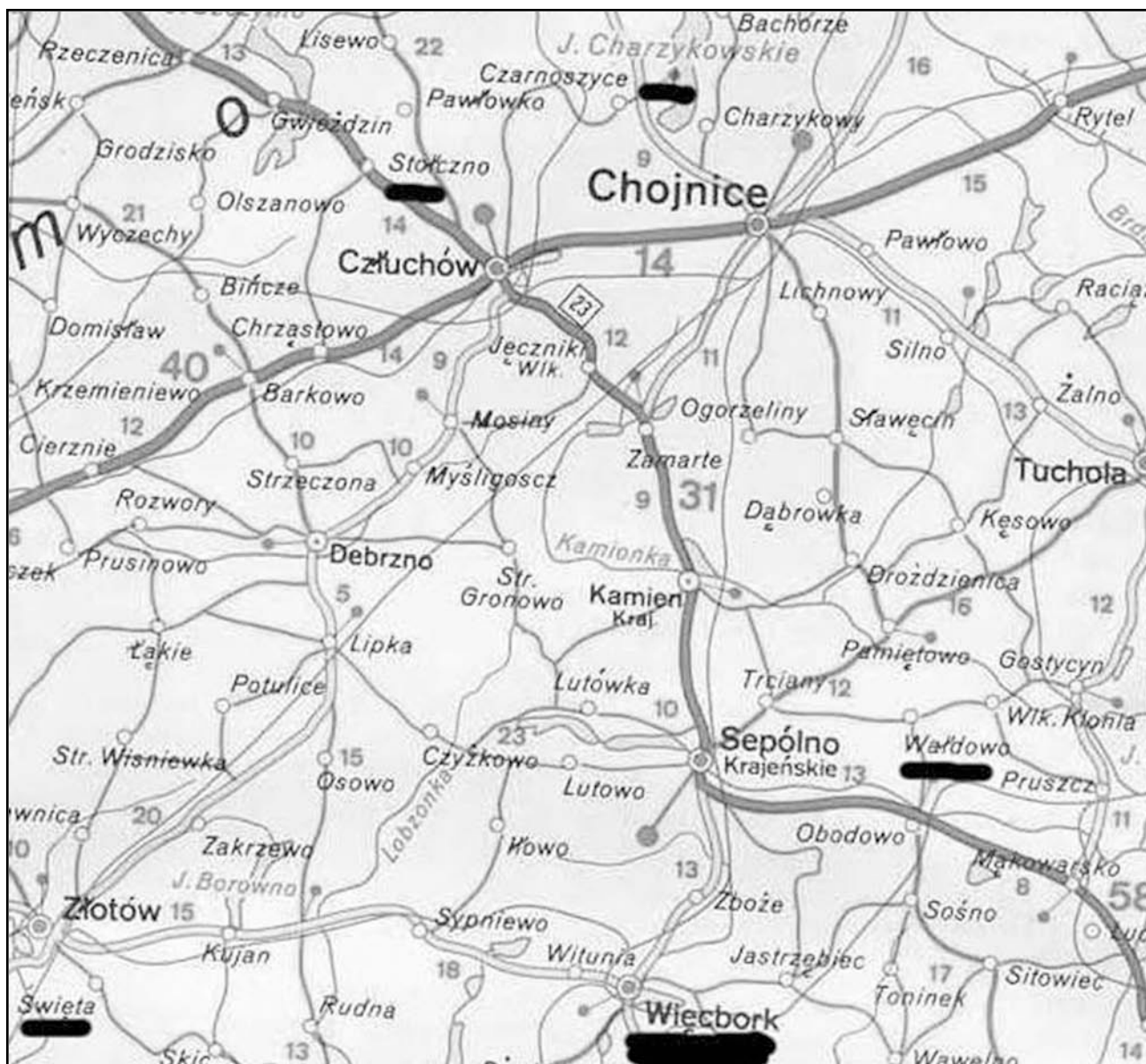


Fig. 2 - Map showing probable environs of Franz Remus' father

mitochondrial DNA (mDNA) is in the egg provided by the mother. So the mDNA for a boy or girl comes from his or her mother. And the mother's mDNA comes from her mother (the children's maternal grandmother). And so on. Thus the mDNA for either a boy or girl follows the maternal line and allows us to establish if two people have a common female ancestor along their maternal lines.

In either the case of YDNA or mDNA, the DNA is extracted from the cell and sequenced. That is, the DNA is characterized by counting genetic markers on the DNA strands. The most common YDNA test finds the frequency that the twelve most important markers occur; other versions of the YDNA test find the frequency of the twenty-five or thirty-seven most important markers. People with a common ancestor should have almost a perfect match in their marker frequency.

What DNA can tell you

Case study one: who is Franz Remus' father?

Often times it is difficult if not impossible to have paper documentation linking people of the same surname. Consider the case of Franz Remus who was postmaster and sometime *Schultz* (village head) of the town of Vandsburg, *Kries Flatow*, West Prussia; he was born in 1755 according to an article of compiled genealogy published in the *Deutsche Geschlechterbuch*.³ He married the daughter of the *Schultz* of Runowo, a village located about ten miles southwest of Vandsburg. The article provides that family tree for many generations of Remus family members, but there are other Remus families not documented in the article (including mine). So it would be very interesting to find Franz's ancestors including an ancestor that we might have in common.

The first step in this process is gathering all the ordinary genealogical data to try to link Franz the Postmaster's family to the other Remus families of West Prussia. Since Franz was born in 1755, his father would be in the West Prussia 1772 Land Census. Thus, my first step is to consult the online West Prussia 1772 land census at <www.odessa3.org/collections/land/wprussia> to find candidates who might be the father of Franz. The possible candidates for Franz's father were within fifty miles of Vandsburg and were selected by consulting the church books for each village and seeing if they had a son named Franz who was born around 1755. Here are the candidates:

- Peter Remus the Shepherd in Waldowo
- Franz Remus the relatively wealthy farmer and sometime *Schultz* in Stretzin
- *Schultz* Martin Remus, village head of Schwente

All three of the above did and other nearby candidates from the census did not.

The map in fig. 2 shows clockwise from the top Stretzin (home of Franz the farmer around 1760); Rozollen where that Franz the farmer retired around 1790; Waldowo the home of Peter the Shepherd; Wiecbork (Vandsburg) the home of Franz the Postmaster; and Swiete (Schwente) the home of Martin of Schwente. The distances are in kilometers.

Now consider what we know without DNA analysis.

Candidate one: Peter the shepherd lived nearby (about twenty kilometers north) but shepherds were usually poor and their children had little chance for an education. His son Franz did marry a villager and had two children. Then he and his family disappear from the records. But the disappearance is before the marriage of Franz the Postmaster, so maybe Franz the son of Peter might be Franz the postmaster and take a new wife and have a new family. So in theory it is possible but would the daughter of a village head marry a shepherd (recall Franz the postmaster was well married)? Would a likely illiterate shepherd be a postmaster and *Schultz*?

Candidate two: There was also a Franz Remus who was a relatively wealthy farmer and sometime *Schultz* in Stretzin (about seventy kilometers northwest). He had a son Franz who was about the right age. There are no records of his son Franz marrying or having children. So this Franz might have moved to Vandsburg, married the daughter of the *Schultz* of Runowo and become the postmaster of Vandsburg. Certainly the marriage would have been appropriate and his father Franz was in a financial position to provide money to assist the Prussians in selecting his son Franz as postmaster. And son Franz might have had some opportunity for some education. However, when we look at the birth records for children of Franz the postmaster, we find no godparents from the family of Franz the farmer. Franz the farmer's other children were still living and well married and one would expect them to appear as godparents at least occasionally. Also we do not find Franz the Postmaster as witness to any

of the children of those who would have been his nieces and nephews if he were the son of Franz the farmer.

Candidate three: There was also a Franz Remus who was the son of a relatively wealthy farmer and *Schultz* Martin Remus of Schwente (about thirty kilometers west). Martin had a son Franz who was about the right age. Martin's son Franz married the daughter of the *Schultz* of Schmirdowo and had one child. He worked for the local Polish nobility as a scribe and also inherited and then sold the right to be *Schultz* of Schwente after his father and older brother's death. So this Franz might have moved to Vandsburg, married the daughter of the *Schultz* of Runowo and become postmaster of Vandsburg assuming his first wife died. Certainly the marriage would have been appropriate and this Franz had the money to motivate the Prussians to select him as postmaster. And this Franz was fully literate. When we look at the birth records for children of Franz the postmaster, we find no godparents from the family of Martin. Also we do not find Franz the postmaster as witness to any of the children of those who would have been his nieces and nephews if he were the son of Martin of Schwente. It is fair to say, however, that most of his siblings died young.

My reading of the evidence above ranks the candidates for father of Franz the postmaster in this order of likelihood:

- Most likely: *Schultz* Martin Remus the village head of Schwente
- A possibility: Franz Remus the relatively wealthy farmer and sometime *Schultz* in Stretzin
- Unlikely: Peter Remus the Shepherd in Waldowo

Now let's see what the YDNA analysis tells us about this question. First we need to get YDNA samples from living male descendants of each line. Fortunately, I correspond with artist Marc Remus of Köln and he was willing to provide a YDNA sample from the line of Franz of Vandsburg. And I am from the line of Peter the Shepherd. Also mathematician Horst Remus is from the line of Martin Remus of Schwente (his ancestor would have been another son of Martin). I cannot find a living male descendent of Franz of Stretzin.

The samples revealed that Marc Remus of Köln, the descendent of Franz the Postmaster, and Horst Remus, the descendent of Martin of Schwente, had the same number of each of the twenty-five YDNA markers. I, a descendent of Peter the Shepherd, differ greatly from them.

Interpreting the results

It is almost certain (more on this in a moment) that Franz the postmaster shares a common ancestor with Franz the son of Martin of Schwente. The genealogical evidence allows us to conclude that Franz the Postmaster and Franz the son of Martin maybe one and the same person. To determine how likely this is, we need to consult the following chart from Family Tree DNA (fig. 3).

The probability is estimated by choosing the curve for the number of markers used in the YDNA test (twenty-five in our case so use the middle line) and then selecting the

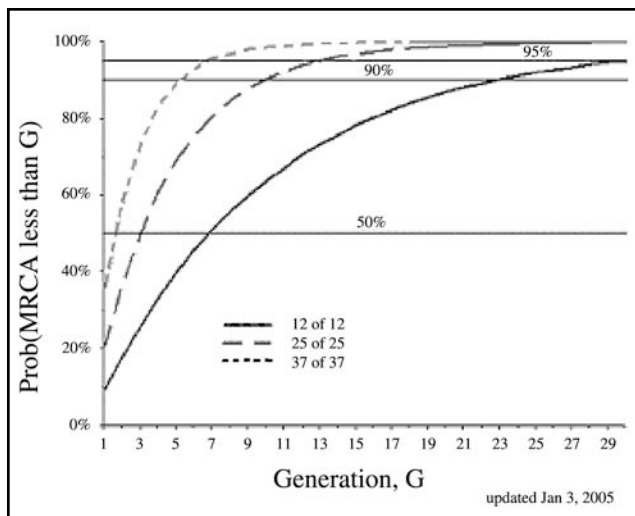


Fig. 3 - Family Tree DNA probability chart

number of generations ago the event occurred (nine in our case). The probability is then read off the vertical axis (in our case about ninety-five percent). That is, we are ninety-five percent certain that they have a common ancestor who is from our paper genealogy Martin Remus of Schwente.

Could a grandson rather than a son of Martin be Franz the postmaster instead? Yes, that is theoretically possible since the grandson would have the same YDNA. But we find no such grandson in the genealogical records who was born at about the right time and have the name Franz.

Could another nephew or grand-nephew of Martin be Franz the Postmaster instead? Yes, that is theoretically possible since the nephew or grand-nephew would have the same YDNA. But we find no such nephew or grand-nephew in the genealogical records who were born at about the right time and have the name Franz *unless* Franz of Stretzin is the brother of Martin and Franz of Stretzin's son Franz is Franz the postmaster. Then the common ancestor (the father of Martin of Schwente and Franz of Stretzin) is back eleven generations.

Can we rule out the possibility that Franz of Stretzin is the brother of Martin and Franz's son Franz is Franz the postmaster? No, we can't rule it out using DNA. It is true that the genealogical paper records are not supportive. We cannot prove Martin and Franz of Stretzin are brothers and additionally we cannot provide that Franz's son Franz is Franz the Postmaster. To do that we would need a YDNA sample from a male descendant of the Franz of Stretzin line (I have yet to identify such a person).

It is clear that the descendants of my line from Peter the Shepherd do not share the DNA of Martin and Franz. This could mean that Peter's ancestors adopted the Remus name independently and so do not have a common ancestor with Martin and Franz. It could also mean that someone in the line between me and Peter was adopted or illegitimate. But the line between me and Peter looks pretty clean so this is not likely. But, nevertheless, could Franz the Postmaster be the

son of Peter the Shepherd? Yes, it is possible that Franz the Postmaster is a biological descendant of Peter (excluding my possible adopted or illegitimate line) might have common YDNA and thus be related. This would mean Peter the Shepherd, Martin of Schwente, and Franz the Postmaster would all be related. Again we have to look to paper genealogical evidence which finds little support for this. But it is possible.

Notice in the above analysis the YDNA is much better in disproving rather than proving relationships. That is, there are always possibilities that are hard to rule out with YDNA.

One of the big issues in DNA research is getting the right DNA sample. Consider my family tree below:

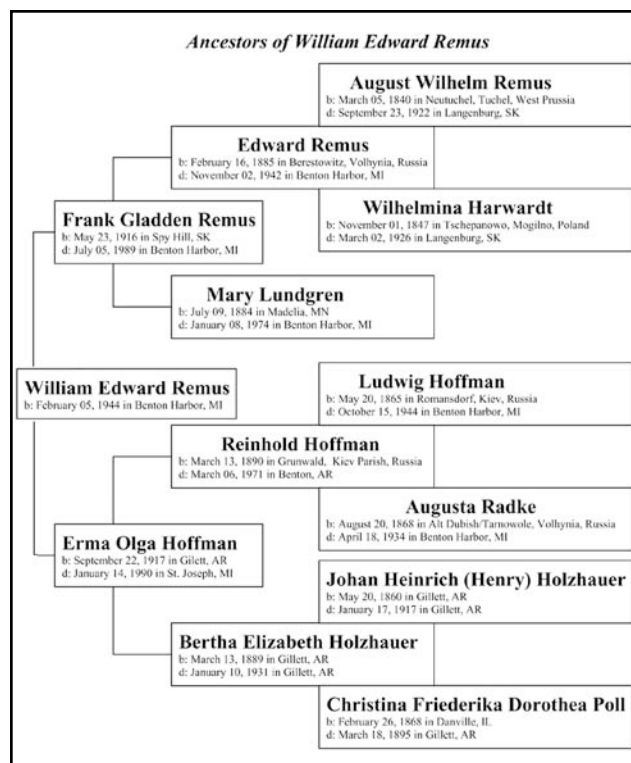


Fig. 4 - Family tree of author

To follow a surname like Remus, you need a sample of a male along that surname line. Being a male with the surname Remus, I am the right person to give a Remus sample. However, I do not have YDNA from my mother's Hoffman line. So to get the right YDNA sample for the Hoffmann surname line, I would need to ask my maternal grandfather, uncles, or nephews with a Hoffman surname for a sample. If I was interested in my paternal grandmother's Lundgren line, I would need a great grandfather, great uncle, uncle, or nephew with the Lundgren surname to provide a sample.

To follow my maternal line, I already have the right DNA in the form of my mDNA. This mDNA is common with my mother Erma Hoffman, my maternal grandmother Bertha Holzhauser, and all great grandmothers along that maternal line. As with the YDNA analysis, things get a little

more complicated when off the main maternal or paternal line. For example, one of my maternal great grandmothers is Bertha Radke. To follow her mDNA maternal line, I would need a sample from a male or female descendant of the Radke family since they would have the right mDNA.

Case study two (in progress)

Are Gottlieb Krassin and Martin Krassin lines related? I am related to a Krassin family by marriage. The family traveled with my mother's to Arkansas from Volhynia in 1892 and before that from the Poznan area to Volhynia in 1833. When I work backward through the church books, the earliest Krassin birth I can find is Martin Krassin born 7 October 1782 in Schokken (modern Skoki) near Poznan, Poland to Johan Krassin and Christina Pflugard.

There is however another Krassin family in America. This family, the Gottlieb Krassins, came from Radwanki (about ten kilometers) from Schokken and settled in Waseca County Minnesota. Try hard as I could, I cannot find church books that show a common Krassin ancestor for the two lines. The 1772 Netze area census finds only one Krassin within 100 miles and he is located in Rattai near Schokken and Radwanki. So it makes sense that the two families would be related since they have an uncommon surname and lived very near each other in Poland. Since we are interested in two families with the same surname, YDNA analysis should be able to establish if the two families are related. Getting such a sample has been a problem as is discussed in the next section. For a completed DNA study of this kind, see either Bryan Sykes⁴ or Megan Smolenyak-Smolenyak.⁵

Once you have willing donors, getting the sample is easy. The DNA processing company provides the tools; it is like brushing your teeth except you brush the inside of your cheek for sixty seconds two times (no sperm samples).

The lengthy plastic brush gathers the sample. The head of the brush is broken off inside the small storage bottle. This is done twice and mailed for processing.

Another impediment to doing DNA analysis is the cost of each sample. For the Krassin study, only a twelve sample YDNA test is needed so the total cost is two times \$120. Usually the people interested in the answers pay some or all of the costs. In both cases, I was the interested party and covered the costs.

Choosing the test and DNA laboratory to do the work is another issue. Usually the choice of a mDNA or YDNA test is determined by the genealogical question you are asking. If YDNA, the number of markers you want to use depends on both the genealogical question and the confidence you want in the results. In study two, the Krassin study, we are seeking evidence that the families had a common ancestor and, if so, the YDNA should match. So a twelve marker test will do. In study one, the Remus study, it was possible that these family lines actually merged at some early date. So a twenty-five marker test would be more sensitive to those varying family lines and when the common ancestor occurred and well as giving more confidence in the results.

Choosing the right processor of the DNA is not as complicated as it seems. There are just a few processors and they seem to have differing special interests (for example, African American ancestry). All the processing will be

DYS 393	DYS 390	DYS 19/394	DYS 391	DYS 385a	DYS 385b	DYS 426	DYS 388	DYS 439	DYS 389-1
13	24	15	10	11	14	12	12	11	13
DYS 392	DYS 389-2								
13	29								

Fig. 5 - A sample of YDNA results

The steps in doing the DNA analysis

In this section I will detail both the steps and issues in doing DNA analysis. The first big issue is getting the DNA sample. Getting the right samples for a project is theoretically simple but actually the most difficult part. For example, in study two above, just one sample was needed from a male with a Krassin surname from each Krassin line. This is the major problem if, like me, you do not have strong relationships with the males involved. There is something very personal and maybe even mystical about DNA samples. Further, a man might worry that the sample could lead to a problem if he had a "sowing the wild oats" phase (a needless worry but a haunting worry). Perhaps the easiest solution is to use samples from male children of the right surname that are too young for wild oats and haunting memories.

competently done so it amounts to price which is roughly the same and the kinds of support they provide in terms of interpreting and comparing the results (more on this later).

The DNA processor will provide you with a list of the DNA markers and the frequency that these DNA markers occur (see fig. 5 above).

In the above table you can see the marker names and below them the frequency that those markers occurred. If two men have the same YDNA, the table will be identical for both. The more the tables differ the more unlikely that they have a common ancestor. In study two, the Krassin study, the two lines are likely to either march perfectly or to be different. Because of this, the results are not likely to be ambiguous.

You may also get updates from your DNA lab as others do DNA testing. For example, I found several people with

DNA similar to me (recall I am a descendent of Peter the Shepherd who lived in Northern Poland). Although I thought my paternal line was German (with some pretty Polish girls for spice), the matches were almost all Slavic (Poles and Czechs). Well, that works since the Remus family left Saxony in the 15th century and the people of Saxony are a mix of German and Wends (a Slavic group). But, I have a twenty-five marker perfect fit as a Kasubian (a Slavic group living in Northern Poland). So maybe Peter the Shepherd's ancestors took Remus as a family name while some people in Saxony were also taking that family name.

Planning your DNA study

I think the best course of action for any kind of study is to carefully plan your study so it clearly answers genealogical questions that are important to you. In case study one, the Remus study, I wanted to link together several large Remus family groups in West Prussia and hoped to find their common ancestor if there was one. In study two, the Krassin study, I had tried to link the two Krassin families. So DNA would be appropriate for either case.

Another important point to consider is that the DNA analysis may provide answers that you really don't want to know. For example, would you want to know that your biological father wasn't the man who raised you (and mom kept this secret)? Or perhaps a family believes that they have an American Indian ancestor and that is important to them. What if it turns out that this is not true?

Many people do not have clear objectives and do a DNA test based on curiosity. The problem here is that you often don't find out much other than that others have similar DNA. And thus the DNA study is interesting but your family research does not progress. Once, however, you have answered the research question you want, like study one, the Remus study, or two, the Krassin study, it is certainly interesting to find out more about other people based on DNA. There are basically two kinds of these studies that I call exploratory studies.

Exploratory study type one:

Who has similar DNA and what implications result?

In this situation, you choose a popular DNA processor and have your DNA analyzed. Then you use their Web site to attract others with your surname to participate. In my case, I used Family Tree DNA and have this Web site: <www.familytreedna.com/surname_join.asp?code=X53983&special=true>. Others have contacted me particularly if they had similar surnames (like a possible Polish version of the family name Remus) and DNA testing will tell them if their family is related to mine. I also have a Web page on my personal genealogical Web site should people visiting my site wish to be tested. It is <www.cba.hawaii.edu/remus/genes/dna>. However interesting this has been, it has not moved my personal family research forward.

Exploratory study type two: does my DNA fall into a broad category that will tell me more about my family history in ancient times, and what implications result?

These kinds of studies are really interesting. For example, it has been argued that in spite of the great variety of current mtDNA in the cells of the people of the world, there were originally only seven original mtDNA and hence seven women from which all people descend (Eves if you wish to think Biblically). This research finds which Eve you descend from and tells where that Eve lived and how she differs from the other Eves. See Sykes book for more details.⁶

Another variation on this is based on the YDNA. The idea here is that any man's YDNA comes from an initial Adam. But over the millennia, mutations have arisen. So while it is unlikely a boy and his father differ in YDNA, a boy and his ancestors may differ in YDNA due to mutations. If you research the history of mutations, then you can estimate the approximate time and place that those mutations occurred. So a man's paternal line's history is coded into his YDNA mutations. Decode the YDNA and you have the path your YDNA took from Adam to today. This is the gist of the National Geographic Genomic Program (<www3.nationalgeographic.com/genographic>). Incidentally, the DNA processor for the National Geographic project is Family Tree DNA, so samples provided to either can also be used in either or both programs.

Another interesting DNA variation reflects the genealogical interests of African-Americans. African Ancestry (<www.africanancestry.com>) sampled the mtDNA and YDNA of many tribal groups in Africa. They then match people with the African tribal groups based on YDNA or mtDNA or both.

So as you can see, these DNA projects are very interesting indeed. However, they don't add any branches to your family tree. Only a planned study with specific objectives will do so.

Conclusions

DNA analysis is a very good tool for solving various genealogical mysteries. And if properly used, it can help to link family groups together. It also provides interesting studies of ancient family history.

Endnotes

1. Bill Remus is an Emeritus Professor of Information Technology Management at University of Hawaii. His area of expertise is how people make economic predictions. He has written over 100 articles on scientific subjects. For more about him, see <www.cba.hawaii.edu/remus>.
2. Bryan Sykes, *Adam's Curse* (New York: Norton, 2004).
3. *Deutsche Geschlechterbuch*, 1929, vol. 62.
4. Sykes, *op. cit.*
5. Megan Smolenyak-Smolenyak, *Trace Your Roots with DNA* (Emmaus: Rodale Press, 2004)
6. Sykes, *op. cit.*, or visit <www.oxfordancestors.com>.

Moldova Genealogical Profile

by Kahlile Mehr

Moldova is a new nation born from the dissolution of the Soviet Union. A possession of surrounding states until this era, it is a slender nation shaped like a pie wedge between Romania and Ukraine just west of the Black Sea. This article is a genealogical profile for Moldova. It notes important historical, ethnic, population, and language facts that have influenced the creation of genealogical sources. It then lists and describes each source with information on how to access it.

Situated on a historic passageway between Asia and Europe, Moldova has often suffered invasion and warfare. The principality of Moldova, created in the 14th century, included most of modern Moldova as well as eastern Romania. The Ottomans subjugated the principality during the course of the 16th century and remained in power for two centuries. Russia annexed eastern Moldova in 1812 after the Russian-Turkish war and created the Russian province of Bessarabia. Germans were invited to immigrate and settle large areas in southern Bessarabia. When the empire eliminated their privileged status in the late 19th century,

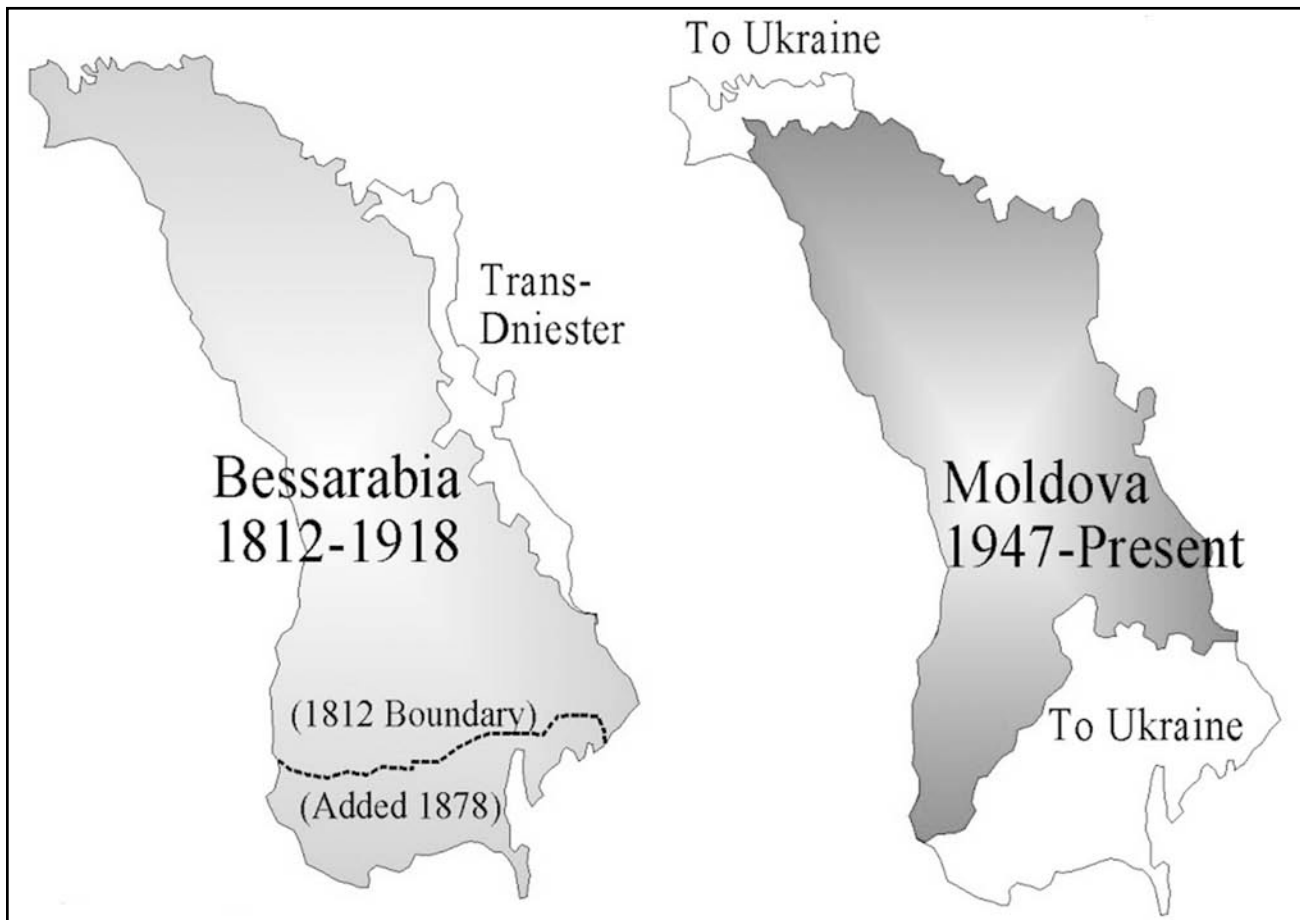
many left for the American Midwest. Their descendants, as a group, are one of the most active genealogical groups in the United States.

Romania temporarily gained control of Bessarabia in 1918, then lost it back to Russia in 1944. The Soviets established the current borders in 1947 with the creation of the Moldavian Soviet Socialist Republic.

The Soviets implemented a program of Russification that lasted for over forty years. They dissolved all political and social institutions, supplanting them with the totalitarian system, imposed the Cyrillic script on Romanian, and imported Russian and Ukrainians workers to industrial centers. Along with most of eastern Europe, Moldova was able to oust Soviet control in 1990 and declared its independence in 1991. It began to establish political and economic ties with the other countries of Europe. It is one of the poorest nations in Europe.

Two ethnic minorities contend control over portions of Moldovan territory. The ethnic Slavs, in the majority on the east bank of the Dniester river, in the area called

Fig. 1 - Map of Bessarabia and modern Moldova



Transnistria, opposed assimilation by Romania and wanted to protect their status in the new nation. The separatists warred openly with Moldova from 1990-1992 when a cease-fire was proclaimed. Progress toward resolving the crisis is slow. A peace accord was signed in 1997 that gave the region more autonomy, but confirming that Transnistria would remain as part of Moldova. The Turkish Christian Gagauz minority, about 15,000-strong, in southern Moldova has also attempted secession. In 1994, they were granted limited autonomy.

The population in 2001 was estimated to be 4.4 million. The major cities of Moldova are Chişinău (Kishinev) 735,000; Tiraspol 194,000, Bălţi (Beltsy) 157,000; Tighina (Bendery) 137,000. The population consists of several ethnic groups: Moldovan sixty-four percent, Ukrainian fourteen percent, Russian thirteen percent, Gagauzi four percent, Bulgarian two percent, and other two percent. The majority religion is eastern Orthodox at ninety-eight percent, followed by Jewish at one and one half percent, Baptist and other at less than one percent.

If you plan on researching Moldovan records you will need to prepare yourself to read the languages and scripts in the records. Moldovan is much the same as Romanian. Even though it is the official language, many Moldovans are more familiar with Russian. Records are either written in Russian or Moldovan using old Cyrillic (Church Slavonic) script. It is referred to as Old Moldovan. The use of this script was a result of Moldova's Orthodox heritage. The eastern orientation of that religion required the use of Cyrillic in baptismal, marriage and burial records.

The next section will describe primary source documents used to identify ancestry in Moldova. These are not the only sources as there are still many others that will need to be described at a later date.

Metrical books

Metrical books are records of births/baptisms, marriages, and deaths/burials kept by ecclesiastical officials. Churches, mosques and synagogues acted as both religious and civil agents in recording vital events and ordinances such as baptism and burial. The authority made a transcript for the ecclesiastical court (*dukhovnaia konsistoriia*) having jurisdiction. Jewish transcripts were filed with the local town council (*gorodskaiia дума*). Baptist transcripts were sent to the provincial administration (*gubernskoe upravlenie*). The distinction between the original and the transcript is often ignored by Moldovan record custodians.

Record keeping was mandated at different times for various religions: Orthodox, 1812; Protestant, 1641(transcripts begin in 1833); Jews, 1835; Baptists, 1879. The Russian revolution in 1918 disrupted the keeping of metrical records and they were eventually eliminated by the Soviet regime. Many original books were destroyed or scattered by war or civil strife. Transcripts are more likely to have survived.

Metrical records contain a wealth of genealogical data, including dates, names of persons, relationship to other

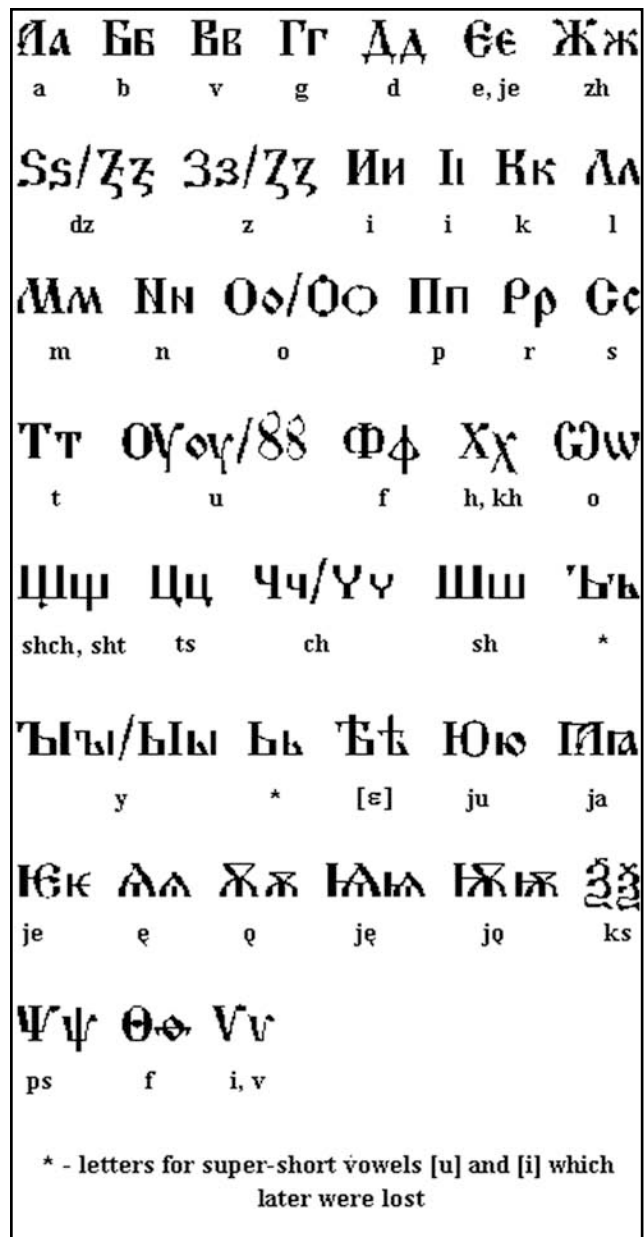


Fig. 2 - Old Moldovan script

family members, places of residence, birth, baptism, marriage, death and burial. Additionally, baptisms include names of godparents; marriages the ages of the bride and groom; burials the age of the deceased and cause of death. These records uniquely identify individuals and document connections of those in one generation to the next. Transcripts are difficult to research because generally all ecclesiastical jurisdictions in a district are filed together for each year. Consequently, a researcher must refer to many volumes to identify the entries for a single congregation.

In 1825 the Holy Synod, the ruling body of the Orthodox Church, ordered bishops to eradicate bribery of priests to falsify the books, suggesting that this problem was widespread. Many ethnic minorities systematically avoided registration to avert military service later in life.

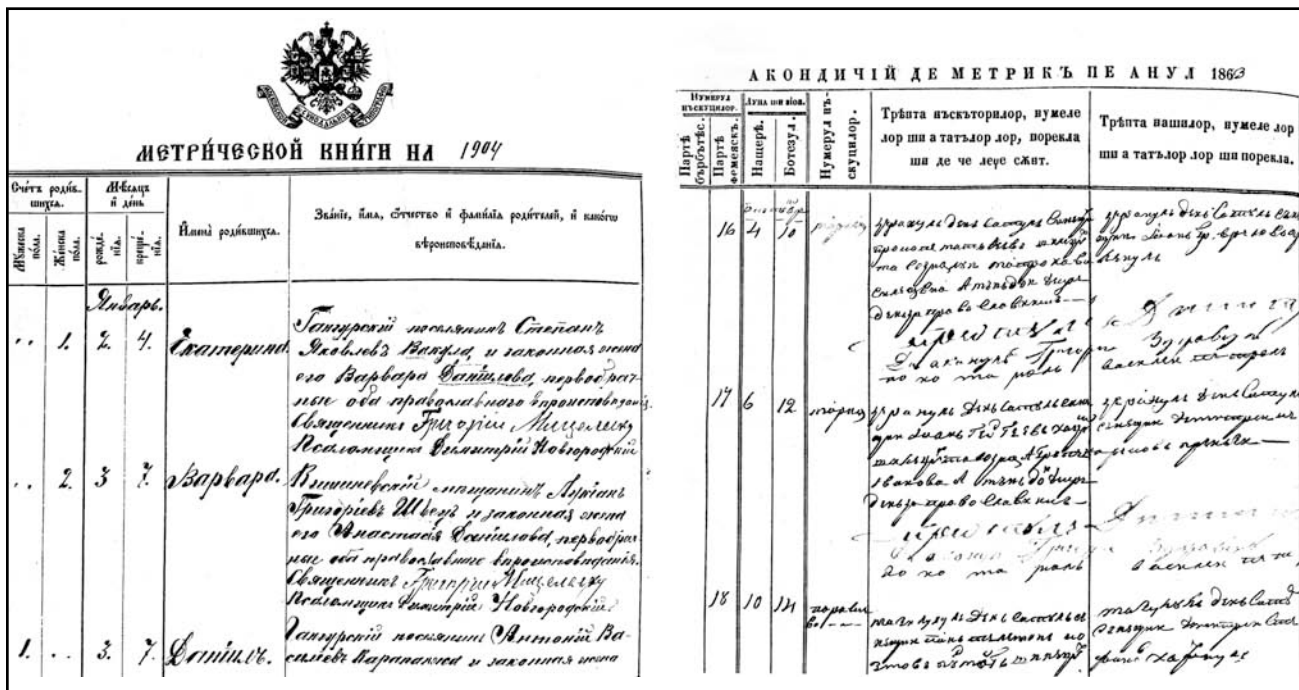


Fig. 3 - Metrical books in Russian (left) and Old Moldovan (right)

Both of the above images are of Orthodox registers. Note that the columns are the same for both versions. The first two columns contain the sequential number for the birth divided by gender. The next two columns are the dates of birth and baptism. The next column gives the names and other information on the parents. In the Old Moldovan version there are separate columns for the husband and the wife. The full entry for a baptism continues onto the facing page but most of the valuable genealogical information is on the left hand side of the entry.

Approximately 5,300 metrical book volumes have been microfilmed and are available in the collection of the Family History Library. These come from the "Metrical Book Collection," record group 211 of the State Historical Archive. It is important to realize that much of this material has not been cataloged by congregation, but by the district in which the congregation was located. This is because many of the congregation entries are filed annually by district. Consequently, the researcher must go to separate volumes for each year. At some point in the future, there possibly will be congregation level entries in the Family History Library Catalog (FHLC), but for the foreseeable future the researcher must use district level entries.

Civil registration

Civil registers are created by the state and record occurrences of birth, marriage, divorce and death. The Bureau of Civil Status Acts (ZAGS) creates and maintains civil registration. The bureau is subordinate to the Ministry of Internal Affairs and is separate from the national archive system. Registration of births must be done within two

months and deaths within three days of the event. Registration offices are collocated with "marriage palaces," permitting the registration and performance of weddings to occur and to be registered at the same place and time. Civil registration offices exist at local and regional levels. Local offices send copies of their registrations to regional centers.

ZAGS records began in 1920, but registration was low for the first decade and serious gaps persisted through 1926. The system was established first in urban and later in rural areas.

These registers contain the exact date of a vital event (birth, marriage, death), including time of day for births; names of principal and parents; occupation and religious preference of parents; name of informant for births and names of witnesses for marriages; place of residence for parents of newly born, of the groom and bride for marriages, and of the deceased for deaths; age at death, cause of death, and place of burial in death records. As with metrical books, they uniquely identify individuals and connect them with their parents.

Normally, register information is only disclosed for official purposes. Genealogical use is considered intrusive. ZAGS offices have no research facilities or services. Nevertheless, there is some availability to these records through U.S. embassies.

Revision lists

Revision lists are population enumerations created for the purpose of assessing a poll tax and identifying conscripts for the military. Ten official revisions were conducted in the Russian Empire through 1859. Enumeration began in

РЕВИЗСКАЯ СКАЗКА.				РЕВИЗСКАЯ СКАЗКА.				
18 50. года Сентября 13 дня, Бессарабской Области Императорской уезда Малогородского Окружа. Колоний 12. Фредриксманская				18 50. года Сентября 13 дня, Бессарабской Области Императорской уезда Малогородского Окружа. Колоний 12. Фредриксманская				
Семья.	МУЖЕСКИЙ ПОЛЪ.	По последней ревизии состояло и послѣ оной прибавило.	Изъ того числа выбыло.	Иныхъ налицо.	Семья.	ЖЕНСКИЙ ПОЛЪ.	Во временной отлучкѣ.	Иныхъ налицо.
№		Дата.	Когда введено.	Дата.	№		Съ котораго времени.	Дата.
	Колонистовъ. <i>Фредриксманъ</i>			149		Колонистки.		149
	Христофоръ Мельмеръ	49.	выбыло по 12/11/50 году					
31.	Андреасъ Байеръ Андреасъ Байера Соколовъ Соколовъ Томасовъ Даниелъ	27.		42. 12. 4. 2.	31.	Андреаса Байера Жена Катариона его дочери Розина Кристина		38. 14. 8.
32.	Томасовъ Рудольфъ Томасовъ Даниелъ Томасовъ Даниелъ Даниелъ Томасовъ Даниелъ Максимъ Томасовъ Рудольфъ Авдеевъ Рудольфъ	42. 1.	умеръ 12/11/50 выбыло по 12/11/50 году	28. 2. 16. 8.	32.	Томасовъ Байера Жена Соколовъ его же Подруга Розина Рудольфъ		41. 17.

Fig. 4 - Imperial Russian revision list for Bessarabia

Moldova, after it was annexed as Bessarabia, with the seventh revision (1824-1825). This was followed by three later revisions: the eighth (1833-1835), ninth (1850-1852) and tenth (1857-1859). Copies of each revision were kept in the county treasury (*uezdnoe kaznacheistvo*) and the provincial financial office (*gubernskaia kazennaia palata*). The different social estates of Bessarabia, such as merchants (*kupechestvo*), townspeople (*meshchane*) and peasants (*krestiane*) were recorded on separate lists.

Tax exempt classes (nobility, high officials, clergy, military, and foreigners) are not included in these records. Revision lists are not completely reliable because of efforts to evade taxation or conscription by avoiding correct enumeration.

Lists contain important genealogical information, including the revision number of household, name, parentage, age, sex, nationality, social rank, relationship to household head, and change of status since the last revision of all those in a household. The poll tax returns also include information on a person's age at time of previous revision and information about those who left or died between revisions and date of death.

There are usually separate books for cities with different sections for each social or ethnic group. For rural areas, sections for each village will be filed together in a single volume. Sometimes there is a table of contents that helps you locate the particular page number of the village of interest. The families are listed in an inconsistent manner and one must peruse the pages one by one to find a family.

Revisions are an excellent source for identifying family groups. Due to the difficulty in using metrical books, the

revision lists provide the most information for the least amount of effort. The original returns are bound in volumes that are sometimes two to three feet thick, making them very difficult to handle except on microfilm.

Over 900 volumes of Bessarabian revision lists have been microfilmed and are part of the Family History Library collection. Similar to metrical books, the microfilms duplicate the entire collection of the State Historical Archive. The main body of revisions are from the "Bessarabian Treasury Office," record group 134. Additional revision lists, however, are found in other record groups. It is important to know that revision lists for rural areas are found by the name of the district in which a village was located because this is how the lists were filed in the books.

Family lists

Family lists, a form of local census, are population enumerations that were conducted after the final revision for the purpose of assessing a family based tax and identifying individuals eligible for conscription into the military. The term "supplemental revision lists" was used in some areas when referring to family lists. Since there was no universal mandate as in the case of the revisions to create these records, they occur randomly at different times for different places. Family lists were also created by conscription offices that listed all male members of a family along with their parents.

Family lists exist for the time period 1860-1920. Their reliability is similar to revision lists because they were created for the same purpose. They were not gathered by a

Кишиневской Мѣщанской Управы посемейный						списокъ составленъ въ 1910 году.				
1	2	3	4	5	6	7	8	9	10	11
№ № семействъ		Прозваніе (или фамилія), пѣи и отчество лицъ мужскаго пола	В О З Р А С Т Ъ			Отметка о прибытѣи и убытѣи лицъ мужскаго пола послѣ составленія списка	Лица женскаго пола къ семействамъ надлежащія	Возрастъ съ 1 января того года, въ которомъ составленъ посемейный списокъ	Отметка о прибытѣи и убытѣи лицъ женскаго пола, послѣ составленія списка	Мѣсто жительства и имущественное положеніе
По порядку	По ревизской сказкѣ		Дата, означенная въ ревизской сказкѣ	Дата съ 1 января того года, въ которомъ составленъ посемейный списокъ	Годъ, мѣсяць и день рожденія по метрикамъ					
305	305	Хамилецъ Александръ Мсеровъ въ семействѣ:		45			Александръ Мсеровъ Родомъ изъ села на 2 ^м станціи на рѣкѣ Днѣпрѣ	28	Село 1892. 11 Октяб. 1894. 8 Мая.	
		1) Исидоръ		1894. 12 Декаб.						
		2) Хамилъ		1899. 3 Февр.						
		3) Хамилъ		1906. 15 Октяб.						
		4) Семеновъ		1902. 18 Мая						
		5) Абрамъ		1908. 11 Октяб.						
		6) Яковъ		1905. 2 Февр.						
		7) Семіонъ		1907. 5 Декаб.						
		8) Колеусъ		1909. 8 Октяб.						

Fig. 5 - Imperial Russian family list for Bessarabia

centralized office, however, and only remnants are found in archival collections.

These records contain the names of the head of household and family members, their relationship to the head of household and their ages. They have the same research value as revision lists.

All family and census lists available in the collection of the State Historical Archive will eventually be available on microfilm.

Moldovan archives

Moldova has collected most genealogical resources into the State Historical Archive in Chişinău. Cut off from the West by political circumstance, or unresponsive to genealogical inquires, these sources have remained untouched for most of the 20th century. The archive, however, was responsive to the Genealogical Society of Utah's Family microfilming initiative and filming has been conducted since 1995. The archive is now supportive of foreign researchers. The archive can be reached at:

Moldova National Archive
67b Gheorghe Asachi Street
Kishinev 277028, Moldova
Tel. 373/0422/73-58-27

Civil registry offices established in the 1920s still retain the registration of births, marriages, and deaths. Metrical books for later years can be found in civil registry offices. The Moldovan civil registration office can be reached at:

Main Civil Registry Main Office
82, 31 August Street
Kishinev 277019, Moldova
Tel 373/0422/23-70-50

Research procedures

It is extremely important to know the place of origin for your ancestor. The FHLC serves as a place-name dictionary for localities from which records have been microfilmed. Place headings are made for spelling and jurisdictional variations that have occurred over the last two or three centuries. If you have a variant spelling or are dealing with a place that is smaller than a religious congregation, you will need to do some place searching before using the catalog. To identify the historical jurisdictions and localities for Moldova in Cyrillic refer to: Spiski Naseleennykh Mest Rossiiskoi Imperii (List of Populated Places in Imperial Russia). S. Peterburg: Tsentralnyi Statisticheskii Komitet Ministerstvo Vnutrennikh Del, 1861-1885. v. 3 Bessarabia (GS 6002224). This is a governmental directory that identifies where localities were situated along the province's postal routes, noting the distance from the district capital. More important for genealogists, it notes whether a particular community had a church, mosque or synagogue. These are the only places for which metrical records will be found in the FHLC.

You can use a modern road atlas to identify the Romanian spellings of various place-names if you have already located the place of origin on an historical map. Just check in the same area in the road atlas. If you know the modern name in Romanian you can determine where it is located by using the Directory of Cities and Towns at <www.fallingrain.com/world>. You can then search for it on an historical map. The best online collection of historical maps for Moldova is found at <lazarus.elte.hu/hun/digkonyv/topo/3felmeres.htm>. The Moldova maps are located in the bottom right section of the index map. Click on the index map and it will retrieve a detailed map. At a scale of 1:200,000, these maps show most of the small places that existed when the maps were drawn in the early part of

the 20th century. Once the map is retrieved, click on the bottom right corner to enlarge it for display on your monitor.

There is a listing of the places on the maps in: *Ortsverzeichnis zur Gemeindekarte von Rumänien* [Place Index to the General Maps of Romania]. Wien, Austria: Publikationsstelle Wien, [1940] (GS 583,460).

If you wish to use the films of the FHL collection, check the FHLC at <www.familysearch.org> to see if any records are listed under the name of the town or the district. Finally check national level records that may pertain to a specific place. Prints of the films are not housed in the FHL. Order films prior to arriving in Salt Lake City by calling or writing:

Family History Library
 Attn: Library Attendants
 35 North West Temple Street
 Salt Lake City, UT 84150-3400
 Tel. 801-240-2331

You can also contact the library through the "Library Tab" at the site list above. Microfilms can also be ordered at over

4,000 Family History Centers located around the world. These centers can be located on the same Web site.

Moldova is far distant from the homes of many who can trace their heritage back to this part of the world. Access is now becoming increasingly available because of the microfilming of the last decade. One can go the State Historical Archive and research there with the assistance of a helpful staff. Microfilms are available for review, however, at most any place in the world where a Family History Center is located. It will take effort for most researchers to learn the scripts and languages in order to use the records. However, the Germans from Russian Heritage Society (GRHS) has enhanced access to some Protestant, Catholic and civil data by extracting and translating the entries for English speakers. Transcriptions of church record and revision lists can be obtained for a nominal cost at the GRHS public store <www.grhs.com/p-store.html>. The fall of Soviet totalitarianism has seen the rise of genealogy in a part of the world long out of reach for western researchers. The possibilities are expanding rapidly for those who have the desire and interest to take advantage of them.

Fig. 6 - *Spiski Naseleennykh Mest Rossisskoi Imperii: Bessarabskaia Oblast*. Left is the title page, and right, a listing of localities in the first district of Kishinev county.

№		НАЗВАНИЕ НАСЕЛЕННЫХ МѢСТЪ.	ПОЛОЖЕНИЕ.	РАССТОЯНІЕ ВЪ ВЕРСТАХЪ.		ЧИСЛО ДОРОЖЪ.	ЧИСЛО ЖИТЕЛЕЙ.			Церкви и молитвенныя зданія; учебныя и благотворительныя заведенія; почтовая станція; ярмарки, базары, пристани; фабрики и заводы и т. п.
				Отъ уѣздн. г-да.	Отъ участка.		м.	п.	ж. п.	
22	Чутемты, с. рез.	при безыменномъ ручѣ.	72	—	90	231	227		Церковь православная 1.	
23	Валаторы, с. мон.	при безыменномъ ручѣ.	77	—	78	247	242		Церковь православная 1.	
24	Гаурены, с. сл.	при балкѣ Гаурен.	80	—	49	166	153		Церковь православная 1.	
25	Валанешты, с. рез.	при вст. рт. Нирновой.	83	—	150	466	427		Церковь православная 1.	
26	Молдуренцы, с. сл.	подъ горою Болдурен.	86	—	140	450	412		Церковь православная 1.	
27	Братуланы, с. сл.	при балкѣ Братулан.	92	—	24	79	60		Церковь православная 1.	
28	Мале - трансены (Слободы), с. сл.	при балкѣ Трансена.	80	—	34	90	89		Церковь православная 1.	
29	Нирновцы (Мырновцы), д. рез.	при балкѣ Братулан.	84	—	27	80	74			
По Нисперенскому тракту.										
30	Делва, с. сл.	при рт. Билокит.	56	—	160	214	186		Церковь православная 1.	
31	Нисперены (Наште и Неште), с. рез.	при долині Нирновой и подъ горою Кетра.	70	—	659	1303	1263		Церковь православная 1.	
32	Мараренцы, с. рез.	при долині Нирновой и подъ горою Кетра.	68	—	557	1280	1234		Церковь православная 1. Сады женскіе, въ мѣстѣ церковь православная 1. Кирейскій молитвенный домъ.	
33	Юрченцы, с. рез. и сл.	при долині Аюуницѣ.	64	—	204	392	374		Церковь православная 1.	
34	Митонъ, д. мон.	при долині Аюуницѣ.	62	—	8	17	15			
35	Иондрены, д. рез.	при долині Нирновой.	75	—	99	256	235			
36	Темилешты (Черенцы), д. сл.	при долині Нирновой.	80	—	6	14	12			
По транзитной прарутской дорогѣ.										
37	Одла - Деларелуй, д. мон.	при оз. Владкит.	60	—	42	103	93			
38	Ионцены (Клеонешты), с. мон.	близъ р. Прута.	65	—	105	225	238		Церковь православная 1.	
39	Збурон, с. сл.	при р. Прутѣ.	70	—	70	218	185		Церковь православная 1.	
40	Гресенцы, с. рез.	при р. Прутѣ.	75	—	170	411	410		Церковь православная 1.	
41	Валтанаре, д. сл.	при р. Прута.	76	—	1	6	1			
42	Нарбены, с. мон.	при р. Прутѣ.	78	—	40	107	109		Церковь православная 1. Пристань съ лѣснымъ матеріаломъ.	
43	Редно-луй-чонанъ, д. сл.	при р. Прутѣ.	79	—	1	4	3			

The Celts in Moravia and the Vestiges They Left Us

by Franz Gerhard Soural

Long before Slavic tribes came to settle in Moravia in the 7th and 8th century CE, Germanic tribes had roamed the Moravian countryside, all the while establishing settlements and later wandering on. This was followed by the *Volkerwanderung*, a restless period of European resettlement recognized today as the largest migration of peoples in European history (200-700 C.E.).

Wandering tribes often left behind evidence of their brief sojourn. This came to light in Moravia when archeological research began on a summer day in 1861. It was in Müglitz (Mohelnice) that, during the construction of a starch factory, numerous ancient urns were unearthed. The urns contained the funerary ashes of an unknown people.

Eventually, more than 100 of these clay urns were unearthed. The urns, left as gifts to the dead, were found in burial mounds. The characteristic bands which embellished the pots and burial urns helped to distinguish the culture from which they had come. Since that day, Moravia has been a fertile ground for archeologists and still is today.

Celts in Moravia?

It takes only a cursory look through the online encyclopedia [Wikipedia](#) to realize the Roman tribal name of *Celtus* is the first literary reference to the Celtic people. The Greeks have known them as *keltoi* or hidden people, as stated by the Greek Hecataeus in 517 B.C.E. According to Greek mythology, Celtus was the son of Heracles and Celtine, the daughter of Britannus. Celtus became the primogenitor of the Celts. The Romans used *Celtae* to refer to the European continental Celtic tribes, but apparently not to insular Celts living on the British mainland,

Hence, to the Romans the Celts were of Central European origins and migrated from there in their expansion to the east, well past Moravia, to the west as far as Spain and of course, then on to the “insular” British mainland.

The “Hallstatt” culture (1200-500 B.C.E.)

With the beginning of the Iron Age in Europe about 1200 BCE, centering around Austria, Hungary, Germany and western Bohemia a unique culture appeared for the first time, known as the Hallstatt or Urnenfelder (Urn fields) culture. It is considered to be the oldest Celtic culture. Discovered in the 19th century and named after the modern Austrian town of Hallstatt in the Salzkammergut where a large burial ground containing striped urns with the ashes of the deceased, as well as, iron objects, trinkets and glass beads, dating to the Iron Age. It was the first typical Celtic culture that was to spread over most of Europe in the first millennium B.C.E.

We only know about these early Celts from the Greeks and Romans in their writings and stories, as those Celts left no written history. We do know that the Romans feared them

as barbaric warriors who scared the legionaries and centurions witless with their fierce cries, sitting naked, high on their steeds, when attacking them.

When the Celts came to Moravia

The Celts, arriving in Moravia around 400 B.C.E., were at the end of a long line of prehistoric settlers in Moravia. Among the earliest arrivals preceding the Celts were people from the Lausitz Culture who came from the river Danube in Austria 400 years earlier (ca. 800 B.C.E.). They left numerous grave sites, particularly on the western shore of the river Morava (March) near the modern towns of Heilendorf (Postřelmov), Doubrawitz (Doubravice) and Schmohle (Zwolle).

Around Morawitschan (Moravičany) near Müglitz (Mohelnice), archeologists found the largest ancient graveyard in Moravia with more than 1,000 graves. Thousands of vessel-like jars and pots, hundreds of simple iron trinkets, jewelry, needles, amber and glass beads, as well as, knives, razors, spinning bobs, amulets and a unique mold for casting iron sickles were unearthed in one of the most successful archeological digs in northern Moravia.

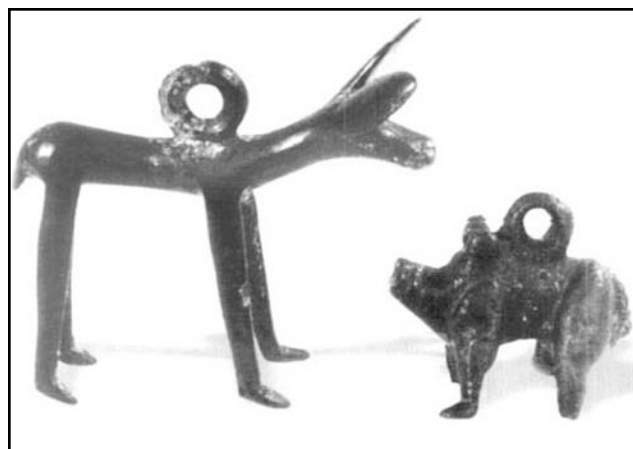


Fig. 1 - La Tène bronze figurines found at Staré Hradisko

The walled settlement of Obersko, on a characteristically flattened hilltop, dating back to the Lausitz culture, situated between the modern villages of Lechowitz (Lechowitz) and Jermány (Irtzmann), was likely destroyed by the approaching Celts around 400 B.C.E.

A unique find of that period was an oven probably used for baking bread or firing pottery and a bronze sword unearthed by a plowman working his field near Ziadlovitz.

The tribe of Celts that left a lasting impression on the Moravian countryside were those that brought the La Tène culture with them. (500 B.C.E. to 100 B.C.E.).

La Tène: the culture of distinction

In defining Celtic culture, one that is most readily used, is the La Tène culture. The name La Tène comes from a small village on Lake Neufchatel in Switzerland where the first definitive artifacts of a distinctive Celtic culture were found by which we know it today.

It was there where a particular style of artwork, metalwork, goldsmithing, and pottery originated, that defined the masterful art of the Celts that we instantly recognize as Celtic design in today's world.

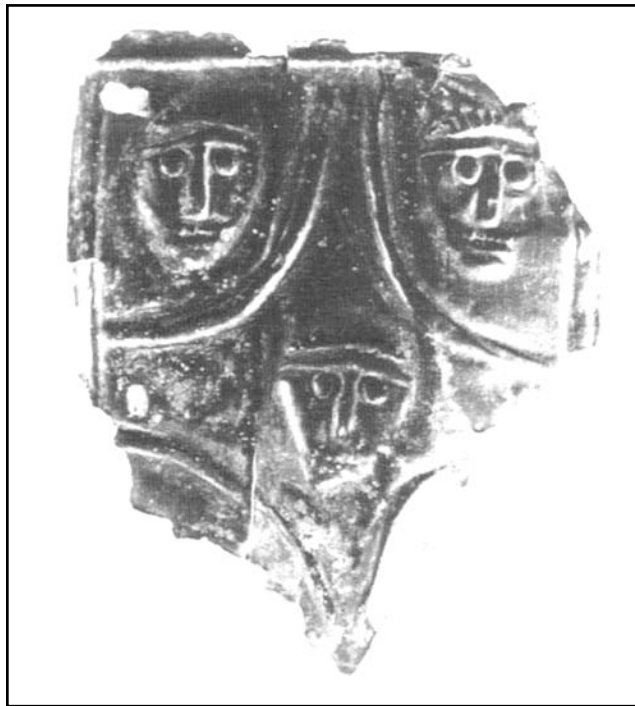


Fig. 2 - Hammered bronze plate with face masks found at Staré Hradisko

The story goes, that at a spot on the shoreline of Lake Neufchatel, when in 1858 the lake receded to a very low level and exposed an archeological treasure trove. The lake bottom was strewn with metal objects. Thrown there by inhabitants of the lakeshore settlements. The pieces found were of such exquisite beauty that at first, it was believed that the area might have been one of a large votive sacrifice.

La Tène culture defined the Celts as a real civilization, one that is differentiated from the rudimentary group of primitive tribal design. The period produced grander and more elaborate designs, and some of the greatest artwork of the period.

It was from the middle La Tène period, that we find pieces in the archeological digs in the Moravia.

La Tène also featured a complete changeover from cremation to inhumation, or full body burial. As a result, the period now produced artifacts of gold and exquisite design in grave sites. The Celtic view of life and death was that when a person died, they would be able to pick up from

where life ended and the afterlife began as though there was no stop in the action. Consequently, many of the day-to-day precious possessions of the people ended up being buried with them. Women were buried with their spangles, jewelry and household goods and men with their chariots, weapons, gold and silver. The elaborate gold work, such as the torcs, as well as the swirling designs known as Celtic knotwork, reached their zenith in the La Tène period. It has been said they expressed their religious beliefs in their art form.

Archeologists have discovered over 150 graveyards in Moravia that date to this period. Among these are large Necropolises containing hundreds of graves, others in smaller sites, and individual graves in the villages and the countryside.

The most prolific Celtic sites in Moravia were undoubtedly in the *oppidum* (fortified city settlement) Staré Hradisko near Protivanov and Mount Hostyn near Bystřice pod Hostýnem (Bistritz). Many of the illustrated artifacts shown here were found at Staré Hradisko

With the La Tène culture, the Celts became a flourishing, rich civilization in Moravia. The glory that was Celtica found full flower during this period. Among the unique discoveries, was pottery produced on a turntable for the first time, decorated with vertical comb striations and slender containers in vase form. For the first time burial sites contained silver and gold coinage to be used as legal tender in the afterlife.



Fig. 3 - Gold coins of the La Tène culture, struck and found at Staré Hradisko

Recent discovery of Celtic artifacts from Moravská Třebová (Mährisch Trübau)

Moravskotřebovské Vlastivědné Listy (vol. 10, p. 4-9), a periodical published by the town museum in Moravská Třebová, contained an article by Mgr Radomir Tichý titled *Doba Bronzová na Moravskotřebovsku* [The Bronze Age in the Moravská Třebová region]. It summarized the results of recent research conducted by the author and others. The research revealed Bronze Age artifacts of the La Tène and Hallstatt periods.

Around the small city of Městečko Trnávka (Türnaui) five localities are described where many pottery shards and even a bronze ax were unearthed as recently as 1997. They

are on exhibit at the Moravská Třebová city museum under the aegis of its Director, Jana Martinkova PhD. The author describes in great detail each location of the dig and its treasures.

Mgr Tichy was active on locality five in September 1997, January and May of 1998, located south of the town Městečko Trnávka. A total of 336 pieces of ceramic shards and flint like shards and artifacts were found. The settlement was assigned, in part, to the Hallstatt Urnenfelder culture (Urn fields) and also to the La Tène culture.

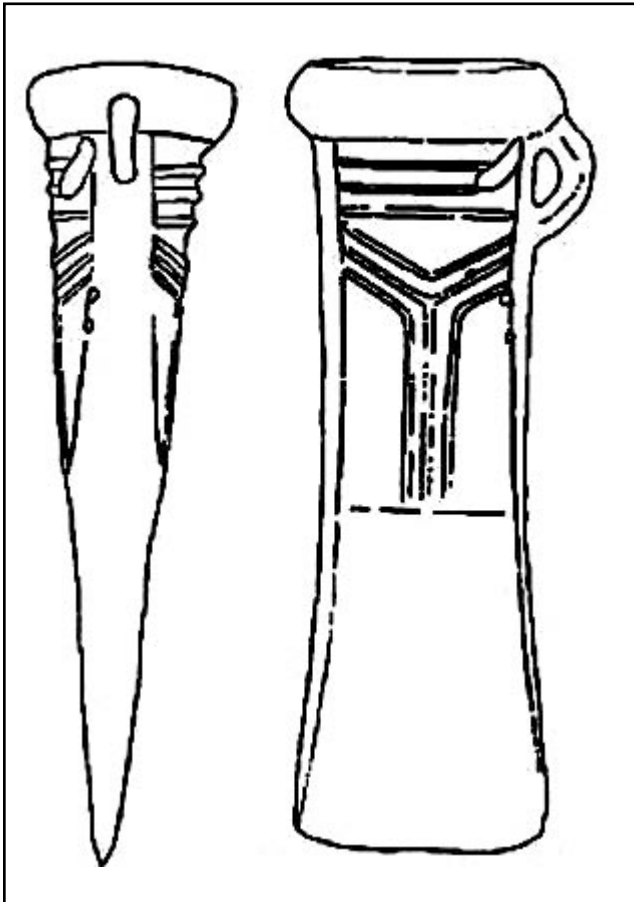


Fig. 4 - Ax head found near Moravská Třebová

As in all archeological digs, finding artifacts was only a secondary goal. The projects primary purpose was to establish the geometric size and outline of the settlement and the number of inhabitants it had at one time housed.

In all five locations, over 500 ceramic and flinty shards, as well as artifacts were found, some of them 0.7 meters below ground.

Vestiges in language

Archeologists claim to have discovered more than 400 Celtic settlements of both cultures in Moravia. The Celts had no written language nor did they leave any written symbols behind that could be interpreted today. However, the names of towns, villages, rivers and mountains were often taken

over by the Germanic and later the Slavic tribes settling in the area. Here is a sample of place names that probably were inherited from the Celts.

- Müglitz (Mohelnice)—Likely derived from the Celtic word *mogul* meaning Burial Mound. (Czech *mohil*)
- Moletein (Moletín)—Probably derived from the Celtic *Molodunum*, in German *Mühlsteinberg* or millstone hill. Indicated is probably the *Häuslerberg* situated very near the village, where Celtic stonemasons hew millstones from the sandstone outcropping.
- Morava (March)—The principal river in Moravia likely derived from the Indo-Germanic expression *mori* meaning body of water.
- Moravitschan (Moravičany)—As above from *mori* body of water.



Fig. 5 - Stylized bronze head found at Staré Hradisko

Celtic decline

With the approach of the marauding Quads (Germanic tribes) from what is today's central Germany (Rhine-Main area) the period of Celtic influence that has survived in northern Moravia for close to 400 years ended before the start of the first millennium (around 100 B.C.E.). For the next 700 years the area witnessed a progression of wandering Germanic tribes throughout the years of the *Volkerwanderung*. The Romans never reached into Moravia, but their traders utilized commercial routes passing through the area. The *Bernsteinstrasse* (Amber Road), no more than a country lane at that time, servicing the commercial trade between the Baltic States and the Roman Empire, wound its way near today's cities of Moravská Třebová, Mohelnice and Brno (Brünn).

When the first Slavic tribes arrived in the 6th century CE they must have encountered sporadic remnants of a Germanic population and sensed the ghosts of those brave souls that had settled the land before them.

Resources for Researching Saratov Ancestry

by Mark W. Gardner

History

Saratov is a city of nearly one million people situated along one of the many reservoirs of the Volga river. The following extract from a history of Saratov explains part of its past:

The name “Saratov” is encountered in the name of a people on the Lower Volga (Ptolemy, 2nd century) and in the titles of Russian epic poems (byliny) of the Saratov Mountains, the Saratovka River, and the Saratov Steppe. It also survives in the names of the city of Saratov and Saratov Region. Legends and scientific evidence both say that two great turning points in human history—the revelation of monotheism and domestication of the horse—are associated with the Saratov Volga region. This territory was poetically called the “Land of Apple Trees” and the “Land of Liquorice.” The Volga, the steppe, and oak forests were the main elements of nature in the region. The Saratov Volga was evidently the location of one of the centers of the Old Russian state system (Volga Rus). From the 13th to the 15th centuries, these lands belonged to the Golden Horde and then to the Great Horde. The history of the Golden Horde city of Uke (Avouch) is closely tied to the history of the new Russian city of Saratov, whose name is said to come from the Tatar words sary tau (Yellow Mountain). Thus, in a way, Saratov can be considered one of Russia’s oldest cities.¹

Some sources also say that the earliest known settlement of what would later become Saratov is as early as 700 B.C.E. by exiled Greeks.²

In 1584, Saratov was one of three cities (together with Samara and Tsaritsyn) built to protect the southern frontiers of Russia by Ivan IV “The Terrible,” both as a stronghold for his armies after the expulsion of the Mongols and for his campaign against the Kazakhs and the Astrakhans. Over time, the settlement moved from one bank of the Volga to the other to better protect it from flooding.³ In 1670, Saratov was the location of a peasant revolt. Stepan Razin, leader of this revolt, had captured several cities along the Volga River. He was a masterful leader in piracy and commanded, at one time, a force of more than 200,000 in an effort to overturn perceived injustices against the propertyless Don Cossacks. Eventually, the tide turned and he was betrayed to the government by his own men. He was executed publicly on Red Square in Moscow.⁴

Saratov as we know it today was thrust into prominence in the 1760s, when Catherine II “The Great” invited Western

European colonists to come and settle the eastern steppe valley along the Volga River. Many from Hesse and the Palatinate answered the call. Soon 104 new communities sprang up along the Volga centered around Saratov.⁵ Just twenty years later, a decree of Catherine II “The Great” formed the Saratov territory on 11 Jan. 1780. Rising in prominence as well as population, the city was visited by Bishop of Astrakhan Antonius and Lieutenant Governor of Astrakhan Jacobi on 3 Feb. 1781. In 1782, the region became a province, and remained so until 12 Dec. 1796, when it was divided between the neighboring provinces of Penza and Astrakhan. On 5 Mar. 1797, nearly three months later, it was reorganized as Saratov Province again. Over the next 150 years, only a few minor boundary changes were made. In 1941, the Republic of the Volga Germans [Saratov] was dissolved in response to Germany’s invasion of the USSR.⁶

Geography

Saratov lies on the west bank of the Volga. Wide and fordable only on the bridge between Saratov and Engels, it is generally flat with some hills rising up out of the south end of the city and spreading wide and flat in the steppe regions north and east. Vast birch forests and scattered farms cover much of the northwestern areas, though in the past 100 years there has been much more farmland than forest. Humidity plays a big factor in life there, as the city lies right on the Volga. The drastic variation of temperature, ranging from near zero to as high as 110 degrees Fahrenheit makes life different and at times difficult.⁷

Language

Virtually all the people in Saratov know and speak Russian. Historically, German was also widely used, as Saratov was the capital of the Volga Germans. Tartar, Georgian, Azerbaijan, Armenian, Kazak, and other languages of southern Russia and regions of Central Asia are also in use. A very few speak English and a few more French, but only as a second language.⁸

Research issues: geography

Maps and gazetteers are indispensable when researching any Russian or Slavic state. Each map and gazetteer is created for a specific purpose and none of them are genealogical in nature. Some are for statistics and taxes. Other maps and gazetteers are created for use by the military or for commerce and industrial purposes. Many enumeration methods used in Russia are very peculiar to us and can leave a researcher frustrated. The following are some of the best sources to use when researching in or around Saratov.

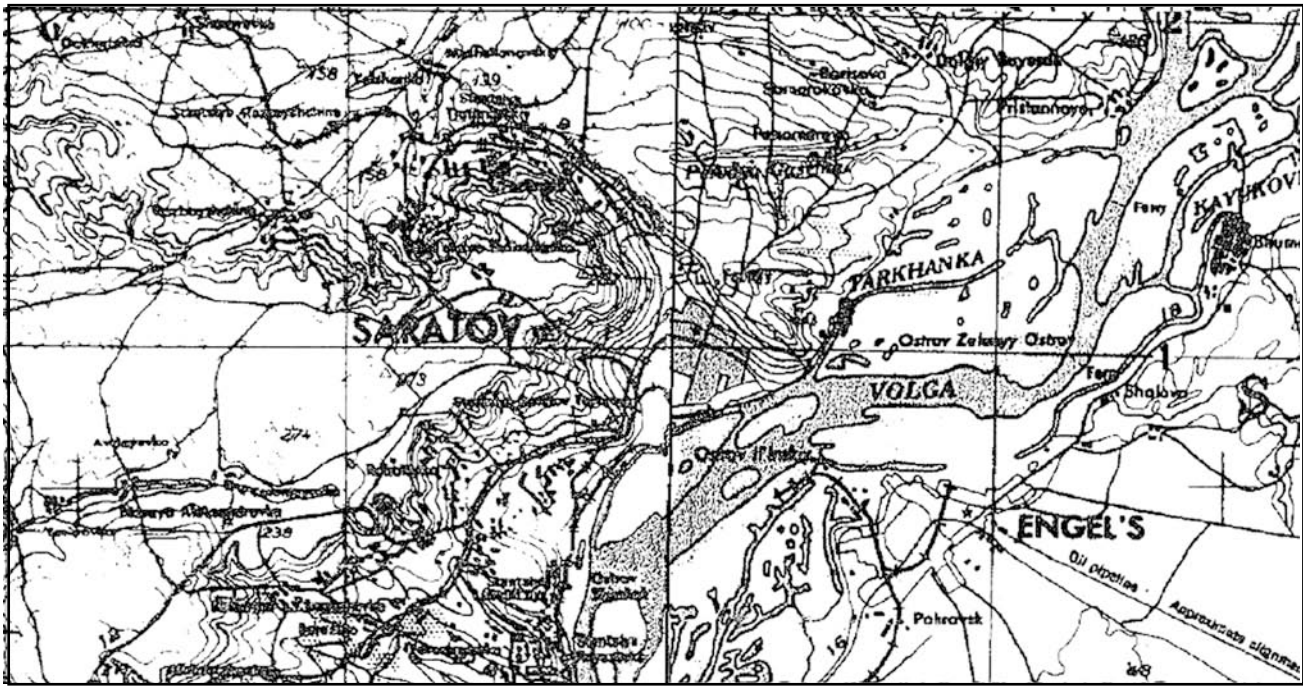


Fig. 1 - Saratov and Engels, from two sheets of AMS series N501

Maps

• Eastern Europe 1:250,000: United States Army Map Service Series, N501. [Available on microfilm via LDS Family History Centers (FHCs) as GS 1183629, items 1-2]. This map series was created in the late 1950s as part of the intelligence gathering effort of the United States during the Cold War. It is in the Mercator projection, and latitude-longitude is the Equatorial-Greenwich origin that most people are accustomed to. The scale of 1:250,000 is a little smaller than many maps in the field but as Russia is such a large country, it is often easier to use this map series as it contains fewer sheets to search (219). This set is also in English, which benefits those who are not versed in Russian or German. The drawback that transliteration of place names can complicate finding locations if one's information is vague, faulty, or incomplete, is a concern. Much of the map series is physical in its nature, showing elevation contour lines and principal waterways. The set also shows connecting roadways and boundaries of the metropolitan centers. Saratov is split between two different sheets, but can be recombined digitally as shown in fig. 1. Each map shows a visual index of neighboring maps to ease finding maps for surrounding areas. However, the principal method in finding localities within this series is through the index listed next.

• Index to Names on AMS 1:250,000: Maps of Eastern Europe (series N501). [Available on microfiche via LDS FHCs as GS 6001727-6001728 (vols. 1 and 2 respectively)]. This index is arranged in two volumes with four parts: vol. 1, pt. 1. Aadma-Nyznanica—vol. 2, pt. 1. Oancea-Zzbely—vol. 2, pt. 2. Series K502, M501, and M515—vol. 2. pt. 3. Index of present-former place names.

The last part (vol. 2, pt. 3) references an issue that often comes up when looking for a Russian locality: many city and town names have changed over time, notably during the Soviet period. Though most have reverted back to their Imperial era names, many of the documents generated under Soviet administration will have these alternate names on them. An example most people are familiar with is St. Petersburg-Petrograd-Leningrad.

Overall, series N501 is an outstanding map set. That it is indexed and on microfilm is an added bonus. However, the set does not cover all of Russia, so it is a good idea to check the series grip map to determine whether or not your area of interest is represented.

• Voенно-topograficheskoi Karty. [Available on microfilm via LDS FHCs as GS 1344037-1344038]. These maps were created for military use during the period 1865-1918. The maps are particularly useful as they cover most of European Russia and the Baltic states. Since the maps are in Russian and some in German, there should be less difficulty and error

Fig. 2 - AMS index, showing place name and map number

SARATASH	POPL	UE87	NK-30-10	40*22*	40*21*
SARATEL	POPL	LN01	NL-35-1	47*01*	24*22*
SARATENI	POPL	NM88	NL-35-6	46*46*	28*01*
SARATENY	POPL	PM16	NL-35-6	46*35*	28*26*
SARATOV	POPL	NC60	NM-38-2	51*77*	45*52*
SARATOV	POPL	NC71	NM-38-3	51*32*	46*01*
SARATOVKA	POPL	DE04	NN-40-7	53*36*	55*20*
SARATOVKA	STOM	NC90	NM-38-3	51*77*	46*18*
SARATOVO	POPL	DV33	NN-37-8	53*31*	37*57*
SARATOVO	POPL	PN96	NL-35-3	47*28*	29*31*
SARATOVSK.	POPL	UD*3	NJ-39-1	39*08*	49*08*
SARATOVSKAYA	POPL	EL15	NL-37-11	44*42*	39*08*
SARATOVSKIY	POPL	GR09	NM-38-3	51*20*	47*52*
SARATOVSKIY	POPL	LA47	NM-38-4	50*16*	42*45*
SARATOVSKIY	POPL	OD04	NN-40-10	52*2*	55*31*
SARATOVSKIY	POPL	DC26	NN-40-10	51*59*	55*50*
SARATOVSKIY	POPL	VV94	NN-39-8	53*36*	50*51*
SARATOVSKIY	POPL	MD04	NM-38-1	43*24*	43*44*
SARATOVSKIY	POPL	EK59	NL-37-8	45*04*	39*38*
SARATOVSKIY	POPL	EL70	NL-37-8	45*09*	39*53*
SARATOVSKIY	POPL	GR24	NL-37-12	44*55*	41*44*
SARATOVSKOYE	POPL	OK62	NN-40-11	52*32*	56*25*
SARATOVSKOYE	POPL	OD60	NN-40-11	52*21*	56*25*

in identifying localities. The set has a scale of 1:126:000, which makes it more detailed than the U.S. Army Map Service, but it does require skill with the Russian and German. Also, the latitude and longitude are not based off of the Greenwich-Equatorial numbering. The map is primarily military in its design and marks roadways from place to place much clearer than the U.S. AMS. The set only shows minimal physical detail such as rivers and other waterways as well as some vague contour lines. This map is also not as detailed with place names as a map with this scale should be. Series N501 is more detailed on this point. Finding a place with this map series does require you to already have a general idea where the place is. A grid map at the beginning of the series allows you to find the sheet number of the map using grid coordinates, e.g. Saratov = row xviii, no. 23. Saratov is on the edge of the map so Engels across the river and onward is not shown.

- Karte der ASSR der Wolgadeutschen (Maps of the Volga German Autonomous Republic). [Available in print from the American Historical Society of Germans from Russia (AHSGR) at <www.ahsgr.org/maps>]. This map depicts Saratov and other German colonies of the Volga River Valley as of 1934. The reduction is 1:100,000. The text of

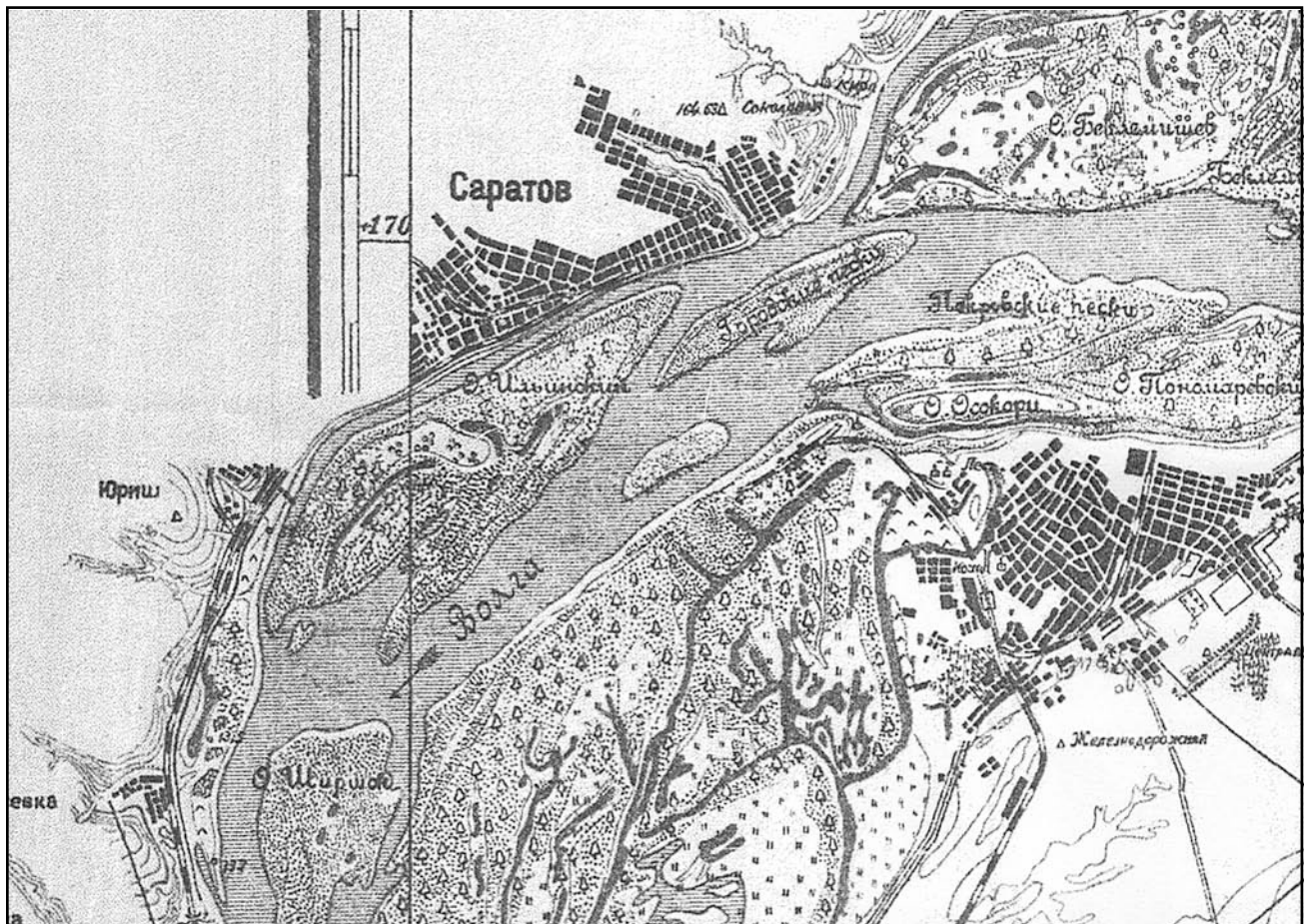
this map is Russian. There is a more dominant emphasis on physical feature detail, even exceeding that of the AMS series. The map gives the geographical extent of cities and towns and the major roads between them. This is a good map to obtain an overview of the physical appearance of the area, though legend detail is limited.

- Saratovskaya ([Map of] Saratov). This map, with a scale of 1:200,000, shows the area around Saratov and Engels. Text of this map is Russian. Published in 1995 by the Federal Cartographic Map Service of Russia, the map is available in print from numerous map and book dealers.

- Die deutschen Kolonien an der Wolga: Autonome Sozialistische Sowjetrepublik der Wolgadeutschen nach der Volkzählung von 1926 (The German Colonies in the Volga area of 1926: Volga German ASSR According to the 1926 Census). [Available from the AHSGR at <www.ahsgr.org/maps>].

- Atlas of Soviet Administrative Maps. U.S. Central Intelligence Agency. Published ca. 1960, this atlas provides detail on local, regional and national government boundaries for the USSR.

Fig. 3 - Saratov and Engels, from the *Karte der ASSR der Wolgadeutschen*



It is unfortunate that some of the maps and atlases described above, as well as others listed in numerous library catalogs, are not available on microform. This is usually because of copyright restrictions, meaning most are available in their original format from the publisher. Most are available for purchase through genealogical societies, or on loan from many libraries with interests in this subject.

Gazetteers

The crucial role of gazetteers in genealogical research is often little understood or ignored by the novice. Gazetteers simply defined are geographical dictionaries, usually with a focus on a specific subject such as business, commerce or mail. Below are some gazetteers documenting the Saratov, Russia region.

- Official Standard Names for U.S.S.R. Approved by the United States Board on Geographic Names. [Available on microfiche via LDS FHCs as GS 6001801-6001807]. This gazetteer was prepared by the Geographic Names Division of the U.S. Army Topographic Command and published in 1970. Official Standard Names is an English language publication which serves much the same audience as the AMS Map Series. The main value of this publication is that it provides latitude and longitude for each populated place and geographical feature listed.

SARATOV OBLAST SEE					
SARATOVSKAYA OBLAST*	OBLT	51 30 N	47 00 E	32054	
SARATOV Pervyy Passazhirskiy, Stantsiya	RSTA	51 34 N	46 02 E	32054	
SARATOVSK SEE SARATOVKA	PCPL	39 06 N	49 14 E	32003	
SARATOVSKAYA	POPL	44 42 N	39 13 E	32165	
SARATOVSKAYA	POPL	56 50 N	95 12 E	42038	
SARATOVSKAYA OBLAST*	OBLT	51 30 N	47 00 E	32054	
SARATOVSKIY	POPL	40 46 N	68 40 E	42004	
SARATOVSKIY	POPL	43 43 N	43 46 E	32023	
SARATOVSKIY	POPL	44 35 N	41 46 E	32066	
SARATOVSKIY	POPL	45 06 N	39 46 E	32065	

Fig. 4 - Official Standard Names entry for Saratov

- Russisches geographisches Namenbuch (Russian Geographical Name Book). This set was compiled by Max Vasmer and Ingrid Coper from hundreds of gazetteer and map sources, and is generally available at academic and research libraries throughout North America. The text is in German and Russian. The Supplement is a *Kartenband* or map volume. By looking here for a province name, we find a list in both German and Russian of the *uezdi* (counties) in the province. Listed next to the province name is a map number for the province. Maps are contained in the same volume, and reveal the province's position relative to the surrounding area. The map also shows the *gubernskii* (provincial) capital and the borders of the *uezd* (county) within the province and their capitals. The gazetteer lists these districts as *Kreis* (German for counties).

The entries in the eleven volumes of the gazetteer are listed alphabetically in Russian. The remainder of the description is in German. Localities of the same name are filed subordinately by the province in which they are located. Here is where the details of the locality are recorded. Some of these details include: alternate names in pertinent languages (Polish, German, Ukrainian, etc.), the province name, a citation to the Spiski Naselennykh Mest (see below), the class of community and other geographic data. The citation to Spiski lists the abbreviation of the province and then the locality number as listed in Spiski.

Саратов 1. Gouvernementsstadt an d. Wolga (heute Hauptort d. Saratovsk. obl.), G. Saratov (Sar. Nr. 1 u. SSSR 67, S. 153).
2. (<i>Разбойнику</i>) Ansiedlung am Fl. Šumšorka, Bez. 3, Kr. Sarapul, G. Vjatka (Vjat. Nr. 12756).
Саратовка 1. Siedlung an d. Fl. Šerjada u. Zejred, Bez. 2, Kr. Birsk, G. Ufa (Ufa Nr. 1208).
2. Dorf, Bez. 4, Kr. Sterlitamak (Ufa Nr. 2845).
Saratowka, Neu- (<i>Saratow, Neu-</i>) s. unter: (<i>Ново-Саратовская Колония</i>).
Саратов, Пейт- s. <i>Пейт-Саратов</i> Vol. Vezenbergsk., Kr. Wesenberg, G. Estland (Est. Reg. für Nr. 756).
Саратовская Станица am Fl. Psekups, Kr. Jekaterinodar, Kubań-Gebiet (Atlas Marksa; Kub. 85, Nr. 4727 u. Kub. Majk. S. 42).
Саратовская Колония, Ново- (Leibbr.: <i>Saratow, Neu-</i> ; <i>Saratowka, Neu-</i>) s. <i>Ново-Саратовская Колония</i> Bez. 2, Kr. Petersburg (Pet. 64, Nr. 283; Pet. 13, S. 78; Klaus II, S. 21 u. Leibbrandt I, S. 14).
Саратовский Vorwerk am Fl. Srednjaja Čebinka, Bez. 3, Kr. Orenburg (Oren. Nr. 231).
Саратовский Шлюз Schleusenwärterhaus am Fl. Tichvinka, Bez. 1, Kr. Tichvin, G. Novgorod (Nov. Lfg. 7, S. 26).

Fig. 5 - Russisches Geographisches Namebuch entry for Saratov

- Spiski Naselennykh Mest Rossiskoi Imperii (Place Name Directory of the Russian Empire). [Available on microfiche via LDS FHCs as GS 6002224 (419 microfiches) and 6001781 (1 microfiche)].⁹ The volumes of this gazetteer were originally published from 1861 to the early 1900s and are in Russian. The set was republished in microform by IDC ca. 1976. The gazetteer is arranged by *guberniya* (province). You must know the province you are searching for to use this gazetteer successfully. Indices exist for each province. Each of the *guberniya* is in its own volume. Saratov province is vol. 38, microfiches no. 259-263. At the beginning of the volume there is a map of the *guberniya*. To find a location in the gazetteer you must turn to the back of the volume to an alphabetical index. Find the town you are looking for, and you will see two information elements. First is an abbreviation of the *uezd* next to the name of the town.

Сапожокъ, Сер. 1807.
 Саполга, П. 1368.
 Сарайкино новое, В. 946.
 Сарайкино старое, В. 944.
 Саравцева Рѣчка, С. 195.
САРАТОВЪ, губ. 1.
 Сарбай, Куз. 1284.

Fig. 6 - Spisk index entry for Saratov

The full spelling of the *uezd* is at the beginning of the alphabetical index. There is also a number next to the abbreviation. This number is the sequential listing for the locality in the main text of the gazetteer. With this number you can proceed directly to the appropriate entry in the gazetteer. Once at the entry, you will find information of value. In the left two columns are the locality number and the name of the locality. Abbreviations are employed to indicate the type of community listed, e.g. farmstead, town, capital city, etc.. A *drevnya* (*d.*) is a village without a church or other religious institution. A *selo* (*s.*) is a town with a church, synagogue, temple, etc.. To properly identify where religious vital records would have been recorded, the researcher must determine the *selo* (e.g. parish) where people in the surrounding area would have attended religious services. The far right column lists any religious congregation within the locality, whether Russian Orthodox, Lutheran or Jewish. The two columns to the left of this

Fig. 7 - Spisk entry for Saratov

№	НАЗВАНІЕ НАСЕЛЕННЫХЪ МѢСТЪ.	ПОЛОЖЕНІЕ.	РАСТОВНІЕ ВЪ ВЕРСТАХЪ.		ЧИСЛО ДОМОВЪ.	ЧИСЛО ЖИТЕЛЕЙ.		Церкви и молитвенныя заведенія; учебныя и благотворительныя заведенія; почтовые станціи; ярмарки, базары, пристани; фабрики и заводы и т. п.
			Отъ Санкт-Петербурга	Отъ Москвы		м.	ж. п.	
1	САРАТОВЪ. Губернскій.	На прав. берегу р. Волга.	1589	945	7989	36482	33178	Церквей: православныя 23, единоверческія 2, римско-католическія 1, протестантскія 1. Монастыри православныя 1. Иконописныя школы: 1. Симеона Сараевскаго 1. Мечеть игометанская 1. Учебныя заведенія 19; дѣтскія 3 (въ томъ числѣ католическая семинарія), сѣтскихъ 14, военное 1, дѣтскій пріютъ 1. Публичная городская библиотечка. Благотворительныя заведенія: Александровская больница съ домомъ умалишенныхъ, рабочія и богадельня (въ свѣтъ Приказа Общественнаго Призрѣнія). Казармы: гарнизонныя и арестантской роты. Ярмарки 3. Рынокъ (базаръ) 3. Пристань 1. Фабрики и заводы 65. Мельницы 15.

record the population of males (left) and females (right). Left of the population columns is the number of residences. Left of this is two columns. The left-hand one gives the number of *verstakh* (an unit of distance equal to 1.06 km) from the capital of the *uezd*. The right-hand column is the distance in *verstakh* to the nearest police or train station. The last column before the name of the town is the location of the town relative to some geographic feature along the road, such as a river or spring.

- Geograficheskoe-staticheskii Slovar Rossiskoi Imperii (Geographical and Statistical Dictionary of the Russian Empire). [Available on microfilm via the Library of Congress or LDS FHCs as GS 1764206-1764208]. The language of this publication is Russian. This gazetteer is a bit easier to use than the Spiski. The text is arranged alphabetically by place name. There is a map of each province showing the larger localities within. Entries can contain a great deal of historical information. The genealogically relevant information can be found at the beginning of the entry, and explains such things as type of place (city, province, mountain, district, etc.), distance in *verstakh* from the capital of the province, distance from Moscow in *verstakh*, and the Greenwich coordinates of the locality. There is much more detail beyond this but the above are the primary data for each community.

The RGN, Spiski, and the GSS are all great gazetteers and often present the same information in different ways. The RGN, being primarily in German, requires a limited knowledge of Russian and German. The Spiski and the GSS are both in Russian with minor notes of historic place name variations.

All three sources contain explanatory notes about population and the religions. However, the Spiski does a better job of detailing which religions are present and where each of the religions attended services. Official Standard Names gives very little information about the locality, but is a valuable resource for finding a locality on a map.

Research issues: records types

Three types of records are discussed here. Civil documents, which are the earliest surviving documents from which genealogical data can be found are a major portion of the records still extant, and many of them link one to another. Ecclesiastical records, or metrical books, are another major record type that can be used to find one's family vital information. There are some differences though, and in some ways there are drawbacks to these records. The third group is compiled records, which are an extraction or other manifestation of civil and ecclesiastical materials. This group can prove to be especially important, as one of the biggest problems with records in the eastern European countries is the public availability of primary source documentation. To see the originals of most records, you have to either travel to Russia or hire out the work to a local researcher.

РЕВИЗСКАЯ СКАЗКА				
1835 года Сентября 20 Саратовской губернии				
Чарышский уезд Лесновский волостной				
Семья	МУЖЕСКИЙ ПОЛЬ.	По последней ревизии сосчитано в прошлой оной ревизии	Изъ того числа вычислено	Итого
№		Лета	КОГДА ИМЕННО	Лета
1	Иванов Иван Иванович	50	июль 1808	38
	Его жена Анна Ивановна	47		36
	Климентий сыновей Платона	1		8
	Иванов Иван Иванович	1		8
	Заваров Иван Иванович	1		8
2	Иванов Иван Иванович	33		52
	Его жена Анна Ивановна	14		14
	Иванов Иван Иванович	1		8
3	Иванов Иван Иванович	53	июль 1814	48
	Его жена Анна Ивановна	24		48
	Иванов Иван Иванович	24	июль 1814	18
	Иванов Иван Иванович	18		18

Fig. 8 - 1835 revision list for Saratov province

Understanding the nature and the information that these records contain is paramount. Travel to and lodging in Saratov is expensive. Determining which records you need to look at is an important task to do in advance.

Civil documents

Russian civil documents include many of the record types typical to Western Europe, as well as some unique to Russia, e.g. census returns, taxation lists, military files, civil registration, etc. Many of these documents had multiple purposes and were used to construct demographic studies, or create taxation and military conscription lists. Civil documents originated in the efforts for taxation, but developed over time to document demographic trends important to the government. The most important civil documents pertinent to Saratov include:

- *Pistovie knigi*. *Pistovie knigi* are the earliest useful land tax records. Taxation was based on a unit called the *sokha*, which was defined very ambiguously as a unit of land or a number of households. The Administration of Estates (*Pomestnii Prikaz*) directed the work and civil servants collected the information into lists or *skazki*, which were then written into draft registers called *chernye knigi* (black books). In 1646, Tsar Alexis modified the tax to be based on the households rather than land. When it was revised in 1678 by Tsar Fyodor III, the household became the sole basis for taxation. By 1710 the lists documented all taxable people of the Empire. Peter I attempted to revise the list in 1710, but information was deemed inaccurate. Another attempt in 1717 likewise failed. In 1719 it was scrapped and replaced with a poll or head tax.^{10, 11}

- *Poll Tax Lists: Revision Lists*. *Revizskie skazki*, or revision lists, documented a tax on individuals. The revision lists developed over time, recording different information. There were ten revisions from 1719 to 1859. Originally the tax was intended for every person of a non-privileged social estate. This was soon changed to all men and women over a certain age, and finally to all males. Females were listed, but were not taxed. The revision lists were completed much as a census would be, but with a few differences. The first revision taxed all males from the age of fifteen to fifty-five and all women from the ages of sixteen to sixty. These age groups were basically of those who were physically fit to work, and so generated revenue for landlords or themselves. They were considered a source of wealth. The term “revision” spoke to the idea that the list of individuals were gathered and then taxes were collected based on that list. However, since people died and were born, and others entered and exited the age range of tax liability, it was necessary to revise the list so that the information was as correct as possible. It also linked information from one revision to another. For example, if a revision was taken in 1743 and another in 1761, the 1761 revision would list the age of the individual in the previous revision. If the person had moved, which was rare, the 1761 revision would list where they resided in the last revision. If the person had been born since the previous revision, the current revision would list their year of birth. If a person had died between the two revisions, the year of death was recorded in the most current list.

The tenth and final revision was conducted in 1859. Data from the revision were used for land distribution following the emancipation of the serfs in 1861.¹²

- *Census.* Plans were begun for a formal census of the entire Russian Empire after the last revision, although formal implementation did not occur until 1897. Census returns were thought to have been destroyed following a statistical summary, but recent discoveries indicate that returns have survived in some regional archives. It is still unknown how much of the 1897 census exists on the local level. As more of this census becomes available, the value of this record will also come to light, and hopefully, more attention will be paid to these records.

Only a brief explanation of the census information will be undertaken here. For much greater detail, the reader is referred to an excellent article on the topic with illustrations written by Professor Thomas K. Edlund, “The 1st National Census of the Russian Empire” (*FEEFHS Journal* vol. vii, no. 3-4, p. 88-97).

The census was done much like the U.S. Federal censuses, only on a scale so as to capture all of the information on a single day. Returns were completed in different schedules depending on the type of community a person lived in. Form A was for the peasant communities that lived on farms, Form B was for landed estates, and Form V was for urban households. There were also a form for military households and a general form for student households, clergy, and charitable housing (shelters). To illustrate the information collected, the column headings of a return are translated:

1. Name and notes about mental or physical handicap
2. Gender
3. Relation to head of household
4. Age in years or months
5. Marital status
6. Social status
7. Place of birth
8. Where registered
9. Residence
10. Notes about temporary residence
11. Religion
12. Native Language
13. Education
 - a. Can read?
 - b. Attending school and where?
14. Profession, etc.
 - a. Main employment
 - b. Secondary employ
 - c. Military status

A great deal of information was recorded in this census and much of what is written there has genealogical value, giving clues on other records to search. Other inferences can be gained by looking at the family as a whole or the community as a whole.¹³

Local censuses were also conducted. Saratov had a census in 1868 and 1916. These local censuses are sporadic and inconsistent in general, but some can be viewed in the local archives.¹⁴

- *Civil registration.* Civil registration before the Bolshevik Revolution was handled by metrical book transcripts. The first true civil registration office was not established until the early Soviet period. Unfortunately, these records are not available to the public due to privacy law restrictions.

- *Military records.* Military records are primarily kept in Moscow at the Russian State Military Historical Archives. Almost all of the records for pre-Soviet military divisions are kept there. The records are divided by regiment and then further arranged by subordinate unit. To find a specific soldier’s records you need to know their full name and the regiment to which they were assigned. There are several reference aids available at the archive. An alphabetical name card catalog of service records of army officers indexes soldiers who served during the second half of the 19th and the first portion of the 20th centuries. Also, a card catalog exists for the medical officers of the Army, but it is not as complete. Most of the records are for 1910-1917, though a few regiments are documented as early as 1880. One note asserts it would be very difficult to find an individual if their exact name was not known. If the soldier was awarded high honor then it is easier to find their records. Some military records, such as muster lists, are housed in provincial archives throughout Russia, Poland, and Belarus.¹⁵

- *Special censuses.* A census of the German colonies on the Volga was conducted by the Finance Ministry for Saratov Province in 1798. Extracts, in book form, of 101 of 106 of the colonies are available from the AHSGR at <www.ahsgr.org>. The original census is kept at the St. Petersburg Historical Archives.

- *Family censuses.* Family lists replaced revision lists as the Imperial method of enumerating individuals for taxation. The family census for the Astrakhan province of Russia covers part of the villages of Saratov. The family census exists for the years between 1863 and 1913 and lists the names and ages of all individuals and their relationship to their heads of household. A few family lists for the Saratov region have been microfilmed and are available for use via the LDS FHCs as GS 2151203. The film is quite brief and incomplete.

Ecclesiastical documents

Churches, synagogues and mosques kept very good records, recording information such as birth, marriage, death, and divorce. Many Russian metrical books have been microfilmed and are available for local use, but those from Saratov cover only brief time periods. All records that are extant from the pre-Soviet period are kept in archives based on ecclesiastical jurisdiction. Consistory collections exist for most areas of the Empire. Saratov has two archives, one in Saratov and the other in Engels. The Engels archive hosts a Web page at <www.engelsarchive.ru>. The archive has a vast collection of documents, both ecclesiastical and civil, relating to the Saratov Province.

№.	Ч и с л а		Когда? гдѣ? кто? и къмъ? одною ли во- дою. или совсѣмъ об- рядами Таинства. окрещенъ?	Какихъ родишелей, когда и гдѣ, п, е, въ какомъ приходѣ ро- дился крещаемый	Кто былъ по имени, прозваніи воспріем- никамъ при Св. кре- щеніи и кто присуд- ствовалъ.
	Рожденія.	Крещенія.			
14.	6.	26.	<p><i>Св. Крестъ</i></p> <p>Матроне Роговской Сестры вдовы. до- кофа Уважденнаго в Милостивой Семин- Тамбовской епархіи Крещенъ младенецъ по имени Иванъ Тупо- моша епархіи епископа, Протоіерей Тихомировъ и священникъ епархіи Шеншичъ въ приходѣ Милостивой.</p>	<p>Иванъ Анжеликовъ онъ же вдовъ. гдѣ и Матию Шубаровъ Заболотинъ и Гурьевъ Обишъ родивъ въ своемъ приходѣ. Матию и Тамбовской епархіи василю въ Милостивой приходѣ.</p>	<p>Восприемниками были Иванъ Тупо- моша Милостивой епархіи епископа, и Матию Шубаровъ, Заболотинъ и Гурьевъ.</p>

Fig. 9 - Roman Catholic birth record from Saratov Consistory, dated 26 Dec. 1840

• *Metricheskii knigi*. *Metrical Books* are the standard record format for birth, marriage, death, and in the case of Jews, divorce. These registers have largely survived and are well preserved. They are available either at a regional or state archives. These records can be in Russian or a vernacular tongue. Jewish records are often bilingual and include a Hebrew rendering of the entry. Metrical book transcripts were compiled annually and sent to the provincial or Imperial capitals, where they served as civil registration. Metrical books are generally handwritten or printed columnar registers with data entries in each column. I personally have seen many examples of these records, and they do not vary greatly in form from one to another. Most records are clean and provide a wealth of information. Roman Catholic records are often in Latin or Russian, Lutheran records in German and Russian. Christian metrical books are organized as four distinct parts: volume 1—births, volume 2—marriages, and volume 3—deaths. Since the

Jewish faith allowed for divorce, their organization is volume 1—births, volume 2—marriages, volume 3—divorces and volume 4—deaths. Another difference between the Eastern Orthodox, Lutheran, Roman Catholic, and Jewish records is that the Jewish records list females first in their columnar order.

Fig. 9 is a Roman Catholic birth record. The first column is the number of the entry. The second column records the day of birth. The third column indicates the day of christening. The fourth column lists the name, place, time, identity of who performed the delivery. The fifth column records the parents' names, time, place, and congregation of the child. The last column is for the names of the godparents, and the official who performed the christening.

Fig. 10 is a Roman Catholic marriage record. The first column is the number of the entry. The second column records the date of the marriage. The third column indicates surname. The fourth column lists the time, place and the

unavailable, unrecorded in the compilation, or no longer extant, common sense must also be taken into account. Be sure to cite your source as written and write a disclaimer where information is sketchy. The best option would be to not use the information at all if there are obvious discrepancies or suspicions of error. If you have no other option and the reliability of the source is unknown, be sure to cite the source appropriately so if it is later challenged or disproved, further research can be done.

Archives and the Internet: the World Wide Web (WWW)

The WWW has helped fuel the explosion of genealogical research in the past ten years. Archives that fifteen years ago barely had electric lights, plumbing, and telephones, now have their entire inventories listed on the Internet. This has led to an increased knowledge of record types and their locations in Russia. The Internet has also been useful for those who have gone and completed research trips to publish their findings in a searchable environment where others can see and benefit from the knowledge without having to make the trip themselves.

The official site for the LDS Church is <www.familysearch.org>. The site contains many extracted records, submitted compiled resources from individuals and societies, and the Family History Library Catalog. Information is generally free to all users, although in certain cases a modest fee is associated for CDs. This site also has various resources available for download for free, for a modest price, and on CD for a modest price. Microform can be obtained through any LDS FHCs. The Web site provides a locator service to find the LDS FHC nearest to you.

Other Web sites, such as the MyFamily.com group (<www.ancestry.com>, <www.myfamily.com>, <www.rootsweb.com>, <www.genealogy.com> etc.), have been slow in getting Russian family history resources. MyFamily.com is now making an effort to develop these areas and already has many U.S. resources related to the subject online (passenger lists, immigration and naturalization papers, etc.). Other major sites include: <www.jewishgen.com>, which deals with Jewish genealogy and connected resources; <www.volgagermans.net> which focuses on the Germans along the Volga river; government archives such as <www.engelsarchive.ru>, which is a branch archive of the Saratov Provincial Archive, and <www.archives.ru>, the Russia National Archives site. Both have a significant portion of their holdings listed online as well as their rules, functions, etc. Generally speaking, there is a lot of information there and Russia is catching up with the western world and making it easier for those of us who are interested to find needed information.

Record availability

Genealogical sources in Russia are as plentiful as in the United States. The Russian archival system, however, is tragically underfunded, and many facilities are primitive in collection management procedures, document description

and preservation techniques. The Engels archives only a short time ago was celebrating that they now had an indoor toilet to add to the list of their services. The archives also now has a computer. Many records have been bound in books or placed in boxes and placed on shelves without much else done to them. This story is not unique among Russian archives. Another difficulty is that the desire to research through records for genealogical data is a new concept in Russia. Where official rules have not been established regarding use, the official answer is generally “no” when records are requested for research.

The Genealogical Society of Utah has microfilmed Imperial Russian records since the early 1990s. With regard to Saratov, the following records are available for research:

- Metrical books
 - GS 2272812, item10—90th Regiment of the Russian Army: marriages 1918
 - GS 1922229, items 36, 38, 41-42—Roman Catholic Church of Saratov: deaths 1845,1847; marriages 1845-1847
- Revision lists
 - GS 2162270, items 3, 7—Saratov Province, 1835
 - GS 2162271, item 1—Saratov Province, 1835
 - GS 2159673—Saratov, 1835
 - GS 2159674, item 1—Saratov, 1835
 - GS 2190844, item 7—Saratov, 1896

There are several genealogical societies with holdings of records and compiled genealogies as well. The Family History library has several of these and can be accessed using their catalog. Other societies include:

- FEEFHS, the Federation of Eastern European Family History Societies hosts a Web portal that can connect you with their own resources and with the resources of many of their component societies. See <www.feehfs.org> for more information.
- AHSGR is a large society dealing with the specific demographics of the Germans from Russia who have since come to the West. They can also be found on the Web at <www.ahsgr.org>. They have published numerous articles and produced many compilations to aid people researching their Germans from Russian ancestry.

Archives in Russia have many inventories available on the Internet. The following is a partial inventory from the Engels Branch of the Saratov Provincial Archive. Similar inventories exist on the Engels site for other towns.

- Anton—Lutheran Records
 - Births and deaths 1764-1773
 - Births 1821-1833
 - Deaths 1827-1892
 - Marriages and deaths 1834-1852
 - Marriages 1834-1906

- Balzer (Goly Karamysh)—Lutheran
 - Births, marriages, deaths 1820-1830
 - Betrothals, deaths 1804-1826
 - Deaths 1827-1918
 - Births and deaths 1827-1891
 - Marriages 1827-1925
 - Births 1852-1896
 - Personal books 1846-1905
 - Confirmations 1897-1924

Other towns inventoried on the site include: Louis (Otrogovka), Krasny Yar, Marienthal (Tonkoshurovka), Messer (Ust-Zolikha), Norka, Reinhardt (Osinovka), Rosenheim (Podstepnove), Sosnovka (Schilling), Warenburg (Privalnove), Doenhof (Gololobovka), Huck, Katharienstadt (Marxstadt), Beideck (Talovka), Bettinger (Baratavevka), Boaro (Boisroux, Bordovove), Telausa (Fischer, Rybnove), Krutyarovka, Krasnopolye, and Koepental.¹⁷

Here or there?

The majority of records impacting genealogical research in Saratov are not available in the West. If the documents exist on microfilm for the area you need in Saratov, or Russia in general, there may be some opportunity for you to research outside Russia. However, most research must take place on site in Russian Archives. These archives, like many throughout Europe, have strict rules and procedures for accessing materials and paying for various privileges, such as handling documents, getting photocopies, taking pictures of documents, etc. There are some who have gone to Russia with two weeks for research, but ended up spending only two days.¹⁸ Fortunately, there are many researchers in the United States who know these rules and procedures. Some local Russian genealogists have extraordinary levels of privilege in the archives they work with. When it comes to dealing with the archives, the bottom line is: do your homework and find out what their rules are. Then do a simple cost-benefit analysis for your plan. It may be worth it to spend the extra money to have someone else do the research, or for the strong of heart, the challenge may be what you are looking for. If you choose to hire a Russian researcher, it is a good idea to obtain a list of his services and policies. Make sure you know how his system works. It varies from researcher to researcher, as well as from archive to archive. Doing your homework will get you the best value for your ruble. If you still want the challenge of going it by yourself, it may be beneficial to speak with genealogists who have worked in the archive you plan to visit.

Conclusion

Researching in Russia is an unique experience. Copious records of all different types exist, and some are available on microform copy here in North America. Despite the many challenges these people have faced and the hardships Russia has endured, its recorded history remains intact and is available for all to see. Russia is a country that is in development, and record availability will improve with the

modernization of the archival system there. With time, people's connections to this country will develop and Russia will cease to be the farthest edge of western civilization, and will become a part of our own family.

Endnotes

1. <www.kommersant.com/tree.asp?rubric=5&node=412&doc_id=-68>. This article explains much more of the history of Saratov and is recommended for further reading of the historical context.
2. <saratov-digital.com/presentation/past/eng_index.html>. The accuracy and original source of this site is questionable, but some of the article parallels that of the one cited above.
3. Schreiber, Steve, "Saratov on the Volga" <www.volgagermans.net/saratov>
4. <www.answers.com/topic/stenka-razin>. Uses the 1911 Encyclopaedia Britannica for much of the information.
5. Ibid. <www.volgagermans.net/volgagermans/>
6. <www.saratov.ru/region/history/> This is the official government site for Saratov. It is in Russian but many translation services can translate the site into English.
7. Personal experience of the author.
8. Personal experience of the author. Many conversations with the people there and a study of some of the printed documents from the eighteenth and 19th centuries.
9. Microfiche GS 6001781 is the index for Bessarabia that is not available in the IDC publication.
10. Karimov, Alexei. <www.ihst.ru/personal/krm/personal/report1.htm> Although this report is more on the evolution of the land and how things were measured. It does illustrate the broader use of the *pistsovie knigi* by the government.
11. Edlund, Thomas K. "The 1st National Census of the Russian Empire" FEEFHS Journal vol. 7 no. 3-4, 88.
12. Ibid. 88, 91, 97.
13. Ibid. 93.
14. Soshnikov, Vladislav. RAGAS Newsletter vol 1. no. 1 at <www.rootsinrussia.com/soviet-archives.htm>. This is a great site to see local censuses listings and when they were taken.
15. Ibid.
16. Obee, Dave. "Researching Stalin's Victims" FEEFHS Journal vol. 10, 16-21.
17. Engels Branch Archive "Most frequently asked documents for genealogy research" <www.engelsarchive.ru/fondy_eng.html>. The two villages are examples of the inventory that exists for the other villages listed in this section. They are abbreviated date ranges, however. See the full inventory listing on the Web site. A Web site for the main branch of the Saratov Archive has not been found and may not exist.
18. Beier, Michael A. "Research in Russia" <scholar.lib.vt.edu/ejournals/VALib/v49_n1/beier.html> Observations and experiences from [his] May 2002 trip to Saratov, Russia, and research at the State Archives of Saratov Oblast.

Book Announcement

Stanislav Južnič. History of Kostel 1500-1900: between Two Civilizations

Abstract

The development of Kostel, Slovenia, was researched from the earliest known records of 1494 to the end of the 19th century. Through the use of archival records, some used here for the first time, this book describes:

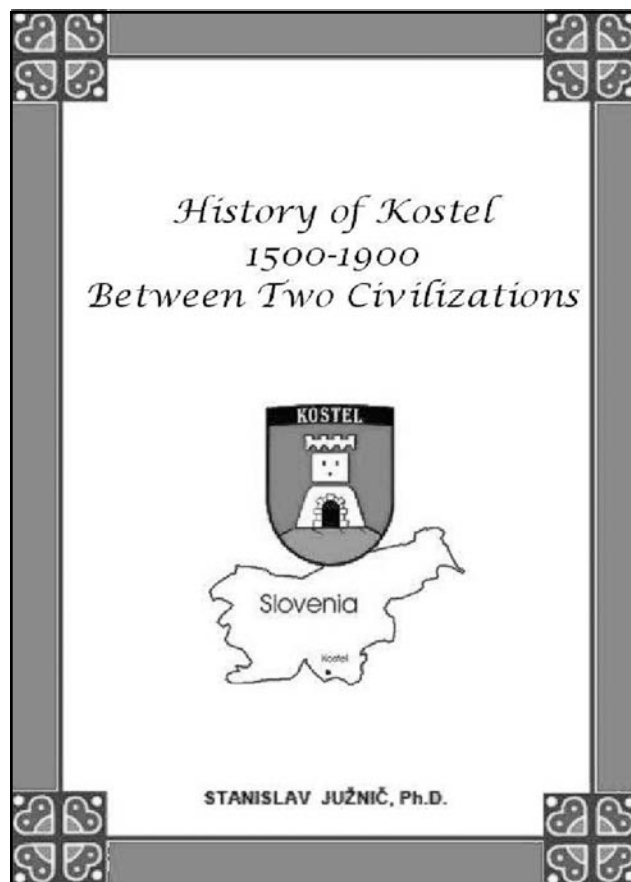
- the disorder along the Turkish border, the settlement of Uskoks and their assimilation into the Kostel region
- the material and cultural conditions of Kostel's landlords and priests, as they were described in preserved inventories and correspondence
- conflicts between landlords and the local clergymen in Kostel
- the development of villages in Kostel before the destruction of the castle in 1809
- trade patterns of Kostel and its landlords, especially in the direction of Fiume and Buccari to the south
- material conditions of the Kostel peasants and the characteristics of their agriculture
- the peasant rebellions and the beginning of political life in Kostel

About the author

Dr. Stanislav Južnič (Južni) was born in San Francisco 11 December 1955 of Slovene parents and therefore has USA and Slovene citizenship. He lived in Beograd until 1968. In Ljubljana, he finished high school and graduated at the University in 1980. During his studies, he was a visiting student at the University of Minsk in Russia. He published his graduate work in the USA. After graduating, he studied at the department of history of the University of Ljubljana and finished with a Masters degree in 1984. During this time, he worked at the state computer department in Gottschee (today Kočevje). While working on a doctoral dissertation at the same department of history of the University of Ljubljana he taught at the high school of Gottschee. He was also mayor of the Kostel area at the same time. Working as their mayor for six years, he was able to collect from local Kostel people of all generations the detailed information for this book. That sort of case study was difficult, but he always felt that he just could not finish his work otherwise.

After obtaining his doctorate in Ljubljana on the history of the region of Kostel in 1999, he returned to the USA and researched as a visiting professor at the University of Saint Louis, Missouri and at the University of Oklahoma. He is currently publishing about ten scientific works per year and has already published two hundred articles and books, many of them devoted to the genealogy and history of the regions of Kostel and Gottschee. He shares his good fortune with his wife Nevenka and daughter Ursula in the village of Fara in Kostel on the banks of river Kolpa, where some four centuries ago one of his ancestors of Uskok origin stopped

his horse after a long ride from the South, saying to his colleagues: "What a nice valley! Why don't we stay here for a while?" The descendants remain there today.



From the Forward by Albert Peterlin

SGSI is proud to make this History of Kostel, Slovenia available to English speakers. Thoroughly documented and painstakingly footnoted, this classical academic text can provide insight into a time in our ancestors' past not available anywhere else. Much may yet be accomplished when a forensic economist reviews these data and pieces together a clearer portrait of the financial difficulties our ancestors overcame. While not an easy read, there is much to be learned about our Slovenian past by digesting the massive amount of information presented in these pages.

Ordering information

To order The History of Kostel, please send \$37.50 plus \$5.00 postage and handling (PA residents add \$2.25 sales tax) to:

Slovenian Genealogy Society International, Inc.
52 Old Farm Road
Camp Hill, Pa 17011

Book Review

Lisa A. Alzo. Three Slovak Women. Baltimore: Gateway Press, 2004. 115 p. ISBN 0971063702.

Reviewed for the FEEFHS Journal by Thomas K. Edlund, Associate Professor, East European Local and Family History, Brigham Young University.

Abstract: *Three Slovak Women* is a collected biography of the author Lisa Alzo, her mother Anna Figlar, and maternal grandmother Verona Straka. The text, based largely on oral history and family tradition, documents the lives of these women in the steel town of Duquesne, Pennsylvania. The book begins with the birth of the author's grandmother in 1899 in Milospusztá, Sáros county, Hungary [today Milpoš, Slovakia]. Verona immigrated to the United States in 1922. She settled in Duquesne, where she worked as a housekeeper. In 1924 she married János Figlyár, an immigrant from Oszturnya, Szepes county, Hungary [now Ostruňa, Slovakia]. A coal miner and steelworker, Figlyár was a man dedicated to his family, yet prone to alcohol abuse and domestic violence. The story turns next to Alzo's mother Anna, the oldest daughter of János and Veronica. Discussed are Anna's challenges as a first-generation American, the angst she experiences in relating to her father and mother, and how those relationships expressed themselves in the choices she made as an adult. The book concludes with Lisa Alzo, showing how her childhood in a bi-cultural tradition created a sense of identity woven of both American and Slovak heritages.

Slovaks have immigrated to the United States in large numbers, with over 535,000 arriving in this country between 1880-1924. Most had no plans to remain on a permanent basis, and renewed their stay year by year. Peasants, who chose to enter employment in industry rather than agriculture, they came to fill the unskilled and semi-skilled jobs left vacant by labor strikes and the declining influx of northwestern Europeans. Over half of all Slovaks immigrating during this period settled in Pennsylvania.

Lisa A. Alzo's Three Slovak Women documents the experiences of an archetypical family within this Pennsylvanian Slovak population. Her story is well articulated, and relates in detail the struggles common to the East European immigrant: crossing the Atlantic, Ellis Island, learning the English language, negotiating American culture, enduring social and economic discrimination and surviving the catastrophe of the Great Depression. Alzo successfully weaves her personal knowledge of self, mother and grandmother into a captivating and touching story that transcends the specifics of her own family and takes on a broad human appeal. Unique and most effective is the author's presentation of this story from the vantage point of the family's matriarchs.

The book suffers slightly from a lack of editorial direction regarding historical detail and is parsimonious in illustrative content. These shortcomings, however, are more than offset by Alzo's fluid narrative style and contagious empathy for vanishing ethnic traditions in the United States. Perhaps the book's greatest strength is its power to convince the reader that these traditions indeed have value, that they in large part have defined our personal identities, and that we are collectively diminished by their loss.



Three Slovak Women is an excellent read which I highly recommend to anyone interested in family history. The book is more than a documentary of a Slovak family, and is best understood independent of ethnic focus. For Alzo's story above all else is an evocative enticement to document and understand our own family stories, and illustrates the way that each of us, while studying the lives of our progenitors, discovers the meaning of our own.

Book Review

Frank Koerner. [The Missing Piece of a Heritage Puzzle: A Memoir Uniquely Set in a Vanished Sudetenland](#). Lincoln, Nebraska: IuUiverese, 2005. ISBN 0595333443.

Reviewed for the [FEEFHS Journal](#) by Raymond S. Wright III, Director of the Family History Library, Salt Lake City, Utah.

The key to understanding both the purposes of this American-born author and the book his pilgrimage spawned is found in the concluding paragraph of the two-page Chapter One: "What follows is an anecdotal chronicle of our [Frank Koerner's and wife Elke's] visit to Moravia ... The trip triggered my own recollections of long-ago childhood incidents ... Only in Moravia would they become meaningful to me." What follows are somewhat juxtaposed chapters that appeared at various times in several periodicals in the United States, Canada, and Germany. Once the reader understands that each chapter is actually a different article that at one time stood on its own, he or she will feel comfortable with the informal structure of this work. The author provides no statement of purpose, but his intent is clear from the first chapter to the last. He is driven to connect the dots in his own life that link him to a place known in history as Sudetenland. At the same time Mr. Koerner speaks out against the injustices of the 1946 Beneš Decree that legalized imprisonment and deportation of nearly 3 million Sudeten Germans from what is today the Czech Republic.

This book is not a how-to-find my Sudeten German ancestors manual. It is just as valuable as a handbook, however, because it shows how any of us could unpuzzle our own lives, and our family's history, by identifying the connections between the lives of parents, grandparents, and other ancestors with our own. The method Mr. Koerner demonstrates is simple and straightforward: Collect and organize your own family records and recollections. Study the history of the area that was your ancestors' homeland. Visit the ancestral homeland with camera, notepad, and recorder in hand. Search for the places in which ancestors lived, played, worshiped, and worked. Photograph the same scenes today that are depicted in the historical photographs and postcards you have collected into your personal family archive. Look for and photograph locations mentioned in journals or letters. Try to imagine a day in the life of an ancestor and retrace their steps, on site, where their life happened. Create a photographic journal of the experience. Mr. Koerner's narrative, combined with historical family photographs, and images he captured with his own camera, tell a powerful story. The story stars the author's parents, grandparents, aunts, and uncles, as well as newly found kin in both the Czech Republic and Germany. He shows by example how establishing relationships with living relatives

is a crucial element in reconstructing our family's history and understanding our own lives today.

Frank Koerner would do well writing travel guides. His narratives make traveling companions of readers as they wander the streets of Benke, Schönberg (today Sumperk), and Ebersdorf (Habartice) with the author, learning the significance of buildings and events in his life and the lives of his parents and their forbears.

The Missing Peace of a Heritage Puzzle

A Memoir Uniquely Set in a Vanished Sudetenland



Frank Koerner

Chapter four provides a brief history of the Sudeten Germans and clarifies the family history the reader experiences in the other chapters. The Sudeten German Question is not yet resolved. Issues of restitution and recognition of wrongs done, are still explored in today's European newspapers, magazines and journals. The debate over the Czech Republic's participation in the European Union has involved the whole European community in the issue of how to resolve Sudeten German issues. The concluding chapter 22, "Just a Beginning to a Just End," provides readers with the current events' version of the issues at the heart of the Sudeten German Question.

This book will be useful to anyone exploring ways of creating a biography or a family history that will be read rather than shelved for future reference.

The Resources of MyFamily.com, Inc

by Joe Everett

You've probably heard of Ancestry.com, but have you heard of MyFamily.com? How about Genealogy.com or RootsWeb.com? It might surprise you to learn that all four of these leading genealogy Web sites are part of the same company, MyFamily.com, Inc.—the world's leading resource for connecting families. Not surprised? Either you have been keeping up on the world of genealogical computing, or it simply stands to reason that a company like Ancestry.com, as successful as it has been, would have a connection with other family history sites.

MyFamily history

The story of Ancestry.com's relationship to MyFamily.com is a "chicken or the egg" tale that leads many to wonder who begat whom. Truth be told, they were created almost in parallel by two young entrepreneurs, Paul Allen ("The lesser", as he calls himself—not the Microsoft guy,) and Dan Taggart, founders of Infobases, Inc.

Ancestry already had a thirteen year history as a successful print publishing company, (publishers of The Source and Ancestry's Red Book,) when Infobases Inc. acquired it in May 1996. Paul and Dan transformed Ancestry publishing into the world's largest online genealogy database and subscription service, Ancestry.com, launched in 1997.

The very next year, Paul and Dan launched the MyFamily.com service, primarily marketing it to active genealogists on Ancestry.com, seventy-eight percent of whom said they wanted a private Web site where they could share information, (such as their family tree,) with other family members. Within a few months, MyFamily.com had more than one million registered users and was considered one of the fastest-growing community Web sites of all time. In November 1999, Ancestry.com and MyFamily.com were combined into one company, and took the name MyFamily.com, Inc., also known simply as MyFamily.

In June 2000, MyFamily acquired RootsWeb.com, the oldest and largest free community genealogy site. In April 2003, MyFamily acquired Genealogy.com, producer of the award-winning family tree software, Family Tree Maker, and provider of extensive online genealogy resources. With this last acquisition, MyFamily held the top three family history Web sites, the top family community site on the Web, and the top-selling family history software product.

So whatever happened to Paul and Dan, the guys who started it all? Like ancestors, they have since passed on to other spheres. No, they aren't dead; but having spawned products and services that will outlive themselves, they have moved on to other entrepreneurial ventures—with a vision to create more mission-driven companies that promote family, freedom, education and philanthropy. Look for

more innovative offspring—not necessarily genealogical in nature—to be generated by these two in the future.

In the meantime, MyFamily and its affiliated sites—now independent of their original founders—are growing strong. In 2004, one billion names were added to the network of MyFamily Web sites, and the company experienced the largest growth to date in registered users, subscribers, and page views. This, the company believes, is just the tip of the iceberg.



Fig. 1 - MyFamily.com, Inc logos

The MyFamily network of Web sites

MyFamily does more than post digital images and indexes of genealogical records online—it provides tools for bringing living people together into communities that share common family history interests. From MyFamily's perspective, the tools that help people connect with living family members or with others interested in the same surnames and geographic locations are just as important as the vast collections of image and name databases.

You probably already know all about locating your father or grandfather in the 1930 U.S. Census on Ancestry.com, but did you also know that you can build a family Web site, share photos, volunteer to participate in record indexing, participate in mailing lists, or subscribe to genealogy magazines—all through the MyFamily network? The following is a brief description of the major components of this network:

Ancestry.com

This site probably needs no explanation. With more than three billion names and thousands of searchable databases, Ancestry.com is the number one online source for family history information. In addition to gaining access to the Web's largest collection of historical records, customers get free family tree software, downloadable charts and forms, message boards, and a library of articles and research tips.

MyFamily.com

Some things you can do on a private, password-protected Web site at MyFamily.com are share photos, news, documents, send and receive e-mail, chat online with family members, keep updated contact information, and share a calendar to help remind each other of important family events. It also includes a family history message center and the capability to upload family trees to share with family members.

Ancestry.co.uk

This is the first localized site created by MyFamily. As a localized site, it not only includes an extensive collection of records specific to England, Ireland, Scotland and Wales, but it also spells words like centre and programme properly. Recent additions to this site include the 1851 census and parish records from Yorkshire. The success of this site has led to MyFamily's first international office, located in London.

Genealogy.com

This site offers a wide range of family and local histories, vital records, military records, passenger lists, and more, with new data added monthly. Free features of this site include a family history learning center; free family Web page hosting; GenForum message boards; and a virtual cemetery, where users can upload pictures and data from headstones into a searchable cemetery database.

Rootsweb.com

This free online genealogy community hosts one of the longest established message board communities on the Web, home to many active online communities with more than 15.5 million message board posts. It also hosts user-contributed databases, family trees, mailing lists, and free Web pages. RootsWeb.com is home to several major volunteer projects, including USGenWeb, WorldGenWeb and Cyndi's List.

Family Tree Maker

The top-selling family tree software ten years running, Family Tree Maker provides a tool for creating and sharing pedigrees and organizing other family history data. The latest version is integrated with Ancestry.com, enabling a search of Ancestry databases to be launched straight from your pedigree.



Fig. 2 - MyFamily's customer support center is ready to assist you

Ancestry publishing

The MyFamily Network also continues to publish Ancestry magazine, Genealogical Computing magazine, more than fifty books, and numerous databases on CD-ROM.

All told, the MyFamily network of sites contains over four billion names and sixty million high-resolution images. MyFamily has delivered new records to the Ancestry.com site every day since the Web site was launched (eight years running) at a rate of millions of names per week. MyFamily Web sites have over twenty-five million registrants and receive over twelve million unique visitors per year, forty million page views per month, and 200 searches per second. The MyFamily warehouse and fulfillment center processes more than 6,000 orders a day.

To the people at MyFamily, it's not about the impressive numbers of names and images, it's about

touching millions of lives each day by connecting families across time and distance and allowing them to share and preserve their memories.

How do they do that?

Let's take a look at what it takes for MyFamily to accomplish what it does. It starts with the intangibles—purpose and vision.

MyFamily's mission is "to connect people by helping them discover, preserve, and share their family history and stories." With a purpose like that, it's not hard to see why MyFamily employees are motivated to achieve excellent results.

MyFamily's other intangible is the vision, not only of the founders, but of the company's current leadership and employees—from Web page designers and software developers to project managers and content specialists. Inspired by the company's mission, and encouraged by the company mindset that the possibilities are endless, the people of MyFamily have come up with creative solutions for providing simple ways for people to find and share information, and connect with others online. And they are constantly looking for ways to best themselves. If you are already a subscriber, you have probably noticed some of the new and improved features, such as the enhanced image viewer. Expect more improvements to come.

MyFamily is also a great place to work. The Provo/Orem area, home of the company's corporate headquarters, is regularly rated among the best places in the United States to live, work, and do business. The company itself has been recognized by Utah Business Magazine as one of the best places to work in Utah. And that's not just because of free bagels and donuts on Thursdays, summer parties up Provo Canyon, or lunchtime foosball and table tennis matches. Part of it stems from the company mission.

"The work we do is uplifting," says Suzanne Russo Adams, an employee since 1999. "We are striving to connect and strengthen families, and that is a positive thing in a world of shifting values." Part of it comes from a company culture of growth and innovation. In an age when many Internet companies have become jaded by the bursting of the dot-com bubble, MyFamily is one company where it is still okay to dream big.

Obtaining the records

So how does MyFamily get all those records to put on Ancestry.com, Ancestry.co.uk, and Genealogy.com? The entire U.S. Federal Census from 1790 to 1930; World War I draft registration cards; the 1851-1901 Censuses of England and Wales; 20,000 family and local histories; 500 newspaper titles—just to name a few sources—where does it all come from? The answer, like genealogy itself, has to do with relationships. MyFamily has worked hard to forge win-win relationships with record custodians in archives and libraries; commercial data and information providers; genealogy companies and non-profits; genealogy research firms; individual genealogy professionals; and anyone else

who might have records, record indexes, or other data that would be of use to people searching their family history.

Some of the major organizations MyFamily has worked with include:

- National Archives and Records Administration
- The National Archives of England and Wales
- Library of Congress
- ProQuest
- Thompson-Gale
- National Genealogical Society
- Family History Library/Genealogical Society of Utah
- Oxford University Press
- New York Public Library
- Allen County Public Library
- New England Historic Genealogical Society



Fig. 3 - MyFamily scans tens of thousands of images each day

MyFamily shares common goals with these organizations to expand access to information worldwide and help people to more effectively find the information they are looking for. Those common goals have naturally led to agreements that leverage the power of MyFamily's scanning, indexing, and Web search technology together with the genealogically valuable records that organizations such as these are able to provide.

Now you may be thinking, can't MyFamily just buy all the information it wants? Granted, there are many records and databases available to be purchased or licensed for use, and MyFamily does obtain many records in that way; but the vast majority of the world's records are not for sale—not even as copies. And even those that can be purchased still require permission from record custodians or the creators of the information before they can be put online. Permission to digitize, index, and post records online must be obtained through cooperative agreements with those who are the stewards or creators of the originals, unless the records are in the public domain. MyFamily respects and abides by copyright and privacy laws, as well as the policies of individual organizations that hold records. All data

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Home | My Ancestry | **Search Records** | Family Trees | Message Boards | Learning Center | Shop


You are here: [Search](#) > [Census Records](#) > [1930 United States Federal Census](#) > [Results](#)

1930 United States Federal Census has 21 matches for:
Pink Floyd

What can I find in the 1930 U.S. Census image?

Viewing the actual census image will show you information, such as occupation, education, and parents' birthplace - information not found in the searchable record. [More information below](#)

< [List of Matches](#) << [Previous Match](#) | [Next Match](#) >>

Personal Information	Census Image	What to do next?
<p>Name: Pink I Floyd</p> <p>Age: 65</p> <p>Estimated birth year: abt 1865</p> <p>Birthplace: South Carolina</p> <p>Relation to head-of-house: Head</p> <p>Spouse's Name: Etta Floyd</p> <p>Race: White</p> <p>Home in 1930: Darlington, Darlington, South Carolina</p> <p>Family and neighbors: View Results NEW</p> <p>Occupation: View Image</p> <p>Education: View Image</p> <p>Military service: View Image</p> <p>Rent/home value: View Image</p> <p>Age at first marriage: View Image</p> <p>Parents' birthplace: View Image</p> <p>Owned a radio: View Image</p> <p>Image source: Year: 1930; Census Place: Darlington, Darlington, South Carolina; Roll: 2194; Page: 6B; Enumeration District: 4; Image: 710.0.</p>	 <p>View original image</p> <p>View blank 1930 census form (PDF 136K)</p>	<p>E-mail image to a friend</p> <p>Save Person to My Ancestry</p> <p>Comments and Corrections</p> <p>View printer-friendly</p> <p>Order...</p> <p>High-quality printout</p>

Refine your search of the 1930 United States Federal Census << [Previous Match](#) | [Next Match](#) >>

Fig. 4 - Submitting corrections to names is easy on Ancestry.com

provided on MyFamily's network of sites is either public domain information or is made available by permission. That's where relationships come in, because obtaining permission requires reaching a level of agreement and trust. The success of MyFamily in establishing such relationships is evidenced by the vast collections of records now available on its network of Web sites.

Scanning and indexing

The fact that MyFamily has sixty million images online has already been mentioned. People often wonder how MyFamily manages to get records like the 1930 Census scanned and indexed so quickly, and how the company manages to release millions of new names with images on a weekly basis on Ancestry.com and Genealogy.com. This aspect of the business sometimes appears to be shrouded in mystery. Well, it isn't magic, even though it may seem so. In fact, it really is quite mundane. It's a matter of efficient product and project management of a large-scale operation of scanning and manual indexing. There is just no way around the fact that handwritten records need to be manually read and the information typed in. All MyFamily has done

is to apply industry-proven operations management practices to run an efficient process that virtually eliminates work-in-progress inventory (backlogs), rework, and unnecessary keystrokes and mouse-clicks. All this is backed up by efficient pre- and post-production processes that employ comprehensive name and place dictionaries, as well as auditing and quality assurance standards.

As many a fastidious genealogist will attest, the results of indexing are not 100 percent perfect. No large databases extracted from original, handwritten manuscripts can claim that level of accuracy. Quality and accuracy are very important to MyFamily and all indexes must meet a minimum accuracy standard. The bar is set very high, but with millions of names processed per week, even a very small fraction of error is enough to be visible. MyFamily regularly processes fixes to its databases, so the overall quality is always improving. The Ancestry.com site also has a feature that allows users of the site to submit corrections to names in many databases. For example, in the 1930 Census, from the personal details screen, you can click on "Comments and Corrections" to enter an alternate form of a name. The corrected name will not replace what was first

indexed, but it does appear next to it as an alternate name and is searchable. The original images are provided so that anyone may verify which spelling truly is the right one. MyFamily is working on expanding this feature so that alternate name spellings can be submitted for additional databases, and, eventually, for other fields besides names. The “Comments and Corrections” feature can also be used to post comments about a particular entry or report other errors. While MyFamily can’t correct every error right away, frequent and systematic errors can be identified more easily this way, and projects can be started to get them fixed. By empowering users of the site to enhance the quality of the data, MyFamily is making great databases even better.

For typed materials, such as family and local histories and newspapers, MyFamily employs state-of-the-art optical character recognition (OCR) with a capacity to scan tens of thousands of pages per day. This process has been vastly improved in the past couple of years, as MyFamily has upgraded to the latest in OCR technology.

The other “secret” to MyFamily’s scanning and indexing operations is big, fast scanners, computers, and servers. Like water, information flows better through really big pipes, not to mention high bandwidth. The company has been an early adopter of the latest technology in book scanners, microfiche scanners, microfilm scanners, flat-bed scanners, and high-end digital cameras. This kind of equipment allows for fast scanning of high-resolution images to very large files. Hefty server space and bandwidth allow for lightening quick transfer of these images through the indexing and Web posting processes. This ensures that image capture and transfer is never an issue that would slow down processing.

Image posting and search

Once the images have been scanned and the indexes compiled, the job is only half done. The information still needs to be posted online in a searchable, browse-able format. A lot goes on behind the scenes to generate browse tables and apply additional layers of computer indexing to greatly accelerate searches. There is also the work of Web page design and layout—with each new database requiring the development of a unique set of Web pages. Several teams of product managers, Web developers, search engineers, and additional quality assurance personnel handle this phase of the operation, ensuring the images and indexes are posted as quickly as possible and in a format that is intuitive to search and navigate.

MyFamily databases are award winning, but the company feels that they can still be vastly improved. A lot of work goes into researching ways to improve site navigation, search, and display of images. A better image viewer is just a scratch of the surface. Again, look for the presentation of the databases, the navigation, the searching and the browsing to keep getting better.

Not all new solutions will work for everyone. For example, the new ranked search is very popular with many subscribers to Ancestry.com. Others prefer the original

exact search. Whatever your preference, the good news is that you can search both ways, ranked or exact search and the exact search still has the soundex and other functionality that was there before. The image viewer also allows the user to switch to the old viewer. Simply click on options in the viewer toolbar and select the old viewer. Look for more new features to be offered as optional, leaving it up to the user in many instances to decide their preference for how they want to search and display information.

Sharing and community

For the person searching for records of their family, finding the records is only half the journey. Once a record is found, people need tools for storing, organizing and sharing that information. The MyFamily suite of Web sites, and Family Tree Maker software, all provide tools for doing that, in a variety of different ways.

You can use Family Tree Maker or online tree building tools such as Ancestry.com’s One World Tree to save information about individuals in your pedigree and share that information with others. The People I’m Looking For feature on Ancestry.com allows you to link a name of your ancestor to all of the records you have found on Ancestry.com that pertain to that person.

For people researching the same ancestor, surname, or geographic region, there are message boards, email mailing lists, special interest group Web sites, and community projects to get involved in on RootsWeb.com. Ancestry.com and Genealogy.com also have message boards. In fact, the message boards on Ancestry.com and RootsWeb.com are integrated, so that a message posted to one is viewable on both sites. This gives greater exposure to your research queries and responses, increasing the chance that you will be able to contact the people and find the information you are looking for.

Also on RootsWeb.com, you can link to thousands of Web sites created for and by the genealogical community. Chances are there is a Web site dedicated to your particular area of interest. One or more Web sites already exist for the countries of Albania, Austria, Belarus, Bosnia Herzegovina, Bulgaria, Croatia, Czech Republic, Finland, Germany, Hungary, Latvia, Lithuania, Macedonia, Moldova, Poland, Romania, Russia, Slovakia, Slovenia, Ukraine, and Yugoslavia, as well as other countries of Europe.

Interested in volunteering for a project? On RootsWeb.com, you can become a country coordinator for one of the country pages on the WorldGenWeb project, which aims to create Internet Web sites for genealogical research in every country that provides free access to records and resources. You can volunteer to provide free transcription or translation of original documents and letters via the German Transcribe Group or German Translation Group. (Or, if you need help, you can get your documents transcribed or translated for free.) If you own books with genealogical information, you can join the Books We Own project, where over 1,500 volunteers perform free lookups in their own books for others who request it by email or snail

mail. Or you can join the over 6,000 volunteers contributing to the Cemetery Photos project. You can even submit new links to Cyndi's List of genealogical sites on the Internet. These are just a few examples of the innovative ideas that people have come up with using the power of the free Internet community resources of RootsWeb.com.

For families, there is MyFamily.com, where your family can have its own private Web page to share family trees, photos, news and events, documents, and more. You can upload video clips and create albums. You can keep track of birthdays, anniversaries and other important dates in a shared calendar and save addresses and phone numbers in an online address book. You can also let other family members view and explore your family tree online. The MyFamily.com sites can be customized to suit any family — from the nuclear family of Mom, Dad and the kids to a vast extended family of cousins, second cousins, or even twelfth cousins twice removed. It is up to each family to decide whom to invite to be part of their site. Families can use the site to simply keep in touch day to day with close family members or coordinate with large extended family on research or reunion planning. These pages are private and password-protected, which ensures that only you and those you invite can access the site.

Many of the current development initiatives at MyFamily are focused on enhancing these kinds of community features—and adding more—to make it even easier for people to connect with each other to share in the process of searching their family history, as well as to share the stories they are finding about their families with one another.

Central and East European resources

By now, some of you may be wondering how all this will help with your Central and East European research. Aren't the vast majority of records on the MyFamily sites from the U.S., Canada, and the UK? If so, what use is there in subscribing to Ancestry.com, Genealogy.com, or using other MyFamily products? Here are a few good reasons:

- If your family immigrated to the U.S., Canada, the UK, or passed through any of those countries at any time, then you will need to spend a good bit of time fleshing out the story of your family in those places.
- Sources in the country of immigration are important clues to sources in the home country. For example both Ancestry.com and Genealogy.com have a large collection of immigration records, including passenger list indexes. And if you have ever had need of the U.S. or UK censuses, Ancestry.com is the place. There are many other databases that can aid in determining the origin of an immigrant ancestor.
- If you live in Europe, you may have a line somewhere in your ancestry—a great-great uncle perhaps, who emigrated to the North America or the UK.
- MyFamily.com's family pages work for everyone, regardless of where their heritage originates.

- Family Tree Maker will work whether your ancestors were Southern, Scottish or Slovakian.
- RootsWeb has a great deal of international data contributed by volunteers, and many special interest groups, message boards, mailing lists, and Web pages dedicated to Eastern European surnames and places.
- Finally, there actually are a few international databases and reference sources already on Ancestry.com. For example, the Württemberg Emigration Index, which is useful to Germans from Russia as well as other German-Americans. So far, MyFamily has not even scratched the surface of records available from Europe; but that won't always be the case.

How to access MyFamily resources

If you haven't already used MyFamily resources, here is how you can start accessing them.

First of all, everything on RootsWeb.com is free. Just go to the site and start using it. You can also take advantage of free content and searches available on Ancestry.com, Ancestry.co.uk, and Genealogy.com. Some of the databases on these sites are offered free of charge, such as the 1880 U.S. Census index. Community and learning features, such as message boards, are also free.

Many libraries and LDS Family History Centers provide access to Ancestry.com databases. In the UK, many libraries and Family History Centers provide access to Ancestry.co.uk and/or Ancestry.com. Some libraries and Family History Centers also provide access to Genealogy.com.

To access more than what's available for free on Ancestry.com, Ancestry.co.uk, or Genealogy.com resources from home, you can become a subscriber or there is a pay-per-view option. Pay-per-view allows you to pay a one-time fee to view and save a select number of records. If you plan to access many records, though, a subscription is the most cost-effective option. There are a variety of subscription options available on each site, depending on what databases you want to access. There are also super-subscriptions that enable you to access a site's full content. Simply go to one of the sites and click on Subscribe. You will be able to select from various options and pick the subscription package that best suits your needs. If you need help, you can call MyFamily's customer service. Simply click on Contact Us from the main page of any of MyFamily's sites to find the number.

MyFamily.com's family Web sites are also available on a subscription basis. You can sign up for a thirty-day free trial, then decide whether you wish to subscribe to a Standard Site, which gives 100 MB of space or a Super Site, which gives you 500 MB of space and your own domain name. The same customer service is available for MyFamily.com as for MyFamily's other Web sites.

Family Tree Maker software and book and CD-Rom titles from Ancestry Publishing can be purchased online by clicking on Shop on Ancestry.com or Genealogy.com. These products are also available in many bookstores and other online book and software resellers.

The Czechoslovak Genealogical Society International (CGSI)

by Charles A. Romportl

CGSI's beginnings

In 1988, a small group of twenty-five to thirty people met at the Czech and Slovak Sokol Minnesota Hall in St. Paul. While discussing their common interest in genealogy, they decided to band together to further their common research goals. They named themselves the Czechoslovak Genealogical Society (CGS) and allied themselves with the Minnesota Genealogical Society as an "interest group".

Just one year later, in May 1989, CGS published its first eight-page newsletter and boasted 307 members! The board members pictured in that first issue were Mark Bigaouette, Dave Pavelka, Paul Makousky, Helen Peterson, Lucille Micka, Mary Halbert, Jim Robasse, Teri Buckeridge, Dolores Jorgenson, Al Kranz and Karleen Sheppard. The first Surname Index of our members was published, speaker sessions were being held, a collection of books and maps was accumulating, and queries were being published.

With one more year of growth, CGS had its first Genealogical/Cultural Conference in 1990 in Minneapolis, with sixteen sessions over four time periods. Our library was housed within the Minnesota Genealogical Society Library in St. Paul, the second Surname Index was published and our newsletter, now named Naše Rodina (Our Family) was up to eighteen pages.

Through 1991, CGS grew in leaps and bounds. We had our second Genealogical/Cultural Conference—now a two day event with thirty-six sessions and eighteen speakers from the United States, Canada and the Czechoslovak Federated Republic. It was obvious from this, as well as from the fact that our membership of 1,400 came from all over the United States, that we were no longer a small "interest group" of the Minnesota Genealogical Society. In fact, we had grown larger than the MGS, and we were still growing. We decided to embrace the scope of our membership, step outside of the MGS umbrella, and add the "I" to CGS. In 1992, we changed our name to the Czechoslovak Genealogical Society International (CGSI).

The basic structure and mission of CGSI was already in place in 1992. Growth in size, scope and effectiveness have been the only major changes since then. In October of 2005, CGSI had 3,251 members from forty-nine of the fifty United States and from six foreign countries (Czech Republic, Slovakia, Hungary, Canada, Israel and Australia).

The mission and organization of CGSI

From its inception, CGSI has chosen to focus on the geographic definition of the state of Czecho-Slovakia as it existed at its creation in 1918 after the end of WWI. The reason it is important to tie our focus to this specific date is that borders and domination of the lands have changed many times over the years. Before 1918 the Slovak and Czech

lands were districts in the Austro-Hungarian Empire. Even though the state of Czechoslovakia existed from 1918 through 1992, Nazi invasion in WWII and the Communist takeover after that war made adjustments to the borders. For example, the Ruthenian "sliver" on the eastern edge of 1918 Czecho-Slovakia is now part of the Ukraine. And even though the state of Czechoslovakia separated into the Czech Republic and Slovakia on 1 January 2003, CGSI will carry on its original mandate.

We continue to emphasize that CGSI is for anyone searching for ancestors in the Slovak and Czech lands as they were defined in 1918. We are ready to help anyone whose ancestors are Slovak, Bohemian, Moravian, German-Bohemian, Silesian, Rusyn, Jewish, or any other heritage, culture or religion that populated the Czech and Slovak lands. Our 2005 conference in Bratislava, Slovakia, and Prague, Czech Republic, demonstrates CGSI's commitment to serve all who have ties to the Slovak and Czech lands.

The other hallmark of CGSI is our ability to accomplish so much entirely with volunteers. Since we are a non-profit organization that is geographically based in St. Paul, Minnesota, most of our seven officers, nine committee chairs and support team are from Minnesota, Wisconsin and Iowa. We have regional representatives, however, in Nebraska, Michigan and the Czech Republic; and the nine at-large members of our board of directors are from throughout the United States.



Fig. 1 - CGSI Board of Directors at their annual meeting

The members of the CGSI Board of Directors as of October 2005 are Eugene Aksamit, President; Pat Reynolds, 1st Vice President, Al Kranz, 2nd Vice President; Suzette Stepe, Recording Secretary; Kathy Jorgenson, Corresponding Secretary; Beth Baumeister, Treasurer; and Sandy Pavelka, Assistant Treasurer. The at-large members of the board of directors show our representation throughout the nation: John Kracha of Chula Vista, California (Chair through 2005); Mike Prohaska of Huxley, Iowa (Chair

beginning in 2006); Leo Baca of Richardson, Texas (Vice-Chair beginning in 2006); Bob Petrik of Lauderhill, Florida; Jack Smith of Denville, New Jersey; Ginger Simek of St. Paul, Minnesota; Margie Sobotka of Elkhorn, Nebraska; Dave Pavelka of Eden Prairie, Minnesota; and Lisa Alzo of Ithaca, New York. Beginning in 2006, John Kracha's term will end, and Helene Cincebeaux from Rochester, New York, will begin her term as a member of the board.

CGSI is most grateful to the innumerable helpers and assistants who generously volunteer their time to make our organization so successful.

CGSI publications

The backbone of CGSI is its quarterly periodical Naše Rodina (Our Family), which contains articles on the genealogical research process, as well as Czech and Slovak history, culture, organizations and more. All CGSI members receive this publication.

Naše Rodina is now a forty to forty-four page journal of exceptional quality and scholarship. Paul Makousky, the current editor, has an extensive network of experts in the field of Slovak and Czech genealogy, and solicits articles of interest and value to all CGSI members. Each issue now has a "theme" of several articles, in addition to the articles of general interest. This list of themes from the last five years shows the diversity and comprehensiveness of the information covered:

- December, 2005 - Passports and Permission to Emigrate Records
- September 2005 - Musical Instruments From the Czech and Slovak Lands
- June 2005 - Occupations and Employers of Slovak Immigrants
- March 2005 - Slovak and Czech Settlements of Cleveland
- December 2004 - Sokol Halls and Organizations in the USA
- September 2004 - Some Czech-born Personalities in America
- June 2004 - Czech and Slovak Settlements in Eastern Wisconsin
- March 2004 - Kroje (Folk Dress) of the Czech/Slovak Republics
- December 2003 - Czech and Slovak Military History
- September 2003 - Czech and Slovak Museums in the U.S.
- June 2003 - Minnesota's Ethnic Settlements from Czech/Slovak Lands
- March 2003 - Moravians, Silesians and Bohemians in Texas
- December 2002 - Hrady, Zamky and Tvrze (Castles, Chateaus and Systems of Fortifications)
- September 2002 - Czech and Slovak Women in America
- June 2002 - Czech Republic and Slovakia Archives
- March 2002 - Czechs, Slovaks and German-Bohemians in Michigan
- December 2001 - Beginners Guide to Czech and Slovak Research

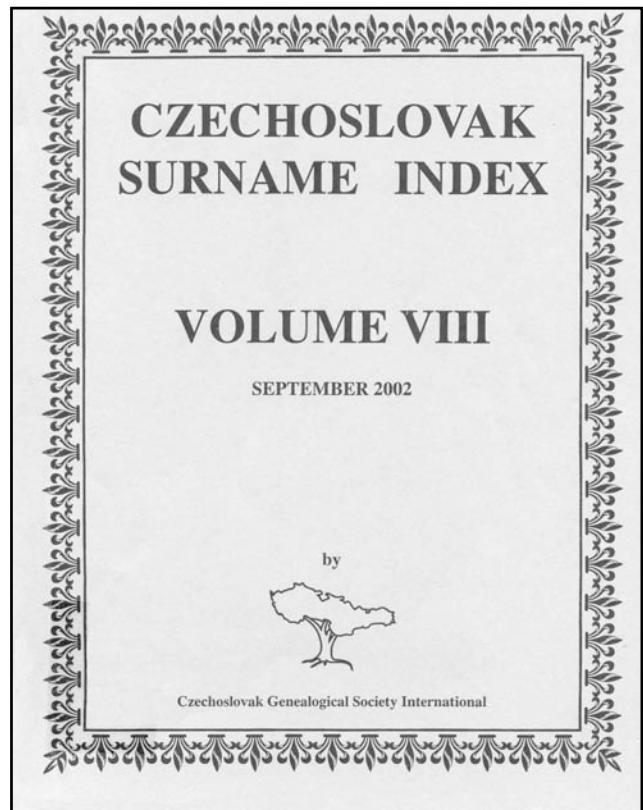


Fig. 2 - Volume eight of the *Czechoslovak Surname Index*, a great tool for networking and research

- September 2001 - Jewish Settlements and History in Czech and Slovak Lands
- June 2001 - Transportation used by Immigrants
- March 2001 - Slovaks, Czechs, Rusyns of Pittsburgh and Vicinity
- December 2000 - The Moravians of North Moravia
- September 2000 - Slovaks and Czechs in Canada
- June 2000 - U.S. Ports of Immigration
- March 2000 - The Czechs and German-Bohemians in the Banat
- December 1999 - The Rusyns (Ruthenians) in Slovakia

Past editions of Naše Rodina are listed on the CGSI Web site, including the table of contents for each issue. Those who are interested in a specific topic covered in this quarterly can easily find the individual issue they want to order.

In addition to our quarterly, CGSI publishes Ročenka (Yearbook) every two years, which contains similar articles to those in Naše Rodina, but more detailed and more scholarly. This publication is also included in CGSI membership.

CGSI's starting point for publishing books came with its first Czechoslovak Surname Index, which came out in 1989. New members submit the surnames they are researching and then use the index as a vehicle for networking with others. So far, eight volumes of Surname

Indexes have been published, and more will be coming as new members join CGSI.

A major resource for Czech genealogists was recognized in a book written in 1910 by Jan Habenicht, entitled The History of Czechs in America. Mr. Habenicht traveled throughout the United States around the turn of the 20th century, visiting every Czech community he could find, interviewing every Czech immigrant he could, and researching every Czech organization he could locate, including churches, fraternal organizations, newspapers and theaters. He mentions many names and places of origin and offers a wonderful firsthand impression of Czech immigrant life in the United States from the 1850s to 1910. Since this valuable work was available only in Czech, CGSI took on the task of having this book (all 595 pages of it!) translated into English. We then published it in 1996. The translating and editing of this book was done by CGSI members Miroslav Koudelka from the Czech Republic and Paul Makousky. Additions to the book include an index to the 276 illustrations, a foreword to the English edition, maps of the fourteen states with the largest Czech populations (Appendix I), a list of Czech Fraternal Organizations (Appendix II), a complete index to the over 2,400 names in the book, a geographical name index, and a biography of the author.

CGSI also discovered a companion to the Habenicht book, The History of Slovaks in America, written in Slovak by Konštanín Čulen in the 1940s. We are currently in the process of having this book translated. We hope to have it published and available for sale by 2007.

History of the Slovaks of Cleveland and Lakewood is a 301 page book written by Jan Pankuch in 1930, also in Slovak. CGSI had this translated into English and published in 2001.

Miroslav Koudelka, the CGSI member who translated The History of Czechs in America, also wrote an historical overview of the state of Czechoslovakia which was created at the end of WWI after the defeat of the Austro-Hungarian monarchy. This handy twenty-page pamphlet is entitled Czechoslovakia: a Short Chronicle of 27,094 Days and covers events in Czechoslovakia from October 1918 through December 1992.

The Germanic Genealogical Society and the New Prague Area Historical Society asked CGSI to co-sponsor the publication of the New Prague, MN Cemeteries Inventory, which came out in 2005. With over 200 pages, this resource is valuable to anyone with ties to these cemeteries.

CGSI sales department and Web site

All the CGSI publications, books and periodicals are available for sale from the CGSI sales department. Order forms are available in every issue of our quarterly, Naše Rodina, or from our Web site. Besides having for sale our own publications, we also have a wide variety of books and maps that are very helpful in genealogical research. Many of these are hard-to-find items that we obtain directly from the

Czech and Slovak Republics. Purchases can be made by mail or online at our Web site <www.cgsi.org>.

Genealogical library, research and advice through CGSI

Networking with other genealogists is one of the most valuable ways to gain information about one's ancestors, and CGSI has several ways to promote this. We have already mentioned the Surname Indexes in which all members are invited to participate. Members may also publish queries in our quarterly newsletter. At most of our conferences we offer "networking sessions", groupings by geographical area of research, in hopes that connections can be made by those researching the same or similar towns.

Foreign languages can be a hurdle for many researchers. CGSI has a list of member-recommended translators to help with documents written in Czech, Slovak, Latin, and German, including old scripts.

CGSI has been very proactive in creating favorable relations with the Regional and National Archives in the Czech Republic and Slovakia and in assisting members with the process of gaining information from them. Our most recent conference in Bratislava and Prague was co-sponsored with the Slovak and Czech National Archives. We also provide a member-approved list of professional genealogists, since they are often the only ones who can practically use these archives.



Fig. 3 - CGSI Librarian Wayne Sisel reviewing the Society's holdings at the Minnesota Genealogical Library

CGSI has an extensive library of over 2,000 volumes and is housed in the Minnesota Genealogical Society (MGS) Library, located in Golden Valley, Minnesota. The online catalogue for MGS and CGSI holdings can be accessed through <mngs.org> (at the left column, select "MGS Online Catalogue.") We have an extensive collection of sources from the Czech and Slovak lands, including telephone directories, town and district histories, *Heimatbücher* (homeland books) and travel guides. Some of our "prize" possessions are books that are not easily found in the United States:

- Soupis Poddaných Podle víry z roku 1651 (Census of Religious Belief of Subjects [in Bohemia] in 1651)
- Berní Rula (Tax Survey [in Bohemia] from 1653-54)
- Města a Městečka v Čechách na Moravě a ve Slezsku (Czech, Moravian & Silesian Towns & Villages), by Karel Kuča.
- Ortslexikon Sudetenland, by Ernst Pfohl.
- Zeměpisný Lexicon ČR, by Božena Nováková.

The CGSI Library has many gazetteers, maps, auto atlases, and lexicons available for helping locate ancestral villages or towns. Sample form letters have also been prepared to use to send to people in ancestral villages asking for information (in Czech and Slovak, and with English translations). And of course the library has pertinent resources for following the immigrant trail here in the United States with Immigrant Passenger Lists, by CGSI member Leo Baca, records from cemeteries and fraternal benefit societies, plus state, county, town, family and church histories.

For CGSI members who cannot get to our library in person, we have volunteers who will do research in a particular book or resource for a nominal fee.

CGSI conferences, symposia and quarterly meetings

National conferences are held every two years. They offer several workshops of two or three days at a convention center and attract hundreds of attendees. CGSI has had ten conferences, from our very first in 1990 in Minneapolis to our tenth in 2005 in Bratislava, Slovakia, and Prague, Czech Republic.

Sites for conferences are chosen for locales where many Czech and Slovak immigrants have settled, for their proximity to excellent genealogical research facilities, and

in places where local CGSI members can help make arrangements. In 1999, for example, we conducted our seventh National Conference in Lincoln, Nebraska, to reach out to the state with the highest number of Czech settlers. Our eighth conference in 2001 was in Pittsburgh, Pennsylvania, where the highest percentage of Slovak immigrants settled. For our ninth conference in 2003, we turned to Houston, Texas, home of a large number of Moravian settlers.

The crown jewel of CGSI Conferences was our five-day “Back to the Homeland” Conference on 20-25 September 2005. Beginning in Bratislava, Slovakia, there were two days of workshops at the Slovak National Archives from their staff, plus presentations by lecturers from the Vienna War Archives (home of the Austro-Hungarian Empire military records). Next was a one-day bus tour through the Czech-Moravian Highlands, with three choices for museum and historic town visits. This tenth CGSI conference climaxed with two days in Prague, Czech Republic. Workshops were held in the new building of the Czech National Archives, with presenters from their staff, as well as representatives from all the Czech Regional Archives. The Czech National Archives even scheduled the opening of their new exhibit on Czech Emigration to coincide with our conference and also made available to our attendees copies of cadastral maps from their ancestral villages. Besides providing a fantastic cultural and learning experience for the 125 attendees, CGSI’s Back to the Homeland Conference created much good will between our countries and paved the way for future collaboration in doing genealogical research there.

Winter symposia began in 1999 to take place between national conferences. They offer several workshops over one or two days in locations more convenient for winter

Fig. 4 - 2005 National Conference attendees at Nelahozeves, Czech Republic



travel, such as Orange, California; Mesa, Arizona; San Diego, California; and Fort Lauderdale, Florida.

Quarterly meetings are held four times a year, mostly in the Minneapolis and St. Paul metropolitan area or in neighboring states. They generally offer one speaker, panel or workshop.

Joining CGSI

When someone joins CGSI, they receive a thirty-four page Member Handbook to acquaint the new member with all of the research services CGSI provides. It also gives essential listings of how to conduct genealogical research, which records to search and where to find these records. New members also receive their first copy of the Naše Rodina quarterly publication, plus a form to submit the surnames they are researching into the next Surname Index publication. Member discounts at our conferences, symposia, and quarterly meetings become effective at this time as well. Another benefit is voting rights at our annual membership meetings. Our hope is that all the services we provide will facilitate having our members make personal contact with other genealogists. We try very hard to make obvious the impression that genealogists like to help one another.

CGSI in the near future

The October 2007 CGSI National Conference will take place in Madison, Wisconsin, to take advantage of the renowned research facilities at the Wisconsin Historical Society and the Wisconsin Genealogical Library at the University of Wisconsin Madison Campus. In addition to anticipating the final stage of publication of The History of Slovaks in America, by Konštantín Čulen, other possibilities are being considered for publication. Themes for the next several issues of Naše Rodina are selected and their articles are “in the works.”

The greatest amount of effort currently being made is in updating and developing our Web site. Much CGSI business is already conducted online, including memberships, sales and research requests. The “Members Only” section of our Web site, currently under development, will also handle queries, message board notices, and sharing of resources. We see our Web site as the most effective tool in promoting the international dimension of CGSI. To Contact CGSI:

Czechoslovak Genealogical Society International
P.O. Box 16225
St. Paul MN 55116-0225
e-mail: info@cgsi.org
<www.cgsi.org>

Fig. 5 - CGSI Executive Committee members for 2005



FEEFHS Convention 2005 Summary

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Dare to Discover: Exploring Central and Eastern European Ancestry, the 11th annual convention of the Federation of East European Family History Societies (FEEFHS), attracted a large and enthusiastic crowd of genealogists to the Four Points Sheraton, in St. Paul Minnesota, 19-21 August 2005. The local host for the conference, the German Genealogical Society (GGS), invested many months of effort into preparing for the conference, coordinating the efforts of other societies and volunteers and putting together the pieces essential for a conference to run smoothly. It effectively spread the knowledge of the ancestral pursuit in an obscure portion of the globe. A speaker at several previous conferences, Lisa Alzo wrote afterwards, "This year's FEEFHS conference was the best yet in my opinion and I had a great time." A new attendee, Mark Weigel wrote, "I found the conference was exceptionally well organized with helpful written materials and personal guides. My plan was to come on the first day and I ended attending all three days."

The mayor of St. Paul, Randy C. Kelly proclaimed the opening day of the conference, 19 August 2005, as Eastern and Central European History Day. This recognition was welcome and reflected the high regard of the conference's value to the host city. Mayor Kelly gave an opening address and added good humor to begin the conference.

There were ninety-two presentations and fifty-eight speakers. On most days, there were six concurrent sessions. The session tracks focused on geographic areas, ethnic groups and nationalities and topics of general interest or that taught specific skills such as reading Cyrillic script. Along with the sessions, ethnic video presentations were shown. A conference co-sponsor, the Society for German Genealogy in Eastern Europe (SGGEE) hosted practical research assistance in a special room for most of the conference.

The program committee made a special effort to be comprehensive in the subjects of the presentations, including sessions to serve smaller ethnic groups such as Armenians, Finns, and Rusyns. The committee even went the extra mile of clustering presentations for specific ethnic groups on a particular day so that attendees with that specific interest could be involved at a discount registration fee. Wrote one of the presenters, Matthew Bielawa, "I've always enjoyed the diverse content of the FEEFHS conferences. Where else can one find such Slavic variety." An attendee, Jean Kitsembel wrote, "I was so impressed by the all around quality and organization of this conference. All of the sessions that I attended were very timely."

The FEEFHS banquet speaker on Friday, Irmgard Ellingson, the past president of FEEFHS, investigated the rich details of the many ethnic groups that contributed to the heritage of Spillville, Iowa, known principally as the temporary American residence of Antonin Dvorak, who

wrote the renowned symphony "From the New World." Her point was that everyone contributes to the history of a community and should not be overlooked to have a real appreciation for the past.

The GGS banquet on Saturday celebrated the 25th anniversary of that organization. Lois Edwards received an award for the newly published [Beginners Guide to Germanic Genealogy](#). Paul Sternberg delivered a slide show documenting the events and individuals significant to the history of the GGS. FEEFHS presented plaques to the conference co-chairs Kent Cutkomp and Paul Sternberg. The *Tapestry Dance Group*, a multi-ethnic group, rounded out the evening with dances from ten Central and East European nations. It was a pleasant and enjoyable evening with good food and good company.



Fig. 1 - Gary Warner and Rose Ingram in the SGEE reading room

The syllabus was well organized and very useful. For most of the sessions, it offered great detail, limiting the need for note taking and the opportunity to listen more intently to the presentation. Mary Miller wrote, "The syllabus is outstanding, a ready resource in the months to come!" The same was felt by Mark Weigel who wrote, "The conference syllabus was a great resource. I will use it as a first reference for experts and an email address book for my questions."

The website was artful and added substantially to the success of publicizing the conference and informing potential attendees of what to expect. The planning committee undertook the additional effort of soliciting door prizes. Over seventy prizes, donated by individuals and organizations, were provided to lucky winners throughout the conference. A donor list is found in the syllabus.

About twenty vendors representing various ethnic groups as well as genealogical societies filled up the vendor area. The displays were interesting and educational. They added much color with their presentations of cultural items

for enjoyment and for sale. John Schomaker remarked that “I appreciated the resources available at the vendors’ tables. I thought that it was good that they were available for almost all of the conference.”

As any who have worked in running conferences know, the increasingly sophisticated technical nature of presentations cannot happen without continuous audio-visual support. There was not a situation that they did not respond to immediately and efficiently. Likewise, the facility and the food were excellent.

Several attendees commented on these matters. Greg Kishel mentioned, “I thought the facility did a fine job for us, and the whole thing had a great ‘feel’ about it. So my hat’s off to you two [the co-chairs], and everybody else in the crew.” Tom Rice wrote, “You put on a great conference, and deserve a round of applause for that. The facilities worked well and the technical support was good.” John Schomaker remarked, “I thought the organization was good—from mail registration through the lunches to the concurrent sessions. I commend the committee for a job well done.” Jean Kitsemel summed it up this way, “The crew that set up hardware for the speakers were so efficient. Food was all around outstanding. I believe that this is the best conference I have attended. I enjoyed it and learned so much with all the speakers and they were so helpful in and out of the sessions.”

The conference included tours to Concordia University, the St. Paul Catholic Archives, and the Minnesota Historical Society Library. One attendee greatly benefited from a tour. Sonja Nishimoto noted, “I enjoyed the tour to the Minnesota Historical Society where I accidentally found the old newspapers of Minnesota, including the one my father worked for while we lived in Elmore. I bought all four microfilms of it and found a notebook full of my personal life history in it. A real wonderful thing for me!”

Kent Cutkomp noted, “We received over a 100 compliments during and after the conference. It was very well received. People enjoyed the Thursday night reception, the quality of the food, the great variety of presentations and how smoothly things ran. We were very pleased with the attendance and how well the hotel setting worked. Many thanks to each of the members of the planning committee and to the wonderful volunteers during the conference!”

Kent Cutkomp pulled together a conference committee of ten principal positions and a host of others who helped in various ways. They met monthly from October 2004 until the conference was held almost a year later. Thanks go to the two co-chairs: Kent Cutkomp and Paul Sternberg. Kent ran the business end of the conference while Paul focused on pulling together the program. Eileen Lund-Johnson handled the website and syllabus. Nancy Gertner managed publicity. Joy Curtin was the registrar. Bob Rowe coordinated the volunteers. Terry Kita handled the audio-visual support. Paul Makousky organized door prizes and assisted with registration. Margaret Perry was the point of contact for vendors. Marsha Gustad (who lives in Milwaukee) was the “local” FEEFHS point of contact. Others who served were Vickie Albu, Mary Bellingham, Judy Bennett, Ed Brandt,

Janis Dimantis, Linda Fournier, Laszlo Fulop, Agnes Fulop, Julie Holles, Blanche Krbechek, Kay Martin, John Mercer, Kathryn Otto, Bob Paulson, Mike Posnick, Duane Stabler, Del Thomas, and Karen Varien. Many others provided valuable assistance.

The FEEFHS president, Dave Obee, expressed his appreciation for their efforts, “Wow!! It’s amazing to see such a large number of people working this conference. And reassuring, too. Thanks to everyone.”

Some offered suggestions about perceived weaknesses to which attention can be paid in future conferences. Wrote one participant, “I thought some of the presentations were weak and could stand improvement. For that reason, I think it would have been good to have session evaluation forms available at each session. I think a poster session might be effective for some topics. Scientific conferences often use poster sessions to communicate ideas that may not be worthy of a full-length presentation.”



Fig. 2 - Vendor area at the 2005 FEEFHS convention

There were 213 full-time registrants, 42 daily registrants, and 58 speakers, for a total attendance of 313. This is one of the more successful conferences to date. Because Central and Eastern European genealogy is only a small slice of the genealogical research world, and the number of practitioners is limited, we do not expect that conferences will ever be massive. On the other hand, they are intimate and friendly, where expert and novice mix in an environment of mutual appreciation.

A fitting summary to the conference was written by Mary Miller. “Thank you for a magnificently planned and produced conference in St. Paul! The wide range of topics selected, diversity of areas represented, and tools offered for researchers at different levels of skill was excellent. Many of us commented on the fine selection of speakers to address each session. Having worked on smaller conferences, I was particularly impressed with the attention to every small detail, which made our days run smoothly.” We appreciate these feelings as responding to the needs of the individual is the major purpose for which this event is held.

FEEFHS Societies & Organizations

The following societies and organizations have homepages or Resource Guide listings on the FEEFHS web site at <http://feefhs.org>. To find the homepage of a particular society, use the web site index.

AHSGR, California District Council

3233 North West Avenue
Fresno CA 93705-3402

AHSGR, Central California Chapter

3233 North West Avenue
Fresno CA 93705-3402

AHSGR International

631 D Street
Lincoln NE 68502-1199

AHSGR, North Star Chapter

6226 5th Avenue South
Richfield MN 55423-1637

Along the Galician Grapevine

c/o Glen Linschied, P.O. Box 194
Butterfield MN 56120-0194

Anglo-German Family History Society

14 River Reach
Teddington Middlesex TW11 9QL England

Apati/Apathy Ancestral Association

191 Selma Avenue
Englewood FL 34223-3830

Avotaynu, Inc.

155 North Washington Avenue
Bergenfield NJ 07621-1742

Banat Online Discussion Group

c/o Bob Madler 2510 Snapdragon Street
Bozeman MT 59718

BLITZ (Russian-Baltic Information Service)

907 Mission Avenue
San Rafael CA 94901

Bukovina Society of the Americas

P.O. Box 81
Ellis KS 67637-0081

Bukovina Székely Project

c/o Beth Long 12930 Via Valedor
San Diego CA 92129

California Czech and Slovak Club

P.O. Box 20542
Castro Valley CA 94546-8542

Center for Mennonite Brethern Studies

169 Riverton Ave.
Winnipeg MB R2L E5 Canada

Concord/Walnut Creek Family History Center

1523 North El Camino Drive
Clayton CA 94517-1028

Conversations with the Elders (Chelyabinsk, Siberia)

c/o Fr. Blaine Burkey, O.F.M.Cap. St. Crispin Friary
3731 Westminster Place, St. Louis MO 63108-3707

Croatian Roots Research Service

161 East 88th Street
New York NY 10128-2245

Czech and Slovak Genealogy Society of Arizona

4921 East Exeter Boulevard
Phoenix AZ 85018-2942

Czech and Slovak American Geneal. Society of Illinois

P.O. Box 313
Sugar Grove IL 60554-0313

Czechoslovak Society of Arts and Sciences (CVU)

1703 Mark Lane
Rockville MD 20852-4106

Davis Genealogical Club and Library

c/o Davis Senior Center, 648 A Street
Davis CA 95616-3602

East European Genealogical Society Inc.

P.O. Box 2536
Winnipeg MB R3C 4A7 Canada

European Focus Photography

P.O. Box 550
Bountiful UT 84011-0550

Family History Library

35 North West Temple Street
Salt Lake City UT 84150-1003

Family Tree Genealogical & Probate Research Bureau

Falk Minsa UTCA 8
Budapest, Hungary H-1055

Galizien German Descendants

2035 Dorsch Road
Walnut Creek CA 94598-1126

FEEFHS Societies & Organizations

<p>Genealogical Forum of Oregon, Inc. 2130 SW 5th Avenue Portland OR 97201-4934</p>	<p>Goshen College Mennonite Historical Library 1700 South Main Steet Goshen IN 46526</p>
<p>Genealogy Unlimited, Inc. 4687 Falaise Drive Vancouver, British Columbia, Canada V8Y 1B4</p>	<p>Gottscheer Heritage and Genealogy Association 174 South Hoover Avenue Louisville CO 80027-2130</p>
<p>German-Bohemian Heritage Society P.O. Box 822 New Ulm MN 56073-0822</p>	<p>Heimatmuseum der Deutschen aus Bessarabien Florienstrasse 17 70188 Stuttgart, Germany</p>
<p>German Genealogical Digest, Inc. P.O. Box 112054 Salt Lake City UT 84147-2054</p>	<p>Institute for Migration & Ancestral Research Richard-Wagner-Str. 31 D-18119 Warnemünde, Germany</p>
<p>Germanic Genealogical Society c/o Del Thomas, 9835 Bonnie Glen Parkway Chicago City MN 55013-9346</p>	<p>Immigrant Genealogy Society P.O. Box 7369 Burbank CA 91510-7369</p>
<p>German Genealogical Society of America 2125 Wright Avenue, Suite C-9 La Verne CA 91750-5814</p>	<p>International Institute of Archival Science Glavni trg 7 62000 Maribor, Slovenia</p>
<p>German Research and Translation, Inc. 1001 South 1020 West Woods Cross, UT 84087-2074</p>	<p>Jewish Genealogical Society of Illinois P.O. Box 515 Northbrook IL 60065-0515</p>
<p>German Research Association, Inc. P.O. Box 711600 San Diego CA 92171-1600</p>	<p>Jewish Genealogical Society of Los Angeles P.O. Box 55443 Sherman Oaks CA 91413-5544</p>
<p>Germans from Russia Heritage Collection c/o NDSU Libraries, P.O. Box 5599 Fargo ND 58105-5599</p>	<p>Jewish Genealogical Society of Michigan P.O. Box 251693 Detroit MI 48325-1693</p>
<p>Germans from Russia Heritage Society (GRHS) 1008 East Central Avenue Bismarck ND 58501-1936</p>	<p>Jewish Genealogical Society of Oregon c/o Mittleman Jewish Community, 6651 S W Capitol Hwy. Portland OR 97219</p>
<p>Germans from Russia Heritage Society 1008 East Central Avenue Bismarck ND 58501-1936</p>	<p>Jewish Genealogical Society of Pittsburgh 2131 5th Avenue Pittsburgh PA 15219-5505</p>
<p>GRHS, Northern California Chapter 6304 39th Avenue Sacramento CA 95824-1912</p>	<p>Jewish Historical Society of Southern Alberta 914 Royal Avenue SW Calgary, Alberta, Canada T2T 0L5</p>
<p>Gesher Galicia 1658 Estate Circle Naperville IL 60565</p>	<p>Kashubian Association of North America (KANA) P. O. Box 27732 Minneapolis MN 55427-7732</p>
<p>Glückstal Colonies Research Association 611 Esplanade Redondo Beach CA 90277-4130</p>	<p>Landmannschaft der Deutschen aus Russland Raitelsbergstrasse 49 70188 Stuttgart, Germany</p>

FEEFHS Societies & Organizations

“A Letter from Siberia”

c/o Fr. Blaine Burkey, O.F.M.Cap., St. Crispin Friary
3731 Westminster Place, St. Louis MO 63108-3707

Lietuvos Bajoru Karaliskoji Sajunga

c/o Daiva Zygas, 950 East Lobster Trap Lane
Tempe AZ 85283

Mennonite Historical Library

c/o Goshen College 1700 South Main Street
Goshen IN 46526-4724

Mesa Arizona Family History Center

41 South Hobson Street
Mesa AZ 85204-102141 (no mail to this location)

Milwaukee County Genealogical Society

P.O. Box 27326
Milwaukee WI 53227-0326

Milwaukee Wisconsin Family History Center

c/o Shirley A. Schreiber, 9600 West Grange Avenue
Hales Corners WI 53130

Minnesota Genealogical Society

5768 Olson Memorial Highway
Golden Valley MN 55422

Monroe, Juneau, Jackson Genealogical Workshop

1016 Jane Drive
Sparta WI 54656

Moravian Heritage Society

c/o Thomas Hrnčirik, A.G. 31910 Road 160
Visalia CA 93292-9044

Ontario Genealogy Society

40 Orchard View Boulevard, Suite 102
Toronto ON M4R 1B9 Canada

Palatines to America

611 East Weber Road
Columbus OH 43211-1097

Picton Press

P.O. Box 250
Rockport ME 04856

Pokrajinski Arhiv Maribor

Glavni trg 7
62000 Maribor, Slovenia

Polish Genealogical Society of America

c/o Paul Valaska, Pres., 984 Milwaukee Avenue
Chicago IL 60621-4101

Polish Genealogical Society of California

c/o Les Amer, P.O. Box 713
Midway City CA 92655-0713

Polish Genealogical Society of Greater Cleveland

c/o John F Szuch, 105 Pleasant View Drive
Seville OH 44273-9507

Polish Genealogical Society of Massachusetts

c/o John F. Skibiski Jr., Pres., P.O. Box 381
Northhampton MA 01061

Polish Genealogical Society of Minnesota

c/o Greg Kishel, 446 Mt Carver Blvd
St. Paul MN 55105-1326

Polish Genealogical Society of Michigan

c/o Burton History College 5201 Woodward Street
Detroit MI 48202

Polish Genealogical Society of Minnesota

5768 Olson Memorial Highway
Golden Valley MN

Polish Genealogical Society of New York State

299 Barnard Street
Buffalo NY 14206-3212

Die Pommerschen Leute

c/o Gayle Grunwald O'Connell, 1531 Golden Drive
Herbutus WI 53033-9790

Die Pommerschen Leute (Pommern Newsletter)

c/o IGS Pommern SIG, P.O. Box 7369
Burbank CA 91510

Pommerscher Verein Freistadt

P.O. Box 204
Germantown WI 53022-0204

Romanian American Heritage Center

2540 Grey Tower Road
Jackson MI 49201-2208

Routes to Roots (Jewish)

c/o Miriam Weiner, C.G., 136 Sandpiper Key
Secaucus NJ 07094-2210

Rusin Association of Minnesota

c/o Larry Goga, 1115 Pineview Lane North
Plymouth MN 55441-4655

Sacramento Multi-Region Family History Center

8556 Pershing Avenue
Fair Oaks CA 95628

FEEFHS Societies & Organizations

Santa Clara County Historical and Genealogical Society

2635 Homestead Road
Santa Clara CA 95051-1817

Saskatchewan Genealogy Society, Prov. Headquarters

P.O. Box 1894
Regina, SK S4P 3E1 Canada

Schroeder and Fuelling

P.O. Box 100822
51608 Gummersbach, Westfalen, Germany

Silesian Genealogical Society of Wroclaw, "Worsten"

P.O. Box 312
PL 50-950 Wroclaw 2 POLAND

Slavic Research Institute

c/o Thomas Hrnčirik, A.G., 31910 Road 160
Visalia CA 93292-9044

Slovak Heritage & Folklore Society

c/o Helene Cincebeaux, 151 Colebrook Drive
Rochester NY 14617-2215

[Slovak] SLRP- Surname Location Reference Project

c/o Joseph Hornack, P.O. Box 31831
Cleveland OH 44131-0831

SLOVAK-WORLD (Slovakian Genealogy Listserver)

c/o Forest Research Institute
Zvolen, Slovakia

Slovenian Genealogical Society

Lipica 7, 4220
Skofja Loka, Slovenia

Slovenian Genealogy Soc. International Headquarters

52 Old Farm Road
Camp Hill PA 17011-2604

Society for German-American Studies

c/o LaVern J. Rippley, Ph.D., St Olaf's College
Northfield MN 55057-1098

Society for German Genealogy in Eastern Europe

P.O. Box 905 Str "M"
Calgary AB T2P 2J3 Canada

Society of Svenskyborna

c/o Karl-Olof Hinas
Gute, Bal, S-620 30 Slite, Sweden

The Swiss Connection (Swiss Newsletter)

2845 North 72nd Street
Milwaukee WI 53210-1106

Theresientaler Heimatbund

Hofwiesenstrasse 16
D -74405 Gaildorf, Germany

Towarzystwo Genealogiczno-Heraldyczne

Wodna 27 (Palac Gorkow)
61-781 Poznan, Poland

Transilvanian Saxons Genealogy and Heritage Society

c/o Paul Kreutzer, P.O. Box 3319
Youngstown OH 44513-3319

Travel Genie Maps

3815 Calhoun Avenue
Ames IA 50010-4106

Ukrainian Genealogical & Historical Society of Canada

R. R. #2
Cochrane, Alberta T0L 0W0, Canada

United Romanian Society

14512 Royal Drive
Sterling Heights MI 48312

Die Vorfahren Pommern Database

c/o Jerry Dalum, 9315 Claret Street
San Antonio TX 78250-2523

Western Australian Genealogical Society

Attn: Journals Officer, Unit 6, 48 May Street
Bayswater, Western Australia 6053 Australia

Worsten Genealogical Society of Wroclaw, Poland

P.O. Box 312
PL 50-950, Wroclaw 2, Poland

Zichydorf (Banat) Village Association

2274 Baldwin Bay
Regina SK S4V 1H2 Canada



FEEFHS Membership Application and Subscription Form

Name of Organization or Personal Name: _____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone: _____ Fax: _____ E-Mail: _____

(Please check the appropriate box below to indicate your desired involvement with FEEFHS.)

Organizational Membership

- Under 250 members (dues \$35 per year)
- 250–500 members (dues \$45 per year)
- Over 500 members (dues \$60 per year)

Individual Membership (dues \$35 per year)

Family Membership (dues \$40 per year for two family members sharing one *Journal* subscription)

Non Member Subscription to *FEEFHS Journal*

- Personal (\$35 per year)
- Library or Archive (\$40 per year)

If you are applying for FEEFHS membership, please complete the reverse side of this form.

Additionally, a donation towards the FEEFHS Website is greatly appreciated.

\$_____ Website Operating Expense

**Mail your check or bank draft with the appropriate membership dues or subscription fee in U.S. dollars to:
FEEFHS Treasurer, P.O. Box 510898, Salt Lake City, UT 84151-0898**

Benefits of FEEFHS Membership

- Subscription to *FEEFHS Journal* and electronic newsletter.
- Homepage on the <http://feefhs.org> website for your genealogical society or genealogy related business.
- Promotion of your genealogical society or genealogy related business, it's publications, projects, and services.
- Assistance in locating resources and training for new and developing genealogical societies.
- Opportunities for networking and collaboration with other FEEFHS members.
- Opportunities for FEEFHS co-sponsorship of your society's conferences and other events.
- Preferred involvement in FEEFHS International Conventions and other FEEFHS sponsored events.
- Preferred invitation to publish in *FEEFHS Journal*, on FEEFHS website, or in FEEFHS monograph series.
- Query privileges in *FEEFHS Journal* and on FEEFHS website.
- A listing on FEEFHS online *Resource Guide to East European Genealogy* for professional researchers.
- Right to select a representative from your organization to serve on the board of directors of FEEFHS.
- Right to vote annually for FEEFHS officers.
- Opportunity to serve on FEEFHS committees.
- Opportunity to serve as a FEEFHS officer, etc.

FEEFHS Membership Application (continued)

(Please answer the following questions as part of your membership application.)

Your representative on the FEEFHS Board of Directors

Name: _____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone: _____ Fax: _____ E-Mail: _____

Editor of your Organization's Publication

Name: _____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone: _____ Fax: _____ E-Mail: _____

Name of publication: _____

Questions for Member Organizations

Major conferences and/or special events: _____

Terms of membership, including dues: _____

Do you provide translation services? _____ Which languages? _____

Do you provide research services? _____ Please describe: _____

Questions for Individual Members and FEEFHS Board of Directors Representatives

Ethnic/religious/national area of interest: _____

Language skills: _____

Computer skills: _____

Type of computer: _____ O/S: _____ Word processor: _____ Modem speed: _____

Will you volunteer to participate in the following FEEFHS activities? (Check all that apply.):

- | | |
|-------------------------------------------------------------------------------|-----------------------------------------------------------------------------|
| <input type="checkbox"/> Speak at FEEFHS conventions | <input type="checkbox"/> Translate articles for FEEFHS publications |
| <input type="checkbox"/> Staff a FEEFHS table at a non-FEEFHS event | <input type="checkbox"/> Extract data from microfilm/fiche |
| <input type="checkbox"/> Prepare lists of archives, libraries, holdings, etc. | <input type="checkbox"/> Compile bibliographies |
| <input type="checkbox"/> Type transcriptions/extractions, etc. | <input type="checkbox"/> Serve on convention planning committee |
| <input type="checkbox"/> Write HTML for FEEFHS website | <input type="checkbox"/> Participate in research projects |
| <input type="checkbox"/> Mentor a new or developing society | <input type="checkbox"/> Be a contributing editor for <i>FEEFHS Journal</i> |
| <input type="checkbox"/> Answer genealogy research queries | <input type="checkbox"/> Publicize FEEFHS events & services in your area |
| <input type="checkbox"/> Write or solicit articles for <i>FEEFHS Journal</i> | <input type="checkbox"/> Serve as a FEEFHS officer |

(Please attach additional information, comments, and suggestions, if necessary.)