

Research Report No. 6

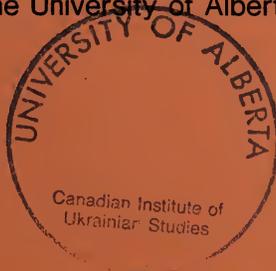
SOURCES FOR RESEARCHING  
UKRAINIAN FAMILY HISTORY

John-Paul Himka and Frances A. Swyripa

Canadian Institute of Ukrainian Studies  
The University of Alberta

Edmonton

1984



Canadian Institute of Ukrainian Studies  
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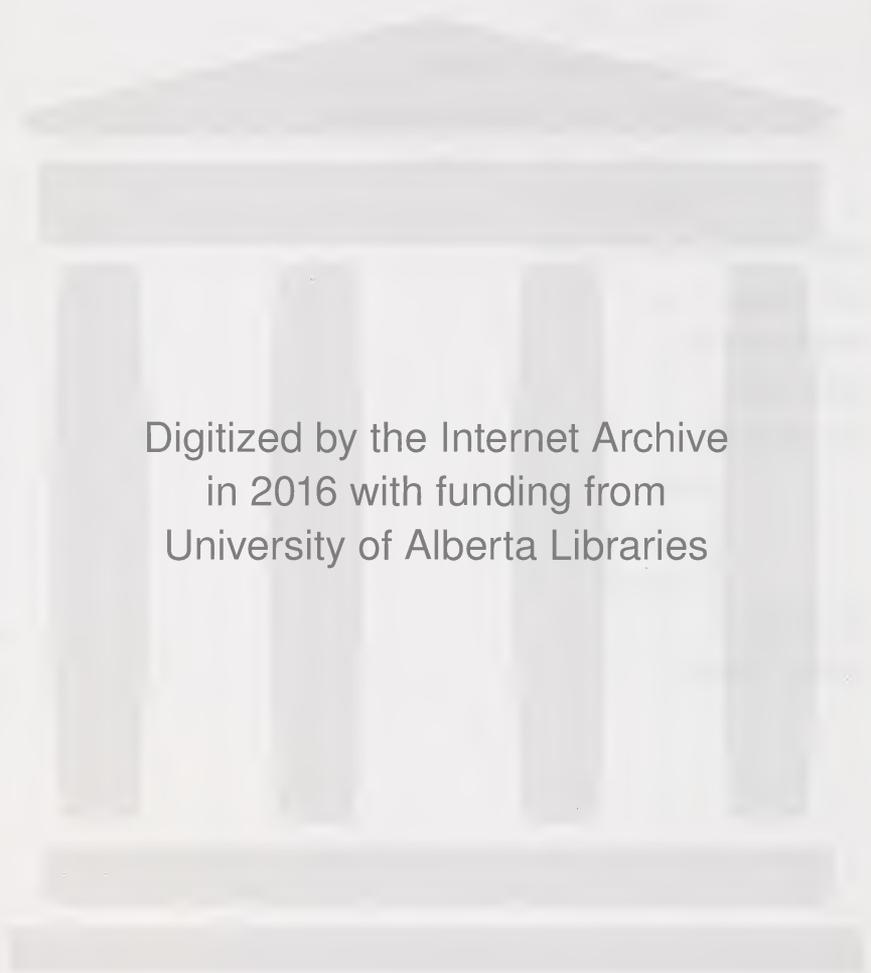


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## INTRODUCTION

The purpose of this report is to aid Ukrainian Canadians who wish to learn about their family history. Genealogical research for Ukrainian Canadians is not easy. The field itself is relatively new and has not had the time to develop the methodological improvements enjoyed by other branches of genealogical studies. Also, sources on the family's history in Ukraine may be written in a variety of foreign languages and access to genealogical records in the Soviet Union is extremely restricted. In spite of these difficulties, many Ukrainian Canadians are pursuing an interest in genealogy. Their task is made easier by the relatively greater number and variety of records available for the Canadian period. This report is intended to guide them in and facilitate their pursuit.

JPH  
FAS

Edmonton  
1984



## UKRAINIAN SOURCES

The sources for researching family history in Ukraine are not easily accessible: the archives richest in genealogical documentation are in the Ukrainian SSR, and permission to use them is difficult to obtain; the most important published sources are rare, to be found only in specialized research libraries in North America and in selected European libraries (Vienna, Warsaw, Cracow); and even when the documentation is physically accessible, it is often difficult for non-specialists to use because of the foreign languages and, in the case of manuscripts, unfamiliar scripts. What follows does not solve, or even comprehensively describe, all the problems involved in investigating Ukrainian genealogy. Instead, it serves as an introductory guide to such investigation. A more detailed presentation of many of the points made in this introductory survey can be found in: "A Researcher's Handbook on Western Ukraine (Galicia and Bukovina) in the Late Nineteenth and Early Twentieth Centuries," prepared for the Ukrainian Cultural Village (Historic Sites Service, Alberta Culture) by John-Paul Himka (Edmonton 1984).

### *The Meaning of Ukrainian Surnames*

Names are often a clue to family origins, since they sometimes impart information on the profession or ethnic origin or some other feature of one's ancestors. Most Ukrainian surnames were fixed in the late eighteenth or early nineteenth centuries. The nobility had last names for centuries previously, but peasants generally did without a fixed surname. Most Ukrainian surnames were continually in a state of flux. Hypothetically, in an ancient village there might have been two men named Ivan and one named Artem. Since Artem was not likely to be confused with anyone else, a second name was superfluous. But the two Ivans would require a second name. One might have been the son of Pavlo and therefore called Pavlyn Ivan. The other might have been a smith and referred to as Ivan Koval. Generations later, all memory of the Ivans might have passed away, and along with them the temporary surnames Pavlyn and Koval. With the growth of bureaucracy in the late eighteenth century, however, it became necessary to keep track of people by fixed names. From that time on therefore, all Ukrainians had to have last names as we now know them. Although the fixing of the surnames occurred late, it is likely that some surnames derive from century-old epithets.

One of the most common ways of choosing a surname was to take the first name of a parent or grandparent and modify it slightly. We know many examples from English: Peterson, Davidson, Richardson, etc. The same happened in Ukrainian. Instead of -son, however, the Ukrainians would add endings like -enko (predominant in central and eastern Ukraine), -uk or -chuk (predominant in Western Ukraine), -ovych, -ak, -ets, -ivor, -yn; in some cases the first name would be kept unchanged as a last name. Examples of Ukrainian surnames formed from first names are: Andrii--Andriash, Andriiets (Andrietz), Andrusyshyn, Andrukhovych; Danylo--Danchuk, Danylyshyn, Danylenko; Herman--Herman, Hermaniuk; Hryhorii--Hryniuk, Hryniv (Hryniw), Hryhoruk; Iliia--Ilkiv (Elkow);

Lukhym--Khymka (Himka), Khymko (Chimko); Kindrat--Kindrachuk; Kosma--Kosmenka; Matvii--Matsevko (Macewko) (via Polish *Maciej*); Mykhailo--Mykhailiuk (Michayluk); Nykyfor--Nykyforuk; Oleksander--Oleksandruk (Alexandruk); Pavlo--Pavlovych (Pavlovich), Pavliuk (Pawliuk); Petro--Petruk; Roman--Romaniuk, Romanko; Samiilo--Samiiliak, Samuliak, Samiilenko; Sava--Savchyn (Sawchyn), Savchenko; Semen--Senkov (Senkow); Stepan--Stefaniuk, Stefanyk.

Unfortunately, surnames formed from first names are not very helpful in genealogical research. All they tell us is that at one unspecified time (probably in the mid-eighteenth century) an ancestor had such and such a first name.

Other surnames were formed from relationships. They can sometimes tell us a bit more. For example, the last name Pryimak (Prymak) means a man who goes to live with his wife's family.

Surnames formed from professions are telling. Just as the English names Taylor, Cooper, Cartwright and Wheeler tell us the professions of ancestors, so do many Ukrainian names, such as: Bodnar, Bodnaruk--cooper; Koval (Kowal), Kovalchuk (Kowalchuk)--smith; Kupchenko--merchant; Kravets, Kravtsiv, Kravchenko, Kravchuk--tailor; Melnyk--miller; Shevchuk, Shevchenko--cobbler; Tkach, Tkachuk--weaver; Volovyk (Wolowyk)--oxherd.

Related to professions are positions. The names Viitenko and Voichenko (Woychenko), for example, derive from the word *viit*, meaning the mayor of a village. The name Vozniak (Wozniak) means bailiff.

Some names indicate ethnic origin. They might express descent from a certain branch of the Ukrainians, e.g., from the Boikos (Boiko, Boichuk), or from non-Ukrainian nationalities, e.g.: Moskalyk--from *moskal*, meaning Russian; Nimchuk--from German origin; Tataryn--from Tatar; Venhrynovych--from Hungarian.

Other Ukrainian surnames derive from place names. The name Kryzhanovsky (Kryzanowski) comes from the Polish village of Krzyzanowice, the ancestral home of the noble Krzyzanowski family; what the name Kryzhanovsky signifies when used by a Ukrainian peasant is not entirely clear, although it may refer to an old ennobling of the family. Other surnames derived from place names are: Basarab, Basaraba--from Bessarabia; Halytsky (Halisky)--from the town of Halych; Podolian (Podolan)--from the region of Podillia, i.e., lowlands; Verbytsky (Verbicki)--from any one of a number of villages in Ukraine with similar names.

Some names preserve the memory of a physical characteristic of an ancestor: Balan--from the Romanian word *balan*, i.e., blond; Bilyi (Billey), Bilyk (Belyk)--white, i.e., of fair complexion; Dziuba, Dzioba--beak; Holinaty--long-legged; Shostak (Szostak)--person with six fingers.

Behavioural characteristics, often quite unflattering, were also formative of Ukrainian surnames: Hergot--a duck's quacking; Hulei (Huley)--from *hulyty*, to deceive; Mandrusiak--from *mandruvaty*, to wander; Zaderii (Zadderay)--quarrelsome person.

Animal names are quite common in Ukrainian, but what they signify is obscure. Examples are: Medvid, Medvidskyy--bear; Kovbe (Kowbel)--a type of fish; Kotyk, Koshka--cat. The name of Vovk (Wowk), or in its Romanian form Lupul, means wolf. Very hypothetically, this name was attached to "wise men" who preserved the old pagan knowledge into modern times.

Also obscure are a number of names that mean something in Ukrainian but are ambiguous in what they tell us about the first ancestor to bear that name. Such names are: Didukh (Diduch, Diduck)--a straw figure burned on New Year's Eve; Chepil (Chipel, Chepel)--a type of knife; Huk--din; Harmata--cannon; Smetaniuk (Smetoniuk)--from *smetana* (cream).

The meaning and history of Ukrainian names is the subject of a vast literature. Useful works include:

Borschak, E. *Les Noms de Famille ukrainiens*. L'Academie ukrainienne libre des Sciences, Serie: Onomastica, no. 18. Winnipeg, 1959.

Redko, Iu. K. *Dovidnyk ukrainskykh prizvyshch*. Kiev, 1969.

Redko, Iu. K. *Suchasni ukrainski prizvyshcha*. Kiev, 1966.

Unbegaun, B. O. *Russian Surnames*. Oxford, 1972. (In spite of the title, the book contains a great deal of information on Ukrainian surnames as well.)

Vincenz, Andre de. *Traite d'Anthroponymie houtzoule*. Forum Slavicum, 18. Munich, 1970.

### *Basic Knowledge about Ukraine*

The better one's knowledge of Ukrainian history and the Ukrainian language, the easier it is to unravel the family history. The ability to read in Ukrainian is almost indispensable for research into the European family roots. (At times, an acquaintance with Polish, German and even Latin and Romanian comes in handy.) There is a number of textbooks that can be used to refresh or acquire Ukrainian-language skills. Two which are readily attainable are:

Struk, Danylo Husar. *Ukrainian for Undergraduates*. Toronto, 1978.

Humesky, Assya. *Modern Ukrainian*. Toronto-Edmonton, 1980.

There are many Ukrainian dictionaries. A dictionary compiled in the nineteenth century and still considered a "classic" is: Borys Hrinchenko, *Slovar ukrainskoi movy*, 4 vols. (Kiev 1907; reprint Kiev 1958). It is a Ukrainian-Russian dictionary, but useful because of the older material it contains.

Also of particular value is Ievhenyi Zhelekhovsky (vol. 2 with Sofron Nedilsky), *Malorusko-nimetskyi slovar*, 2 vols. (Lviv 1886). Although a Ukrainian-German dictionary, it is extremely useful because of where and when it was published; it contains many West Ukrainian dialectisms as well as numerous older words referring specifically to the old Austro-Hungarian situation.

*Slovnnyk ukrainskoi movy*. 11 vols. Kiev, 1970-80. A completely Ukrainian-language dictionary (definitions in Ukrainian); useful because of the great number of words it contains.

Andrusyshen, C.H. and J.N. Krett. *Ukrainian-English Dictionary*. Saskatoon, 1955; reprint Toronto, 1981. Contains much older material as well as West Ukrainian dialectisms.

Podvesko, M.L., and M.I. Balla. *Ukrainsko-anhliiskyi slovnyk*. 2nd ed. Kiev, 1957. A Soviet dictionary that ignores many of the West Ukrainian dialectical words that one frequently encounters in researching family history.

There is a renaissance in Ukrainian history-writing on this continent and currently some of the best works on Ukraine are in English. For all aspects of Ukrainian studies an extremely useful work is: *Ukraine: A Concise Encyclopedia*, 2 vols. (Toronto 1963-71).

A short, but excellent introduction to Ukrainian history is Roman Szporluk's *Ukraine: A Brief History*, 2nd revised ed. (Detroit 1982).

A more detailed presentation is in Dmytro Doroshenko, *A Survey of Ukrainian History* (Winnipeg 1975).

Most Ukrainians who came to Canada emigrated from two regions of Ukraine: Galicia and Bukovyna. Very little has appeared in English about Bukovyna, but the neighbouring region of Galicia is acquiring a substantial English-language literature:

Himka, John-Paul. "The Background to Emigration: The Ukrainians of Galicia and Bukovyna, 1848-1914," in *A Heritage in Transition: Essays in the History of Ukrainians in Canada*, ed. Manoly R. Lupul. Toronto, 1982, 11-31.

Himka, John-Paul. *Socialism in Galicia: The Emergence of Polish Social Democracy and Ukrainian Radicalism (1860-1890)*. Cambridge, Mass., 1983.

Magocsi, Paul R. *Galicia: A Historical Survey and Bibliographic Guide*. Toronto, 1983.

Markovits, Andrei S., and Frank E. Sysyn, eds. *Nationbuilding and the Politics of Nationalism: Essays on Austrian Galicia*. Cambridge, Mass., 1982.

### *Some Historical Background*

As already mentioned, most Ukrainians who came to Canada did so from the regions of Galicia and Bukovyna. From the late eighteenth century until 1918 both of these regions were provinces (crownlands) of the Austro-Hungarian empire. The western part of Galicia, which included the city of Cracow, was primarily inhabited by Poles; southern Bukovyna was inhabited mainly by Romanians. The regions were poor and most of the Ukrainians who lived there were land-hungry peasant farmers. Hundreds of thousands of Ukrainian peasants emigrated from Austria-Hungary in the two decades before the First World War; almost all were hoping to improve their economic conditions.

Although most Ukrainians who came to Canada originated in Galicia and Bukovyna, the two regions made up only a small part of Ukraine. In 1900, for example, only 20 per cent of all Ukrainians lived in Galicia or Bukovyna. Most Ukrainians lived to the east, in the part of Ukraine ruled by Russia; but very few Ukrainians emigrated from the Russian empire.

In the middle ages, Galicia had been part of an independent Ukrainian kingdom, but was occupied by Poland in the 1340s and remained under Polish rule until 1772. During these four centuries the ruling class (the landed nobility)

either adopted Polish nationality or else had emigrated to Galicia from elsewhere in Poland; the Ukrainian population was reduced to serfdom (forced labour on the landlords' estates); and the Ukrainian Catholic faith replaced Orthodoxy. In 1772 Austria acquired Galicia and introduced a number of reforms, including the abolition of serfdom in 1848. The Ukrainians -- 95 per cent peasants -- were still economically dependent on Polish landlords and their own farms were scarcely enough to maintain them. With the penetration of education (but not necessarily literacy) to the Ukrainian village, many peasants learned of the possibility of emigration to North America. Masses of them decided to leave.

Bukovyna had been part of the medieval Moldavian state, which became part of the Ottoman (Turkish) empire. The major cultural influence here was Romanian. The Orthodox religion was preserved. The Ukrainian population was enserfed, but the obligations imposed on the peasantry were not as burdensome as those in Galicia. In 1775 Austria annexed Bukovyna from Turkey and introduced reforms. The landlord class was primarily Romanian and German and the peasantry (in the north) predominantly Ukrainian. Here, too, land hunger was a serious problem, since the landlords owned 60 per cent of the land used for agriculture and forestry. Poverty also induced the Ukrainians of Bukovyna to emigrate in mass at the turn of the century.

After the First World War, the collapse of the Austro-Hungarian empire and the defeat of the Ukrainian national revolution, Galicia fell to Poland and Bukovyna to Romania (most of the former Russian-ruled Ukraine became the Ukrainian Soviet Socialist Republic). The Ukrainians of these western regions remained poor peasants and continued to emigrate, though at a lesser rate than before the war. The 1920s and 1930s were also years of intense national oppression for the Ukrainians living in the Polish and Romanian states.

The end of the Second World War brought another major wave of Ukrainian emigration, this time from all regions of Ukraine, although Galicia and Bukovyna still remained pre-eminent. This emigration was principally politically, rather than economically, motivated. These Ukrainians, deeply influenced by the Ukrainian nationalist movement in the 1930s, preferred emigration to living (or being arrested) in Soviet Ukraine (the Second World War brought all of Ukraine, including Galicia and Bukovyna, under Soviet rule). Today the former region of Galicia corresponds to the oblasts (the equivalent of counties) of Lviv, Ivano-Frankivsk and Ternopil; the former Bukovyna is now Chernivtsi oblast. Some parts of Galicia and Bukovyna inhabited or formerly inhabited by Ukrainians were incorporated into Poland and Romania.

### *Learning about the Ancestral Village*

After deciphering the meaning of one's name and acquiring the requisite linguistic and historical background, it is necessary to delve into the history of the ancestral village(s). The first steps are to establish: the village's precise name in Ukrainian; its precise name in Polish (if Galicia) or German (if Bukovyna); its district (povit) within old Austria; its oblast (and raion) within the USSR; and its location on the map. All these steps are necessary for genealogical research, but they need not be carried out in the order listed.

A useful reference work is a list of all villages in Galicia according to surveys commissioned by the Austrian emperors Joseph II and Francis I. The list of villages existing in the period 1785-1820 has been published in the Soviet

Union: *Iosyfinska (1785-1788) i Frantsyskanska (1819-1820) metryky. Pershi pozemelni kadastry Halychyny. Pokazhchyk naselenykh punktiv* (Kiev 1965). The list is alphabetically arranged in Ukrainian; the proper Polish version is given in parentheses. Beside the name of each village are nearby towns. This source is useful for establishing precise names and getting a general idea of its geographic location. For establishing the precise Ukrainian name of a village and determining its location in the USSR, it is best to consult a handbook of the administrative-territorial divisions of the Ukrainian SSR: *Ukrainska RSR. Administratyvno-terytorialnyi podil na 1 sichnia 1972 roku* (Kiev 1973). Listing is by oblast, and within each oblast by raion (a raion is a smaller administrative unit). An index at the back lists each settlement alphabetically. Please note, however, that some Ukrainian villages of former Galicia and Bukovyna are not located within the current boundaries of Soviet Ukraine and are instead to be found in Poland or Romania. Some villages now go by completely different names; others have altogether disappeared.

The best single source on the history of the ancestral village is the twenty-six volume history of cities and villages of the Ukrainian SSR: *Istoriia mist i sil Ukrainskoi RSR*. Each oblast is covered in a separate, thick volume, giving a short history of every village as well as detailed maps showing locations. Each volume contains a name index. The most important volumes for Canadian purposes are: *Istoriia... Chernivetska oblast* (1969); *Istoriia... Ivano-Frankivska oblast* (1971); *Istoriia... Lvivska oblast* (1968); and *Istoriia... Ternopilska oblast* (1973).

Once the Polish (Galicia) or German (Bukovyna) name of a village is established, it is possible to identify the district (povit) of Austria in which it was found. This can be done by consulting any one of a number of official and semi-official Austrian topographical guides. These guides, which tend to be arranged by district and indexed alphabetically, often provide interesting information such as the population of the village, the name of the local landowner, whether it had a post office, school, etc. They are excellent sources for reconstructing the environment which the ancestors of Ukrainian Canadians left.

*Orts-Repertorium des Königreiches Galizien und Lodomerien mit dem Grossherzogthume Krakau. Auf Grundlage der Volkszählung vom Jahre 1869...* Vienna, 1874. Based on 1869 Austrian census; gives population for Galicia only.

Bigo, J. *Najnowszy skorowidz wszystkich miejscowości z przysiótkami w Królestwie Galicyi i Bukowinie*. Zolochiv, 1886; 5th ed. Lviv, 1914. For Galicia and Bukovyna.

*Special-Orts-Repertorium der im österreichischen Reichsrathe vertretenen Königreiche und Länder*. Vol. 12: *Galizien*. Vienna, 1886. Based on 1880 census; for Galicia (a separate volume exists for Bukovyna).

*Special-Orts-Repertorium der im österreichischen Reichsrathe vertretenen Königreiche und Länder*. Vol. 12: *Galizien*. Vienna 1893. Based on 1890 census; for Galicia (a separate volume exists for Bukovyna).

*Gemeindeflexikon der im Reichsrathe vertretenen Königreiche und Länder. Bearbeitet auf Grund der Ergebnisse der Volkszählung vom 31. Dezember 1900*. Herausgegeben von der k.k. statistischen Zentralkommission. 12: *Galizien*. Vienna, 1907. Very valuable information; contains materials on population (including by religion and language); existence of schools, post-offices, railroad stops, drugstores, etc; number of cattle, size of forests, etc. For Galicia, based on

1900 census (a separate volume exists for Bukovyna).

*Allgemeines Ortschaften-Verzeichniss der im Reichsrathe vertretenen Königreiche und Länder nach der Ergebnissen der Volkszählung vom 31. Dezember 1900.* Hrsg. von der k.k. statistischen Central-Commission. Vienna, 1902. For all of Austria, including Galicia and Bukovyna. Based on 1900 census.

Chanderys, Szymon. *Kompletny skorowidz miejscowości w Galicyi i Bukowinie.* Lviv, 1909.

Ukrainians in the emigration have published a number of books on smaller regions of Galicia. They are crammed with information on local personalities; it is possible to find information on one's family in them. Some are indexed.

*Buchach i Buchachchyna. Istoryko-memuarnyi zbirnyk.* Naukove tovarystvo im. Shevchenka, Ukrainskyi arkhiv, 27. New York, 1972. Includes a name index.

Kravtsiv, Bohdan, ed. *Almanakh Stanyslavivskoi zemli. Zbirnyk materialiv do istorii Stanyslavova i Stanyslavivshchyny.* Naukove tovarystvo im. Shevchenka, Ukrainskyi arkhiv, 28. New York, 1975.

Marunchak, Mykhailo H., ed. *Horodenshchyna. Istorychno-memuarnyi zbirnyk.* Naukove tovarystvo im. Shevchenka, Ukrainskyi arkhiv, 32. New York, 1978.

Vynnytskyi, Ivan, et al., eds. *Terebovelska zemlia. Istorychno-memuarnyi zbirnyk.* Naukove tovarystvo im. Shevchenka, Ukrainskyi arkhiv, 20. New York, 1968.

*Zbarazhchyna. Zbirnyk spomyniv, stattei i materialiv.* Naukove tovarystvo im. Shevchenka, Ukrainskyi arkhiv, 17. Toronto, n.d.

*Berezhanska zemlia. Istorychno-memuarnyi zbirnyk.* Naukove tovarystvo im. Shevchenka, Ukrainskyi arkhiv, 19. New York, 1970.

Lutsiv, Luka, ed. *Drohobychchyna--zemlia Ivana Franka.* 2 vols. Naukove tovarystvo im. Shevchenka, Ukrainskyi arkhiv, 25 and 32. New York, 1973-8.

Lev, Vasyl. *Uhniv ta Uhnivshchyna. Istorychnomemuarnyi zbirnyk.* Naukove tovarystvo im. Shevchenka, Ukrainskyi arkhiv, 16. New York, 1960.

Vlokh, Mykhailo. *Vynnyky, Zvenyhorod, Univ ta dovkilni sela. Istorychno-memuarnyi zbirnyk.* Chicago, 1970.

*Istorychno-memuarnyi zbirnyk Chortkivskoi okruhy. Povity Chortkiv, Kopychyntsi, Borshchiv, Zalishchyky.* Naukove tovarystvo im. Shevchenka, Ukrainskyi arkhiv, 26. New York, 1974.

Hunczak, Taras, ed. *A History of Pidhaitsi and its Region.* New York, 1980.

There is a bibliography of works on settlements in Lviv oblast: *Istoriia mist i sil Lvivskoi oblasti. Bibliografichniy pokazhchyk.* (Lviv 1977).

### *Encyclopedias*

It is always possible that an ancestor (or a relation) made his or her mark on Ukrainian history by writing poetry, serving bravely in the Ukrainian army or being elected to public office. The single most useful Ukrainian-language encyclopedia is *Entsyklopediia ukrainoznavstva. Slovnykova chastyna*, ed. Volodymyr Kubijovyc (Paris-New York 1955- ). Its special virtue is that it was prepared in emigration, therefore by Ukrainians from the western regions, who devoted special attention to historical personalities from their regional homelands. This encyclopedia is also especially useful because it includes many names excised from Soviet Ukrainian encyclopedias for purely ideological reasons. An English version is planned.

Also useful, for similar reasons, is a three-volume encyclopedia published in interwar Galicia: *Ukrainska zahalna entsyklopediia*, ed. Ivan Rakovskyyi, 3 vols. (Lviv n.d.).

### *Clergy*

Only a small percentage of Ukrainian immigrants to Canada were clergymen or the descendants of clergymen. If it is known that an ancestor was a priest in the old country, one should try to obtain a so-called schematism from his diocese. These rare publications contain biographical information on parish priests (including years of birth and ordination) as well as information concerning their parishes (including the number of parishioners).

The schematisms came out in two languages, Ukrainian and Latin. Until 1886 there were only two schematisms (in each language), for the Lviv archeparchy and for the Przemyśl eparchy; from 1886, a third appeared, for the newly-created Stanyslaviv eparchy.

The title of the Latin edition, with some variations, was as follows: *Schematismus universi venerabilis cleri Archidieceos metropolitanae* (or: *Diocesis graeco-catholicae Leopoliensis* (or: *Premisliensis*; or: *Stanislaopoliensis*) *pro anno Domini*....

The title of the Ukrainian edition was: *Shematyzm* (or: *Skhymatizm*) *vsechestnaho klyra hreko-katolycheskoi Mytropolytalnoi arkhydiitsezii* (or: *Eparkhii*) *Lvivskoi* (or: *peremyskoi*; or *stanyslavivskoi*) *na rik* (bozhii)....

### *Nobility*

It is very unlikely but not altogether impossible, that a Ukrainian Canadian may have noble ancestry. Priestly families often had noble roots. A number of families, especially in the Sambir region, were ennobled and subsequently merged, at least economically and ethnographically, with the peasantry. The standard guide to the Ukrainian nobility is V.L. Modzalevsky, *Malorossiiskii rodoslovník*, 4 vols. (Kiev 1908-14).

### *Cossacks*

The Cossacks lived in central and eastern Ukraine and therefore it is, again, very unlikely that many Ukrainian-Canadians are of Cossack descent. Still, there is a very thorough catalogue of Ukrainian Cossack officers which is indexed by name: George Gajecky, *The Cossak Administration of the Hetmanate* (Cambridge, Mass. 1978).

### *Civil Servants and Holders of Public Office*

Civil servants of all types, including teachers and postal officials, and holders of public office, including peasants elected to the district council, are listed in the annual publication *Szematyzm Królestwa Galicyi i Lodomeryi z Wielkim Księstwem Krakowskim na rok ...* (Lviv). Unfortunately, these annuals are very rare in North America. A Polish study deals with them as a historical source and also lists where they can be found in European libraries and archives: Henryka Kramarz, "Schematyzmy galicyjskie jako źródło historyczne," *Studia Historyczne* 25, no. (96) (1982): 27-48 (with an English resume).

Higher-rank civil servants in Galicia and Bukovyna are listed in *Hof- und Staats-Handbuch der österreichisch-ungarischen Monarchie für ...* (Vienna).

### *Indexed Historical Sources*

Unfortunately, most historical works and document collections published in Soviet Ukraine are not indexed. An exception, however, which has some value for genealogical purposes, is a collection of documents relating to peasant resistance to landlords, the state and church in Galicia during the late eighteenth and early nineteenth century: *Klasova borotba selianstva Skhidnoi Halychyny (1772-1849). Dokumenty i materialy* (Kiev 1974). This collection is indexed both by surname and place. It includes mention of people who normally do not figure in history books, encyclopedias and government publications.

### *LDS Genealogical Library*

Because the Mormons require genealogical research for religious purposes, they have microfilmed parish records and other genealogical material relating to many countries, including Ukraine. Most larger Canadian cities have a Branch Genealogical Library of the Church of Jesus Christ of Latter-day Saints. The branch libraries do not house microfilms of Ukrainian parish records, but they can order them from Salt Lake City, Utah. The index to available parish records from Ukraine is kept in the branch libraries on microfilm.

The index to Ukraine is organized by oblast (transliterated from Russian): Chernovtsy, Ivano-Frankovsk, Lvov, Ternopol, Volyn, etc. and within each oblast by raion. Unfortunately, the LDS holdings of parish records are extremely spotty and focus more on Protestant and Roman Catholic parish records than on Ukrainian (Greek) Catholic or Orthodox records. Thus they are somewhat more useful for German or Polish rather than Ukrainian family history. Still, for the sake of thoroughness, it is worthwhile to consult the microfilm index to

determine whether a particular parish register is on microfilm at Salt Lake City.

### *Writing to Relatives*

An important source of family history, especially to acquire initial leads, is tradition preserved by other relatives, particularly those still living in Ukraine. One should not hesitate to write to them with questions pertaining to the pre-emigration history of the family.

### *Regional Associations*

The regional collections mentioned earlier were published by various regional associations, primarily made up of post-Second World War immigrants. The associations generally publish newsletters and hold congresses. Within the regional associations may well be people who came from the same village as one's ancestor and may be able to say something about the family.

The regional association for the Sokal, Belz, Radekhiv, Chelm (Kholm) and Pidliahshia area can be contacted through Mr. W. Makar, 25 Wolseley St., Toronto, Ontario, M5T 1A3.

### *Visiting Ukraine*

It is worth visiting Ukraine to find out more about family history through conversations with relatives and other villagers, and perhaps through studying the local cemetery. To visit an ancestral village legally, one must arrange this in advance through *Intourist* before leaving for Ukraine. It is almost impossible to travel to Lviv in Ukraine and there get permission to visit a certain village. Many tourists travel to ancestral villages illegally. They simply fly to Ukraine on tour and find a willing taxi-driver to take them to the village. This can cause complications with the law, but the consequences are generally not very serious.

If one's ancestral village is located today within the boundaries of Poland, it is possible to travel there without any special permission.

### *Writing to the Ukrainian Bureau of Vital Statistics*

The Soviet Ukrainian equivalent of the bureau of vital statistics is known by the acronym ZAGS. For a fee, ZAGS can provide a birth certificate for an ancestor born in Ukraine. An office of ZAGS is located in every oblast centre. One can write directly to:

Zapisi Aktov Grazhdanskogo Sostoianiia  
City of (Lvov, Ternopol, Ivano-Frankovsk, Chernovtsy)  
USSR

or to:

The Embassy of the USSR  
285 Charlotte St.  
Ottawa, Ontario  
K1N 8L5

ZAGS issues a birth certificate that gives the full name of the person in question, the exact date and place of birth, the full name of the father, the full married name of the mother and the first names of the grandfathers. The latter have to be deduced from the patronymic. For example, Halia Mykhailivna Koval is the daughter of Mykhailo Koval, and Mykhailo Ivanovych Koval is the son of Ivan Koval.

### *Documents*

Often it is possible to discover among the family papers old documents (baptismal and birth certificates, marriage certificates, military papers, so-called labour books and passports) that provide a wealth of genealogical information. Most of these documents are in German, Polish, Latin, Ukrainian or Romanian. The pertinent information is handwritten and often difficult for all but specialists to decipher. Unfortunately, copyright restrictions prevent a sample selection of such documents to be included with this text.

### *A Note on Soviet Archives*

Soviet archives contain a wealth of information on Ukrainian genealogy. In spite of their importance, they will not be treated here since the practical obstacles to their use are very great, involving both highly specialized knowledge and permission from Soviet archival authorities. An English-language guide to the Soviet Ukrainian archives is being prepared in three volumes by the Harvard scholar Patricia K. Grimsted. For Galicia, the most important archives are the Central State Historical Archives of the Ukrainian SSR in Lviv (Tsentralnyi derzhavnyi istorychnyi arkhiv URSR u m. Lvovi); for Bukovyna, the Chernivtsi State Oblast Archives (Chernivetskyi oblasnyi derzhavnyi arkhiv).



## CANADIAN SOURCES

Sources for compiling Ukrainian family trees after immigration to Canada far exceed those for the much longer period in Ukraine. This is not because the records are better or more extensive, but simply a result of less restricted access. Canadian records aid the reconstruction of a family's history in Canada, and can also provide information about its European roots -- the names of ancestral villages or of kin who did not emigrate. Because of the early concentration of the Ukrainians in Alberta, Saskatchewan and Manitoba, this section of the guide focuses on Ukrainian genealogical research in the three Prairie provinces. To a somewhat lesser degree, it will also assist those whose relatives settled in other parts of Canada.

### *Canadian Genealogical Societies*

Family research in Canada is popular, and numerous societies enable genealogists to share their interests and problems as well as to keep abreast of new sources in the field. Their focus is often broad and oriented toward "ancestor-digging" in Great Britain and Western Europe, but those in western Canada, in particular, are becoming increasingly conscious of the needs of their members with roots in Eastern Europe. Those provinces with the largest Ukrainian populations -- Ontario, Alberta, Manitoba, Saskatchewan and British Columbia -- have provincial genealogical societies; branches or separate local organizations exist in major cities and many smaller communities.

Alberta Genealogical Society  
Box 3151, Station A  
Edmonton, Alberta  
T5J 2G7

British Columbia Genealogical Society  
Box 94371  
Richmond, British Columbia  
V6Y 2A8

Manitoba Genealogical Society  
Box 2066  
Winnipeg, Manitoba  
R3C 3R4

Ontario Genealogical Society  
Box 66, Station Q  
Toronto, Ontario  
M4T 2L7

Saskatchewan Genealogical Society  
Box 1894  
Regina, Saskatchewan  
S4P 0A0

### *Genealogical Guides*

There are a number of guides to the types, location and use of genealogical sources in Canada. A standard reference is Eric Jonasson's *The Canadian Genealogical Handbook*, available from the Wheatfield Press, Box 205, St. James Postal Station, Winnipeg, Manitoba, R3J 3R4. Also *Tracing Your Ancestors in Canada* by Patricia Kennedy and Janine Roy (revised 1983), a small pamphlet published by the Public Archives of Canada in Ottawa. It provides general information on the location of several types of sources but offers little of specific interest to Ukrainian genealogists. Various institutions have also prepared guides to their own holdings. Of potential use to Ukrainians are the information leaflet, *Sources of Genealogical Information at the Provincial Archives of Alberta*, and the Saskatchewan Archives Board booklet, *Exploring Family History in Saskatchewan* (1983, by D'Arcy Handel), describing available records in that province.

### *Ukrainian Immigration and Settlement*

With a few exceptions, most Ukrainians arrived in Canada in three distinct waves beginning in the 1890s. The first period, from 1891 to the outbreak of war in 1914, brought approximately 170,000 Ukrainians. Another 68,000 arrived during the second or interwar period, and 34,000 came in the years immediately following the Second World War.

Between 1891 and 1914 most Ukrainians emigrating to Canada came from the provinces of Galicia and Bukovyna in the Austro-Hungarian Empire with Galicia the main source. Male peasant-farmers predominated. While some Ukrainians emigrated for political reasons or to escape compulsory military service, the majority were fleeing poverty. Shrinking landholdings, rural overpopulation, malnutrition, primitive farming methods, widespread illiteracy and mounting indebtedness characterized peasant life in Galicia and Bukovyna. Almost two-thirds of the immigrants went to the Prairie provinces of Manitoba, Saskatchewan and Alberta, where the Canadian government offered homesteads of 160 acres (64.7 hectares) for ten dollars to induce settlement.

Interest in Ukrainian immigration to Canada originated in Galicia. In 1891 Ivan Pylypiw and Wasyl Eleniak, two peasants from Nebyliv, came to Canada to investigate settlement possibilities and Pylypiw's subsequent accounts of free land gave rise in 1892 to the first Ukrainian colony at Edna-Star, east of Edmonton, Alberta. In 1895 Josef Oleskiw, an educator and agricultural expert in Galicia concerned with the economic plight of the Ukrainian peasantry visited Canada and found it suitable for Galician emigrants. Upon his return to Galicia, his public lectures and two booklets, *Pro vilni zemli* (About Free Lands) and *O emigratsii* (About Emigration), did much to stimulate Ukrainian immigration to Canada. The following year Clifford Sifton became Minister of the Interior in Sir Wilfrid Laurier's new Liberal administration and, despite coming under attack for

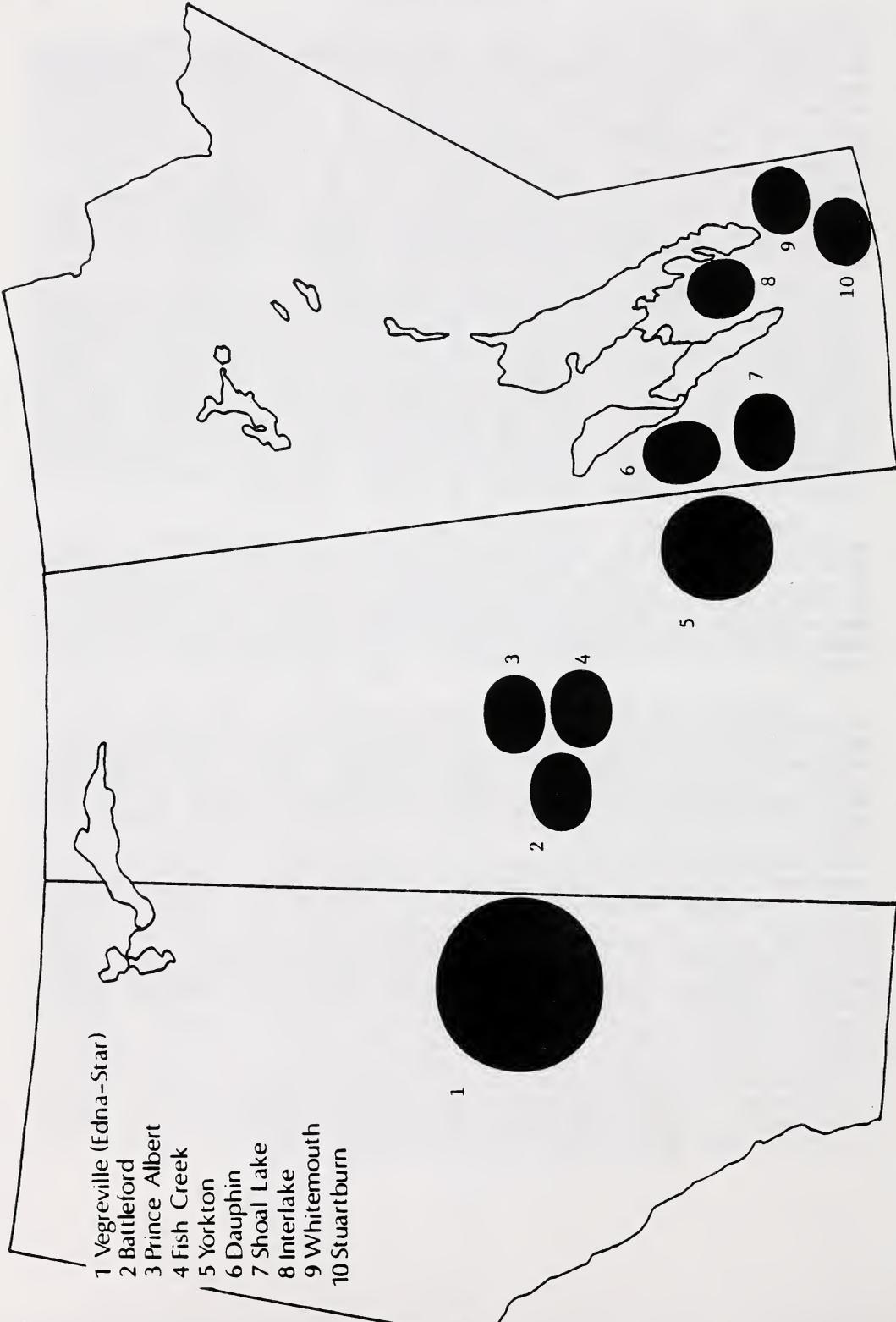
bringing large numbers of "culturally alien" people to Canada, began to solicit agricultural immigrants from southern, central and eastern Europe. After 1896, the Ukrainian colony at Edna-Star expanded rapidly, becoming the largest bloc settlement of Ukrainians in Canada. By 1914 the wooded-prairie parkland of western Canada was marked by a series of well-defined Ukrainian bloc settlements that extended from Alberta through the Rosthern and Yorkton-Canora districts of Saskatchewan to the Dauphin, Inter-lake and Stuartburn regions of Manitoba (see map insert). Secondary blocs, such as the Peace River region in Alberta, crystallized in the interwar period. Many early immigrants, arriving without the ready cash to begin farming, became unskilled labourers in major cities across Canada or went to mining and lumber frontiers in the Rocky Mountains, northern Ontario and Quebec, and Cape Breton Island.

Halted by war in 1914, Ukrainian immigration resumed in the 1920s and the Canadian Immigration Act was amended (1923) to admit former nationals from recent enemy countries. Galicia and Bukovyna, now part of Poland and Romania respectively, continued to supply the majority of immigrants, who again were seeking economic betterment. This second wave was generally better educated, more secure financially and more diverse occupationally than its predecessor. The immigrant came to an established Ukrainian Canadian community and benefited from its moral and financial assistance. Canada still favoured agriculturalists and the prairies again attracted the bulk of the Ukrainian immigrants. After 1929, however, there was widespread unemployment in Canada, and few Ukrainians were allowed to enter the country.

The third wave of Ukrainian immigrants to Canada consisted of persons displaced by the Second World War, who had been living mainly in refugee camps in Austria and West Germany. Western Ukrainians again predominated, but all ethnic Ukrainian territories were represented. Socially and economically, the new immigrants were more diverse and greater numbers were well educated than had been the case with the two earlier immigrations. Almost all were urban-dwellers and the majority settled in the industrialized east, particularly Ontario.

Today over 80 per cent of Ukrainian Canadians are native born. Various countries contribute a small number of immigrants annually, and in the 1970's limited emigration from the Soviet Union brought a few hundred Ukrainian immigrants to Canada, together with Soviet Ukrainian Jews. In 1981 there were 529,615 Canadians who identified Ukrainian as their single origin, forming the fifth largest ethnocultural group, preceded by the British, French, Germans and Italians.

Immigrants from the second and third immigrations, as well as migrants from the rural blocs, greatly increased Ukrainian urban populations across Canada. Winnipeg, Edmonton and Toronto contain the largest Ukrainian communities. By 1981 most Ukrainian Canadians were urban (76.1 per cent); only 59.2 per cent still resided in the Prairie provinces, while 25.3 per cent lived in Ontario. They formed only 1.7 per cent of Ontario's single origin population, however, compared to about one-tenth of the residents on the Prairies.



- 1 Vegreville (Edna-Star)
- 2 Battleford
- 3 Prince Albert
- 4 Fish Creek
- 5 Yorkton
- 6 Dauphin
- 7 Shoal Lake
- 8 Interlake
- 9 Whittemouth
- 10 Stuartburn

GENERAL LOCATION OF UKRAINIAN BLOC SETTLEMENTS IN THE  
PR. ALBERT PROVINCES

### *Books About Ukrainians in Canada*

There have been numerous general English-language accounts of the Ukrainian experience in Canada. Two early studies, *Ukrainian Canadians: A Study in Assimilation* (Toronto 1931) by Charles Young and *Men in Sheepskin Coats: A Study in Assimilation* (Toronto 1947) by Vera Lysenko, can still be found in many libraries. Young's sociological study remains valuable for its insights into early Ukrainian Canadian life, while Lysenko's book presents a leftist perspective. Subsequent overviews of Ukrainian Canadian development include Ol'ha Woycenko's survey, *The Ukrainians in Canada* (Winnipeg 1968), and Michael Marunchak's *Ukrainian Canadians: A History* (Winnipeg second edition, 1982). The latter is a huge compendium of information on the social, religious, cultural, educational, political, economic and organizational dimensions of Ukrainian Canadian history. The most recent publication is *A Heritage in Transition: Essays in the History of Ukrainians in Canada* (Toronto 1982), edited by Manoly Lupul.

Several works have focused on the immigrant pioneering period in rural western Canada. They range from Vladimir Kaye's scholarly *Early Ukrainian Settlements in Canada, 1895-1900: Dr. Josef Oleskiw's Role in the Settlement of the Canadian Northwest* (Toronto 1964) to more popular histories, such as *Vilni Zemli/Free Lands: The Ukrainian Settlement of Alberta* (Toronto 1969) by James MacGregor and *Greater Than Kings: Ukrainian Pioneer Settlement in Canada* (Montreal 1977) by Zonia Keywan. Illia Kiriak's novel, *Sons of the Soil* (Toronto 1959), is a penetrating depiction of Ukrainian pioneer life on the prairies, focusing on three families settling in Alberta at the turn of the century and their descendants.

The most significant work on regional Ukrainians is *The Ukrainians in Manitoba: A Social History* (Toronto 1953) by Paul Yuzyk. *All of Baba's Children* (Edmonton 1977) by Myrna Kostash, focusing on the Ukrainian community at Two Hills, and *No Streets of Gold: A Social History of Ukrainians in Alberta* (Vancouver 1977) by Helen Potrebenko examine Ukrainian life in Alberta. Both books are written from a leftist and feminist perspective. Recent books on selected aspects of Ukrainian Canadian life include *The Shattered Illusion: The History of Ukrainian Pro-Communist Organizations in Canada* (Toronto 1979) by John Kolasky; *Changing Realities: Social Trends Among Ukrainian Canadians* (Edmonton 1980), edited by W. Roman Petryshyn; *The Ukrainian Greek Orthodox Church of Canada, 1918-1951* (Ottawa 1981) by Paul Yuzyk; and *Loyalties in Conflict: Ukrainians in Canada During the Great War* (Edmonton 1983), edited by Frances Swyripa and John Herd Thompson.

The above works will assist the genealogist in placing his/her family into the context of Ukrainian Canadian history as members of the larger ethnic group. For information more directly relevant to individual families and communities, see the section on local histories.

### *Government Vital Statistics*

Births, marriages and deaths in Canada are registered with the appropriate provincial vital statistics office. In the Prairies, Manitoba possesses complete records beginning in 1882, Alberta from 1904-5 and Saskatchewan from 1920, while partial records exist for earlier years. In spite of the relative plenitude of

these records for most of the period of Ukrainian settlement, it is not unusual to find that a relative's birth, marriage or death was not registered. As members of a non-English-speaking immigrant group living in isolated, ethnically homogeneous rural areas, the early Ukrainian settlers were often unaware or suspicious of the regulations governing civil registration. In other instances, for example, distance, inclement weather or a busy harvest season prevented parents from registering a child's birth. Marriage and death records from the early years tend to be more comprehensive than birth records.

The amount or type of detail contained in a civil registration varies with the period in which an event occurred. More recent records, for example, provide the ages of parents registering a birth while earlier records were less consistent. Many older Ukrainian birth and marriage registrations indicate only "Galicia" or "Bukovyna" as the birthplace of the child's parents or of the bride and groom, which does not help the genealogist seeking an ancestral village. Nevertheless, vital statistics offices in the three Prairie provinces give considerable data on individual Ukrainian Canadians. Because of the problems associated with transliterating the Cyrillic or Ukrainian alphabet into Latin script and using English equivalents for Ukrainian names, it is advisable when applying for birth, marriage or death dates to provide all the known variations of the name spelling (for example, Paraskevia/Pearl, Wasył/William/Basil, Frozina/Rose).

The records may be located in more than one vital statistics office. For example, if a person was born in Alberta but was married in Saskatchewan and died in Manitoba, all three provincial offices would have to be visited. Alberta, Saskatchewan and Manitoba each undertake genealogical searches as a public service, although such searches usually receive secondary priority. Access to information varies from province to province, and precautions are taken to protect the privacy of the persons concerned. Vital statistics offices will not release the records of a living person to a second party without the former's permission and preferably only on his/her own application. Permission from the next of kin or an immediate family member is normally required for access to the birth, marriage and death records of deceased persons. The applicant has to provide as much information as possible on the subject to assist identification of the proper file when names are similar. Alberta is the only Prairie province that has a special application form for genealogical requests. Guidelines governing genealogical searches are the most explicit in Saskatchewan, where the vital statistics office is reluctant to open a file to a second party without a legal reason, although each request is considered separately. The office's regulations state that "applications ... relat[ing] to record search for family history or genealogical purposes should be limited to events which occurred many years ago and for which information cannot be obtained from the individuals concerned, from surviving family members, or from other records."

All three Prairie vital statistics offices charge a fee for their services. In Alberta this is currently \$3.00 for each three-year search for each event, in Manitoba \$7.00 for the same service and in Saskatchewan, \$5.00 per certificate. Genealogists are advised to consult the relevant office prior to submitting an application as fee schedules can change. If a record is not located for the date provided, personnel will also check both the preceding and the following year.

## Alberta

Division of Vital Statistics  
Fourth Floor  
10405 - 100 Avenue  
Edmonton, Alberta  
T5J 0A6  
(403) 427-2681

## Saskatchewan

Division of Vital Statistics  
3475 Albert Street  
Regina, Saskatchewan  
S4S 6X6  
(306) 565-3092

## Manitoba

Office of Vital Statistics  
Room 104, Norquay Building  
401 York Avenue  
Winnipeg, Manitoba  
R3C 0V8  
(204) 944-3701

## Church Records

Parish registers are a second important source of information on births, marriages and deaths, and often contain more detailed information than that provided by civil records. Ukrainian parish registers, for example, frequently identified European birthplaces more precisely than did the corresponding government record, listing the district and village as well as the province of origin. Some early parish marriage registers entered the names not only of the bride and groom and their parents but also of their grandparents who had remained in Ukraine. Because of this difference in detail, it is wise to obtain the record of the same event from both the government vital statistics office and the parish. It is even possible events not recorded with the province would be noted in the parish register.

Those unsure of their ancestors' religious affiliation on arrival in Canada can make an intelligent guess if the area from which they emigrated is known. Ukrainians in Galicia (the homeland of most Ukrainian Canadians) belonged to the Greek Catholic or Uniate Church, a church created in 1596 by Poland in an attempt to polonize them. However, Ukrainians living in Bukovyna remained Orthodox; Ukrainians in the Russian empire, which supplied few immigrants to Canada, were also Orthodox. Only a small minority (such as Roman Catholic Ukrainians, or *latynnyky*, in Galicia) deviated from this pattern.

This simple religious division was upset in Canada. Ukrainian Catholic secular priests (married as is customary in the Greek rite) did not accompany the first immigrants, partly because of reluctance to exchange their comfortable position for the uncertainties of emigration, and partly because of a Vatican ruling that only celibate priests could serve in North America. There were few

monastic Ukrainian priests in Galicia, and it was not until 1902 that the first members of the Order of St. Basil the Great or Basilian Fathers came to Canada, settling near present Mundare in Alberta. Prior to that date, Greek Catholic priests from the United States had periodically toured the Ukrainian colonies in Canada, holding services and performing baptisms and marriages. Roman Catholic missionaries also served among the Greek Catholic immigrants from Galicia. When Bukovynian Ukrainians appealed to the Orthodox Church in Bukovyna for priests, they were directed to the Russian Orthodox Mission in the United States, and Russian Orthodox priests soon joined the Greek Catholic priests visiting the Ukrainian settlements at the turn of the century; other Russian Orthodox missionaries took up residence in local communities. Conflicts were often intense as Greek Catholic and Russian Orthodox priests tried to organize parishes and competed for support. Many Ukrainian Canadians will find that their ancestors changed their religious affiliation in this turbulent period. Pioneer Ukrainian communities without a resident priest or regular visitations accepted the services of other denominations -- Roman Catholic, Anglican, Presbyterian or Methodist.

The complexity of early Ukrainian religious history in Canada makes it difficult to locate the pertinent church records. Records kept by the travelling Greek Catholic and Russian Orthodox missionaries, for example, did not stay in the community but went with the priest. Sometimes a parish changed hands during local religious quarrels, and records from the initial period were stored separately from those created afterward. Pioneer Ukrainian churches in the Canadian countryside were small wooden structures and fire often destroyed both buildings and records. The registers of some defunct parishes have undoubtedly vanished while others are kept in private hands. If it is difficult to locate the appropriate parish registers, one can still learn much about the past from tombstones in the church cemetery. An examination of local cemeteries in the area where one's relatives settled could yield valuable leads especially if it is not known which church they attended.

### Roman Catholic Records

Although Ukrainian Greek Catholics in Galicia had a separate church organization from the Roman Catholics (Poles living in Galicia were Roman Catholic), the same did not hold true when they first immigrated to Canada. Before the arrival of the Basilian Fathers in 1902 and appointment of a Ukrainian Catholic bishop in Canada in 1912, the Ukrainian Greek Catholic immigrants fell under the jurisdiction of the Roman Catholic Church. Thus, one might find that very early baptisms, marriages and burials among Greek Catholic ancestors in Canada were conducted by Roman Catholic priests. The French Canadian Oblate Fathers in St. Albert, for example, were responsible for the area of East European settlement east of Edmonton until approximately 1907, and would have conducted baptisms, marriages and burials among Greek as well as Roman Catholics. In Saskatchewan, a Redemptorist mission was established in Yorkton at the turn of the century to serve Ukrainians in the surrounding colonies. While many Greek Catholic pioneers simply availed themselves of Roman Catholic services, some Ukrainians either emigrated as Roman Catholics or joined that church in Canada.

Those wishing to obtain information from Roman Catholic parishes should approach the priest directly as all Roman Catholic registers are kept by the local parish. However, diocesan chancery offices in the Prairie provinces hold duplicates of some registers. No fee is charged for genealogical searches but

donations are accepted.

#### Greek (Ukrainian) Catholic Records

The Basilian Fathers who settled at Mundare covered an extensive mission field in the early years of the twentieth century, travelling from their base in Alberta into Saskatchewan and British Columbia. Although some baptismal, marriage and burial records are missing, owing to mishaps on journeys to distant points, the records in the possession of the Basilian Fathers are comprehensive for the area east of Edmonton after 1902. They provide considerable information about Greek Catholics who homesteaded in the "Vegreville" bloc in Alberta. The Basilian Fathers in Mundare also have a copy of a register of baptisms and marriages performed in Manitoba and Saskatchewan. The mission begun at Yorkton, Saskatchewan, in the 1890s by the Roman Catholic Redemptorists has since become Ukrainian Catholic under the Ukrainian Redemptorist Fathers. Its birth, marriage and burial records, dating back to 1898, are essentially complete from 1903 and cover an area of seventy-mile radius from Yorkton. Both the Basilian and Redemptorist Fathers charge a fee for each certificate issued.

Basilian Fathers  
Mundare, Alberta  
T0B 3H0  
(403) 784-3860

St. Mary's Ukrainian Catholic Church  
155 Catherine Street  
Yorkton, Saskatchewan  
S7N 0B9  
(306) 783-4594.

Ukrainian Canadians whose ancestors did not settle in areas served by the two large pioneer missions will have to work through the local parish to locate early as well as subsequent records. After the Second World War, married or unmarried secular priests increasingly took over pastoral duties in Ukrainian Catholic parishes, and recent records will be found in the church or in the possession of the priest.

#### Russian or Russo-Orthodox and Romanian Orthodox Records

If one's ancestors became Russian or Russo-Orthodox adherents in Canada, it is necessary to know the church they attended in order to locate existing records. As a rule, if they have not been destroyed, parish records are still kept by the parish, either in the church itself or with the secretary. Orthodox Bukovynians however, may have used the services of local Romanian Orthodox parishes, as Romanian immigrants from Bukovyna often formed enclaves in otherwise predominantly Ukrainian settlements.

### Ukrainian (Greek) Orthodox Records

The Ukrainian Greek Orthodox Church of Canada was not formed until 1918. Therefore, Ukrainian Orthodox ancestors of Ukrainian Canadians belonged to different denominations before that date, such as the Greek Catholic, the Russian Orthodox, or the Independent Greek Church (a pioneer Ukrainian church in Canada absorbed by the Presbyterians in 1913). Some parishes from all three denominations joined the new Ukrainian Greek Orthodox Church soon after it was established, while other Ukrainian Orthodox parishes were formed anew. The current location of early records depends on the history of a particular church before it became Ukrainian Orthodox.

If a Ukrainian Orthodox parish had previously been Russian Orthodox or Independent Greek, any existing records from that period would probably still be with the church. This guideline is less certain for former Greek Catholic parishes. In the Ukrainian bloc in east-central Alberta, for example, records from the Greek Catholic period would be kept by the Basilian Fathers. If the family church no longer exists or has ceased to function, the records will probably have been transferred to the Consistory, 7 St. Johns Avenue, Winnipeg, Manitoba R2W 1G8. Although the Consistory now also receives duplicate copies of all Ukrainian Orthodox baptism, marriage and burial records, it advises that the local parish is better equipped to handle genealogical searches and is more likely to possess early records.

### United Church Records

(including Presbyterian and Methodist before 1925)

Many Ukrainian Canadians now belong to the United Church of Canada. Some have joined only recently, while others' ancestors either belonged to the Independent Greek Church or were Protestantized by Methodist and Presbyterian missionaries working among the Ukrainian pioneers. Ukrainian Canadians possessing such a family background may find existing records in the local United Church building. In all three Prairie provinces, baptismal, marriage and burial records are held locally unless the congregation wishes to deposit them in a central repository. The Provincial Archives of Alberta serves as the central repository for the Alberta Conference of the United Church, the Saskatoon office of the Saskatchewan Archives Board for the Saskatchewan Conference and the University of Winnipeg Library (Rare Book Room), 515 Portage Avenue, Winnipeg, Manitoba, R3B 2E9 for the Manitoba Conference.

### *Federal Government Records\**

The Canadian census, a potentially rich source of information, is currently of no use to Ukrainian genealogists as files are open only to 1881, ten years before the first Ukrainians emigrated to Canada. The federal records most pertinent to Ukrainian Canadians engaged in family research are those on immigration, naturalization and citizenship.

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\*The information in this section was culled from the Kennedy and Roy pamphlet, *Tracing Your Ancestors in Canada*.

Ship passenger manifests in the immigration records at the Public Archives of Canada contain considerable data on Ukrainian immigrants arriving at Canadian ports. Particularly significant are the lists for Quebec City (1865-1908) and Halifax (1880-1908). In addition to the name of the ship and date of arrival, they provide the names, ages, occupations and intended destinations of passengers. As ship manifests are not indexed for the years relevant to Ukrainian Canadians, a passenger's name, the exact date and port of entry and the ship's name are normally required to locate a record. Records of immigrants landing at Canadian ports after 1908, and of immigrants arriving from the United States, are kept by the Records of Entry Unit, Canadian Employment and Immigration Commission, Place du Portage, Phase 1V, Hull, Quebec K1A 0J9. Access to post-1910 material requires the permission of the immigrant or proof of his/her death. If the immigrant arrived via the United States, the point of entry and approximate date of arrival must be provided.

Information on the naturalization of one's Ukrainian ancestors can be obtained from the Citizenship Registration Branch, Department of the Secretary of State, 15 Eddy Street, Hull, Quebec K1A 0M5. An index giving the name, residence, occupation and birthplace of an applicant exists for the period prior to 1917. Naturalization records created since 1917, which are more complete and detailed, also include data on other family members. If provided with the full name, occupation, year of naturalization and place of residence or land description, the Citizenship Branch will conduct a pre-1917 search. A post-1917 search is normally restricted to the naturalized immigrant and requires the applicant's full name and date and place of birth. In both instances a fee is charged for each search. Because of the variety of spellings for Ukrainian names in early Canadian records, the researcher should provide the branch with all known forms.

### *Land Records*

Most Ukrainians who immigrated to Canada before the First World War settled on homesteads in Alberta, Saskatchewan and Manitoba; many interwar immigrants also became farmers. Patents, deeds and other records of land titles and transactions can provide information of genealogical interest. For example, homestead files provide not only personal data but also farming information, such as acreage sown and the number of livestock preliminary to final title. Indexes to homestead applicants are organized alphabetically by surname; because of Canadian unfamiliarity with Ukrainian names at the turn of the century, the genealogist should search for variations of the family name if it is not under the customary or an easily recognizable English spelling - in one instance, "Bandera" was entered as "Boudera." Some provinces have discarded various files dealing with homestead records; those in Alberta, for example, are incomplete. The legal description of a piece of property and not the family surname is normally required to retrieve information on subsequent land transactions. Records of homesteads and subsequent land transactions are kept by the province concerned.

Alberta Homestead records are kept on microfilm in the Provincial Archives of Alberta in Edmonton; a short guide aids researchers in using the material. Records of subsequent land transactions are housed in the Land Titles Building (North Alberta Land Registration District), 100 Street and 102A Avenue, Edmonton.

Saskatchewan Homestead records are to be found in the Saskatoon office of the Saskatchewan Archives Board, while the records of subsequent land transactions are located in district land titles offices. The Saskatchewan Archives Board will indicate the appropriate district office for information on a particular locality.

Manitoba Homestead records for the province of Manitoba are held by the Crown Lands Branch, Department of Mines, Resources and Environmental Management, Room 600, Westrow Industrial Mall, 1495 St. James Street, Winnipeg. This office will direct the researcher to the appropriate district land titles office for the records of subsequent land transactions.

### *Municipal Records*

Municipal records, such as tax/assessment rolls and school registers, or minutes of meetings in the case of more prominent persons, can be an additional source of information on one's Ukrainian pioneer ancestors if one knows the municipal jurisdiction in which they lived. If one possesses the land description or postal address but not the municipal jurisdiction, the rural municipal administrative unit can be located with a reference map. Since municipal jurisdictional divisions changed frequently over the years, the present location of inactive municipal records varies not only from province to province but also within a province. In many instances, they remain with the current government body (municipal district, local improvement district or county office), while in others they have been transferred to the provincial archives; school registers often remain in private hands. Those interested in such information should contact the relevant municipal office to ascertain where the old records are housed.

### *Miscellaneous*

The Manuscript Division of the Public Archives of Canada holds several collections of importance to Ukrainian family history. The Vladimir J. Kaye Collection contains Dr. Kaye's research notes on Ukrainian pioneer families in Alberta, Saskatchewan and Manitoba and on Ukrainian Canadian participation in the two world wars, and includes a number of publications relating to his interest in Ukrainian family history. The LI-RA-MA Collection contains nominal files on over 10,000 immigrants coming to Canada from the Russian Empire between 1900 and 1922. These included Ukrainians from the provinces of Volhynia and Podillia, and a smaller number from the Kiev and Iekaterynoslav regions. The records of the Ukrainian Canadian Committee contain materials on displaced persons after the Second World War. Lastly, the J.B. Rudnycky Collection has approximately 33,000 cards for a dictionary of Cossack surnames.\*

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\*For additional information on services available to Ukrainian Canadian genealogists, researchers are advised to consult the pamphlet, *Sources for the Study of Ukrainian Family History at the Public Archives of Canada*, by Myron Momryk (1984). The above information comes from Momryk's pamphlet.

*Local Histories*

Over the past decade the preparation of local histories by community groups has multiplied. Many of these books, especially those published in the three Prairie provinces, deal with areas settled by Ukrainian immigrants. In addition to providing information on individual parishes, school districts, organizations and villages, they contain large sections devoted to the biographies of local families. Such histories are highly useful to genealogists, both for supplying specific information about their relatives and for reconstructing the immediate environment in which they lived. These sources often rely heavily on oral tradition or people's memories, and it is wise to corroborate their findings with contemporary documents wherever possible.

The bibliography that follows lists selected local histories from Ukrainian districts in Alberta, Saskatchewan and Manitoba.

## Alberta

*Alberta's Local Histories in the Historical Resources Library* (Edmonton 1979) is a guide to the local history collection at the Provincial Archives of Alberta. The Historical Resources Library tries to obtain copies of all local histories in the province and is continually updating its catalogue. For new titles or books on localities not listed below, refer to the Historical Resources Library (12845 - 102 Avenue, Edmonton, Alberta, T5N 0M6).

Andrew Historical Society. *Dreams and Destinies: Andrew and District*. Andrew, 1980.

Bodnar, P.D., ed. *Bellis History, 1897-1980*. N.p., 1980.

Buk, Nicholas, and Stephen Urchak. *The History of Two Hills Including the Lanuke District*. N.p., 1979?

*A Century of Progress. An Historical Study of the Waskatenau, Smoky Lake, Warspite, Bellis, Vilna and Spedden School Communities*. Smoky Lake, 1967.

Charuk, Myrtle, ed. *The History of Willingdon, 1928-1978*. St. Paul, 1978.

Hrynychuk, Audrey, et al, comp. *Memories: Redwater and District*. N.p., 1972.

Hrynew, Steve, ed. *Pride in Progress (Chipman - St. Michael - Star and Districts)*. Chipman, 1982.

Mundare Historical Society. *Memories of Mundare: A History of Mundare and District*. Mundare, 1980.

*Our Crossing: Rivers to Roads - A History of the Brosseau, Duvernay and Surrounding Area*. N.p., 1980.

Stainton, Irene, and Elizabeth Carlsson, eds. *Lamont and Districts: Along Victoria Trail*. Edmonton, 1978.

- Ukrainian Pioneers Association of Alberta. *The Ukrainian Pioneers in Alberta, Canada*. Edmonton, 1970.
- . Ukrainians in Alberta. Vol. 1 and 2. Edmonton, 1975-81.
- Vegreville and District Historical Society. *Vegreville in Review: History of Vegreville and Surrounding Area, 1880-1980*. 2 vols. Vegreville, 1980.
- Willingdon Homecoming Committee. *Willingdon: Echoes from the Past - History of the First Twenty-Five Years of Willingdon School (S.D. 1801), 1927-1953, In Word and Picture*. Edmonton, 1981.

### Saskatchewan

The most recent guide to publications on local communities in Saskatchewan is *The Saskatchewan Bibliography* (Regina 1980) by Ved Arora. Section 12, devoted to "local histories and school districts" (pp. 645-706), contains approximately 1,200 entries, many of which are short sketches prepared for the Saskatchewan golden jubilee in 1955 and available only in manuscript form in the Regina office of the Saskatchewan Archives Board or the Saskatchewan Provincial Library. Local histories published since 1980 are regularly announced in the *Canadian Plains Research Bulletin* (University of Regina). Selected titles from these two sources appear below; they represent only a portion of the local histories focusing on Ukrainian communities in Saskatchewan.

- Brunarski, Jean and Ed. *Eighty Years in Wakaw, 1898-1978*. Wakaw, 1978.
- Chechow School District No. 2252. *Chechow's Golden Years*. Preeceville, 1955.
- Fosston and District Reunion. *Fosston Flashbacks*. Fosston, 1980.
- Frith, B.M. *A Short History of the Wakaw District*. Wakaw, 1932.
- Gorchynski, Stan W. *Regional History of Canora School Unit and Area*. Saskatoon, 1976.
- Harbuz, Mike. *Ukrainian Pioneer Days in Early Years, 1898-1916, in Aivena and District*. North Battleford, 1980.
- Kazymyra, Bohdan Z. *Early Ukrainian Settlement in Regina (1890-1920)*. Regina, 1977.
- Krydor School District. *History of Krydor*. Krydor, 1955.
- Oleskow School District No. 540. *Struggle and Grow*. Hamton, 1955.
- Onufrijchuk, Theodore. *The History of the Rural Municipality of Sliding Hills No. 273, Mikado, Saskatchewan, and Their Centennial Park*. Mikado, 1967.

- Oschipok, Peter J. *Hafford and District Golden Jubilee, 1913-1963*. Hafford, 1963.
- Preeceville High School. *A Pageant of the Past: An OFY Project*. Canora, 1976.
- Prokopetz, Larry, and Joan Polegi, eds. *History of Jedburgh: Fifty Years of Progress, 1905-1955*. 1955.
- Rosthern Historical Society. *Old and New Furrows: The Story of Rosthern*. Rosthern, 1977.
- Sich School District. *History of the Sich District*. Krydor, 1955.
- Sturgis Composite High School. *Fifty Years of Progress*. Sturgis, 1955.
- Swallow, Harry Sparling. *From Ox-Trails to Highways in Sixty Years: Yorkton District*. Yorkton, 1955.
- Ukraina School District. *Land of Dreams Come True, Ukraina School*. Gorlitz, 1955.
- Ukrainian Senior Citizens Association of Regina. *From Dreams to Reality: A History of the Ukrainian Senior Citizens of Regina and District, 1896-1976*. Regina, 1977.
- Yorkton: York Colony to Treasure Chest*. Yorkton, 1982.

## Manitoba

Recently published local histories of Manitoba communities can also be found in the *Canadian Plains Research Bulletin*. The following is a partial list of available titles.

- Ewanchuk, Michael. *Pioneer Profiles: Ukrainian Settlers in Manitoba*. Winnipeg, 1981.
- . *Spruce, Swamp and Stone: A History of Pioneer Ukrainian Settlements in the Gimli Area*. Winnipeg, 1977.
- Friesen, Gerald, and Barry Potyondi. *A Guide to the Study of Manitoba Local History*. Winnipeg, 1980.
- Humeniuk, Peter. *Hardships and Progress of Ukrainian Pioneers: Memoirs from Stuartburn Colony and Other Points*. Winnipeg, 1977.
- Klymkiw, Myroslaw. *Tillers and Toilers*. Winnipeg, 1982.
- Oakburn Centennial Committee. *Echoes: Oakburn, Manitoba, 1870-1970*. Oakburn, 1970.

While not falling under the category of local history, two other studies are useful to the genealogist. Utilizing ship manifests and naturalization and homestead records, supplemented by information from other sources, Vladimir J. Kaye collated detailed information on individual Ukrainians emigrating to Canada before 1901 and settling in the prairie west. His *Dictionary of Ukrainian Canadian Biography: Pioneer Settlers of Manitoba, 1891-1900* (Toronto 1975) is for sale commercially. Copies of the corresponding manuscript for Ukrainian pioneers in Alberta in this same period are located in the Provincial Archives of Alberta (acc. 81.145) and various community museum-archives; a published edition is expected shortly.

### *Oral History*

Institutions and organizations concerned with preserving the country's history have recently begun to record the reminiscences of individual Canadians. Approximately one thousand Ukrainian Canadians have been interviewed to date, focusing on either the "pioneer experience" in rural western Canada or the "labour experience" of Ukrainians moving to Ontario before the Second World War; folk traditions have also received considerable attention. The interviewees have provided valuable information about the common man and woman, members of a group that was largely illiterate on first arrival in Canada. From the oral interview, the genealogist can obtain an intimate picture of life in his ancestral village from the recollections of other immigrants. Almost all the interviews are in Ukrainian, and access to them varies. The Canadian Institute of Ukrainian Studies has prepared a detailed description of the contents of existing Ukrainian Canadian oral history collections, including an alphabetical list of informants, to assist researchers in using this material; see Frances Swyripa, *Oral Sources for Researching the Ukrainians in Canada* (forthcoming 1984). Major repositories of taped interviews with Ukrainian Canadians are:

Manitoba Museum of Man and Nature  
190 Rupert Avenue  
Winnipeg, Manitoba  
R3B 0N2

Multicultural History Society of Ontario  
43 Queen's Park Crescent East  
Toronto, Ontario  
M5S 2C3

Saskatchewan Archives Board  
University of Regina  
Regina, Saskatchewan  
S4S 0A2

Ukrainian Museum of Canada  
910 Spadina Crescent East  
Saskatoon, Saskatchewan  
S7K 0G9

*Canadian Archives*

Provincial Archives of Alberta  
12845 - 102 Avenue  
Edmonton, Alberta  
T5N 0M6  
(403) 427-1750

Provincial Archives of Manitoba  
200 Vaughan Street  
Winnipeg, Manitoba  
R3C 1T5  
(204) 944-3971

Ontario Archives  
77 Grenville Street  
Queen's Park  
Toronto, Ontario  
M7A 2K9  
(416) 965-4030

Saskatchewan Archives Board  
University of Regina  
Regina, Saskatchewan  
S4S 0A2  
(306) 565-4067

Saskatchewan Archives Board  
University of Saskatchewan  
Saskatoon, Saskatchewan  
S7N 0W0  
(306) 343-2686

Public Archives of Canada  
395 Wellington Street  
Ottawa, Ontario  
K1A 0N3  
(613) 996-8496





